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INSTITUTE OF EDUCATION

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Aboriginal Family Education Centres

A current-action-research project at the University of Sydney.

PART 1: The Structure of the Project

A. Grey

1. A.F.E.C. origins

Aboriginal Family Education Centres can be said to have begun in March, 1967, at a Week-end School in the Baptist Camp, 'Koinonia', Evans Head, N.S.W. After several days discussing a number of topics, the 40-50 Aboriginal people present announced their intention of providing educational opportunities for themselves and their children under school age.

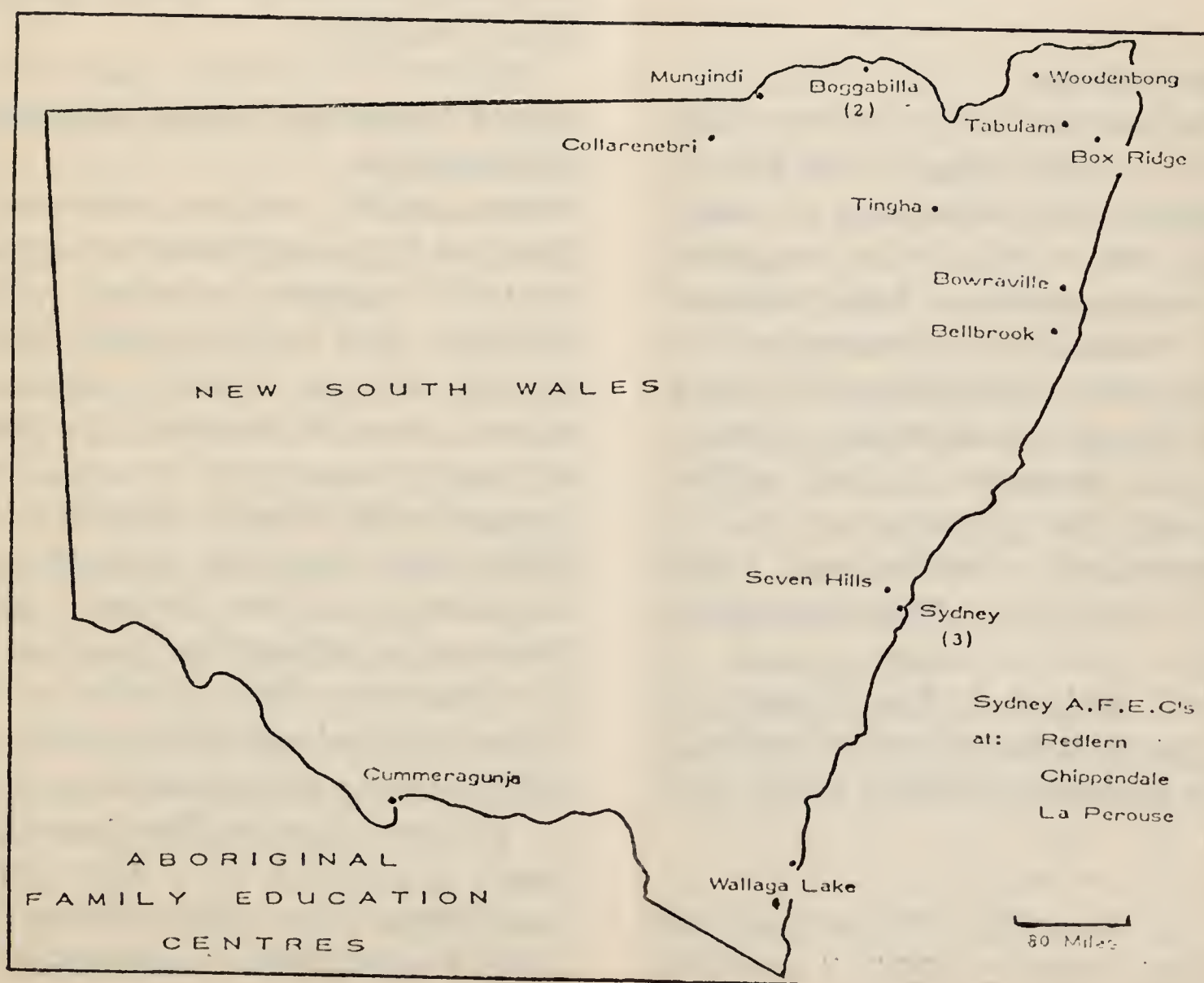
They started their groups in May of 1967 (as a result of the stimulus of the leadership course) under the general responsibility of the Staff Tutor, University of Sydney, Aboriginal Adult Education. With his assistance, during the next two years, Aboriginal communities at Box Ridge and Tabulam began organising

educational experiences for their children under school age. These were the two groups, in conjunction with a third, Woodenbong, that decided they would adopt the name Family Education Centres.

The Start of the N.S.W. Bernard Van Leer Project

January 1, 1969, marked the start of the Sydney University Bernard Van Leer Action-Research Project.

News of what the Richmond River groups started and continued for themselves spread. Since then, groups in N.S.W. from as far south as Wallaga Lake, from as far north as Boggabilla and Mungindi, and west as far as Collarenebri and Cummeragunja, have entered requests to invite information and professional help to establish their A.F.E.C. Sydney metropolitan and suburban areas have forwarded six requests. Eleven groups are at the moment in receipt of operation costs and a further 10-12 groups are in the process of launching themselves in N.S.W. Western Australia has opened up a pilot programme in three areas south of Perth.



The project has a concern to ensure that as much and as full initiative as is humanly possible remains with the Aborigines — uneven, amorphous, even muddly and chaotic as such procedure invariably appears to experienced, qualified staff. Indeed, considerable clarity of principles and practices are required by staff in order to seize the 'teachable moment', out of which grows a greater sense of direction, meaning, purpose and intention on the part of Aboriginal parents; growth that the parents see expressed in the form of an A.F.E.C.

For any who may wonder how it happens that the Project can operate on the principle of awaiting the receipt of a request, it can be said that most people express curiosity at a 'new' venture, when they hear that there are resources (including money) available. To leave the matter stated thus could, however, be an insult to the large number of parents, foremost among them Aboriginal parents, who will devote an inordinate amount of energy to achieve what is best for their children, especially the best in education. Education of the very young is one of the strongest incentives that works to promote concerted effort by individuals and groups in any society.

Other Van Leer Projects

Executive offices of the Bernard Van Leer Foundation are in The Hague. The Foundation is responsible for projects in 17 countries throughout the world. It has regarded favourably the representations it has received from Australia, namely, the Queensland Department of Education, the University of Sydney, Monash University and Flinders University, for financial support of four action-research projects. The projects, all four of which are significantly different, got under way in 1969. It is the policy of the Foundation to decide where, and on what grounds, to accept a project and, if it does accept, to allow the project to develop along the lines the responsible authority outlines in the proposal.

The Bernard Van Leer Foundation was set up in its present form in 1965. It aims to

contribute to the efforts of those Governments that are seeking ways of providing socially and culturally needy children with educational means whereby the potential of these children can be developed. It is considered that the youngest children are the most likely to benefit by attempts to minimise any adverse environmental factors. Action-research, dealing with young children and with socially needy families, the kind of research that is less likely to receive grants from other agencies, is considered by the Foundation.

The Foundation receives all of its income from shares in the companies — some of them Australian based — of the Van Leer Group. It does not carry out any fund raising or advertising activities. In Australia the four projects are directly concerned with the educational processes that are set up for young Aboriginal children. Three of the projects are also directly involved with Aboriginal families. For the purpose of ensuring effective execution of these four projects, and any necessary co-ordination, the author is, at the request of the Foundation, available as consultant to the other three projects as well as director of the N.S.W. project. This consulting position derived from the author's experience working in New Zealand with the Maori families.

New Zealand and United Kingdom Connections

Predominantly white communities in New Zealand had established what has turned out to be a steadily growing number of Play Centres, and in the years 1963-1967 Maori people in New Zealand adapted the Play Centre style of preschool to the newer form of Family Preschools.¹ Several score of these groups, with several hundred families operating them, were in operation prior to the introduction of the similarly conceived project among Aboriginal peoples. The change in name from 'Play Centre' to 'Family Education Centre' could be said to represent a desire on the part of more and more parents to become responsibly involved in educational provisions with their young children. Particularly important to these parents is the need for relatively inexpensive (though not

by any means costless), easy to set up, pre-schooling. The N.S.W. Family Education Centre Project can be regarded therefore, as a recent extension of and development from preschool programmes that have operated

continuously since the Second World War. Its origins are Pacific although its tentacles have extended, especially in the direction of the Preschool Play Groups of the United Kingdom.

TABLE 1
Financing Agents, Bernard Van Leer Foundation Project,
University of Sydney

Bernard Van Leer Foundation	Research staff Secretarial staff Cross-cultural interchange.	Perceptual research. Speech research. Learning media, books, films.
N.S.W. Dept. of Child Welfare and Social Welfare*	Field Officers and expenses. Operating costs of centres. Liaison costs.	Building materials and fees. Equipment for the Project and demonstrations in the centres.
Commonwealth Council Office of Aboriginal Affairs	Project Co-ordinator, salary and expenses.	
University of Sydney	Office suite, furnishings, supervision, accounting.	

*Formerly the N.S.W. Aborigines Welfare Board.

2. Financial structure of the N.S.W. project

It is the purpose of the Foundation to undertake pioneering activities and explore these in a fully responsible manner. To this end it has, in the case of the N.S.W. project, made available a fixed sum of money for a five year period, on the understanding that the State authorities assisted by the Commonwealth will back the Project with an equal or greater contribution. As a result of this arrangement finance for the Project comes approximately one-third from the Foundation and two-thirds from the N.S.W. State Government, with sums for specific purposes from the Commonwealth Government. In all there will be available to the Van Leer Project during the five years a sum substantially in excess of a quarter of a million Australian dollars. (See Table 1.)

It is recognised that such a sum represents a small start to such a potentially large task.

Agencies within the Commonwealth and State, other than Government, will therefore be given every opportunity of expressing their desire to assist with the educational advancement of Aborigines. Business, industrial, voluntary and private sources, in and beyond Australia, are and will be invited to assist by subscribing additional finance for general or specific purposes nominated by them or left to the Project to determine. Such assistance will be welcomed no matter how large or small, whether local, regional, state, national or international.

Nor will there be only this Project at work in the total area of early education for children. The long established kindergartens, day nurseries, and the Save The Children Fund pre-school kindergartens of the 1960s will be operating. They, however, will not be engaged in the sponsorship of a parent edu-

cation programme as an integral part of their responsibilities.

3. Administrative structure

Following the financial structure, the N.S.W. Project is administratively structured so that the research funds derive from the Commonwealth, the University and the Van Leer Foundation, whilst the Field Staff and work are financed by the State. There is a Project Co-ordinator who is responsible to the Director of the Department of Adult Education, University of Sydney, which University — through the Vice-Chancellor — reports annually and supplies an audited account to the Bernard Van Leer Foundation in the Hague.

Advisory Committee

Prior to the Project there was in existence an Advisory Committee for Aboriginal Adult Education, which was consulted on the setting up of the Project. Two conditions have made it desirable to expand this original Advisory Committee. The first condition was the distinct need of the Van Leer Project to have Aboriginal representation at the level of this committee. The second condition was the desirability of forging a close link with the Faculty of Education at the University. A further minor change, of a technical nature, occurred as a result of the 1969 Aborigines Welfare Act, when the superintendent's position yielded to that of a director's. (See Diagram 1)

The purposes of the Advisory Committee for this Project are:

- a) to act as a clearing-house of ideas between the Project, State authorities responsible for Aboriginal education, and the Aboriginal peoples directly concerned in A.F.E.C.
- b) to advise the Project on policies.
- c) to provide consultation opportunities between the Project, State and education authorities and Aboriginal people.

In short, the Advisory Committee examines the Project for the educational validity and practicality of its proposals. The Committee's

purposes determine the personnel of the Committee, who include University and State Department representatives, professional educators, and the voice of those Aboriginal people who are occupied in the day to day running of their own centres.

Advisory Council

A second broader committee, known as an Advisory Council, has been set up for substantially different purposes, and, therefore, at a different level in the administrative structure. The Council, unlike the Committee is a large body meeting once or twice a year. On it are represented the voices and views of the many functional organisations and individuals in the N.S.W. community who have a direct interest in Aborigines and in education for young children. Existing pre-school bodies, as well as existing Aboriginal organisations, have representatives on this Council. A council of such representation permits the Project to open up a two-way interchange of ideas and requests. Again, as with the Advisory Committee, a clearing-house function for the Council is considered to be of underlying importance.

One feature of this Council is noteworthy. From its inception the members are invited to regard themselves as the nucleus of an eventual series of specialist sub-committees. Obvious sub-committees connected with the Project include:

- a) General educational: members include representatives from Kindergarten, Day Nursery, Save the Children Fund organisations, selected private preschools.
- b) Voluntary educational organisations: members include representatives from the Federal Council of Australian Aborigines and Torres Strait Islanders, Foundation for Aboriginal Affairs, Aboriginal Education Council.
- c) Additionally, the Aboriginal representatives are to become a separate sub-committee, building in strength to the point where, by the end of the Project, it is intended that Aboriginal voices will be confident and strong enough to negotiate their own requirements,

as of right, annually with the State and Commonwealth Governments.

There is, however, a further need. From time to time, because of the nature of the Project's total task, the help of specialists in particular disciplines will be required and sought. Co-operation of the most complete kind has been forthcoming from health, linguistic, educational, psychological, anthropological, sociological, architectural and child welfare specialists. With the Committee and Council these specialist consultants represent a third form of assistance and guidance for the Project.

It warrants stress that from the time the first centre in each area starts it will have representation on both the Advisory Committee and Council. As two centres form they elect their one parent to represent them on the Committee and Council, which representative is re-elected annually. He or she is also re-elected on the formation of a zone or area. In this way there are voices that directly represent Aborigines on both the Advisory Committee and Advisory Council.

The term 'zone' is used when three or more centres, geographically and sometimes tribally, organise themselves loosely into a cluster. Inter-centre visits develop in such a direction, as does the nomination of representatives for bigger meetings. In any one area in which a Field Officer has oversight there may be more than one zone or cluster of centres. The provision exists for zones to arrange to visit and nominate representatives in the area.

In another direction, as shown in Diagram 1, continuous links are maintained with the Aboriginal Adult Education Tutor at the Staff, the Advisory Committee and Advisory Council levels. Continuous links are maintained with that tutor's staff at the field officer and the centre levels; and, occasionally, also at zone and area levels.²

A.F.E.C. structure

The structure of a local A.F.E.C., as distinct from the Project's structure, can be understood by contemplating the progress of a

family entering newly into one of these centres. The more adequately each family learns from first hand experience the more satisfactorily will the centre operate. There is an assumption here that all families contribute their own skills. They can only do this if they have been fully inducted into the centre. The function of Project Staff, and the crux of the structure of A.F.E.C., is to focus upon the induction of each new family.

With time and practice, the work of the centre alters. The adults grow more familiar with their roles. They see the children changing in ways agreeable to them, and the search for more information and understanding spreads. Although at first blink only a handful of adults in any community ventures into an A.F.E.C., experience shows that with time, despite the many vicissitudes, a large segment of the total community becomes involved for a variety of reasons and purposes and at different times and levels. Each new family wants to know more, not only from Project Staff, but also about children, and how they learn, about health matters and about matters of committee procedure, also their role as citizens.

Within the A.F.E.C. itself a desire grows in each family to see how other communities run their centres. Liaison between and among geographically adjacent groups begins — fresh questions open up, new skills are sought and acquired.

It is at this level that the strictly domestic nature of A.F.E.C. begins to be left behind. A change enters the structure when the direct interest of adults in their children becomes a wider self-interest. When a cluster of centres is operating some degree of sophistication has been reached among a number of adults in a community, so that more formal and permanent kinds of liaison can be contemplated; a cluster, group or zone of centres can for example meet annually and, democratically, elect a liaison parent.

Carry this picture one step further, and several clusters or zones, say five in number, can be linked together into what is

called an area. It is at this level that the A.F.E.C. structure begins to show cohesion. The person responsible to all the centres in an area is a full-time Field Officer of the Project. This officer has, at the inception of the Project, connections first with each centre, then gradually and eventually with zones.

Eventually when enough centres are operating, area responsibility will be the full time occupation of the Field Officer. Working with and through the Field Officer will be the liaison parents of each zone, who will also have their own representative on the Advisory Committee and Council.

Diagram 1
The Administrative Structure of the Project

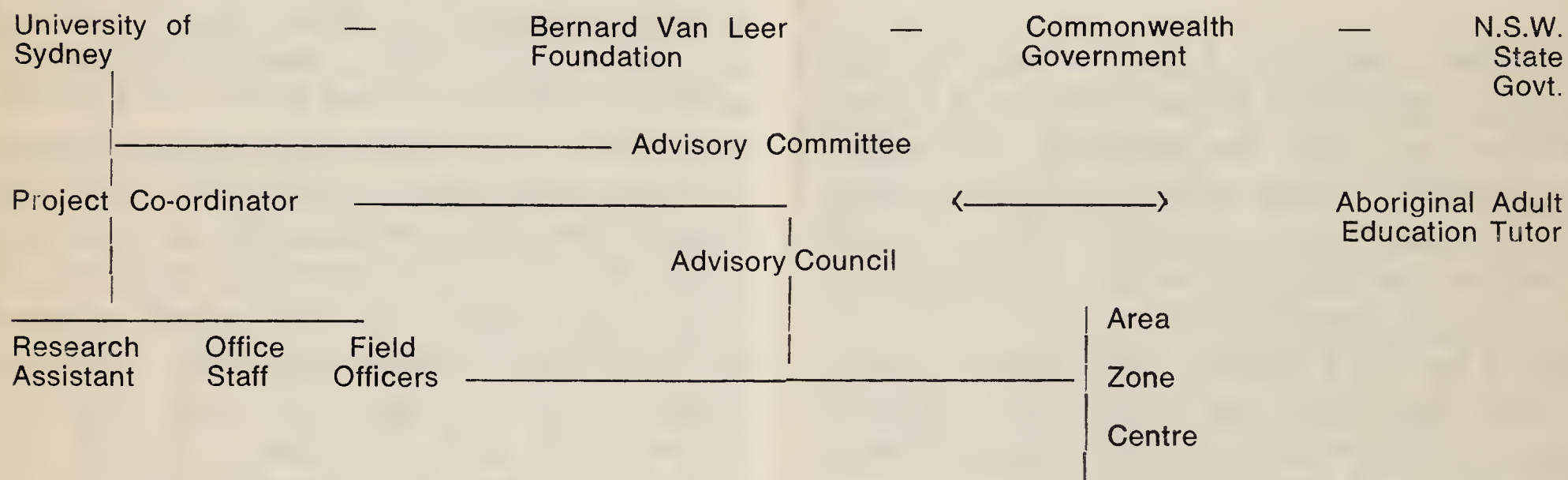
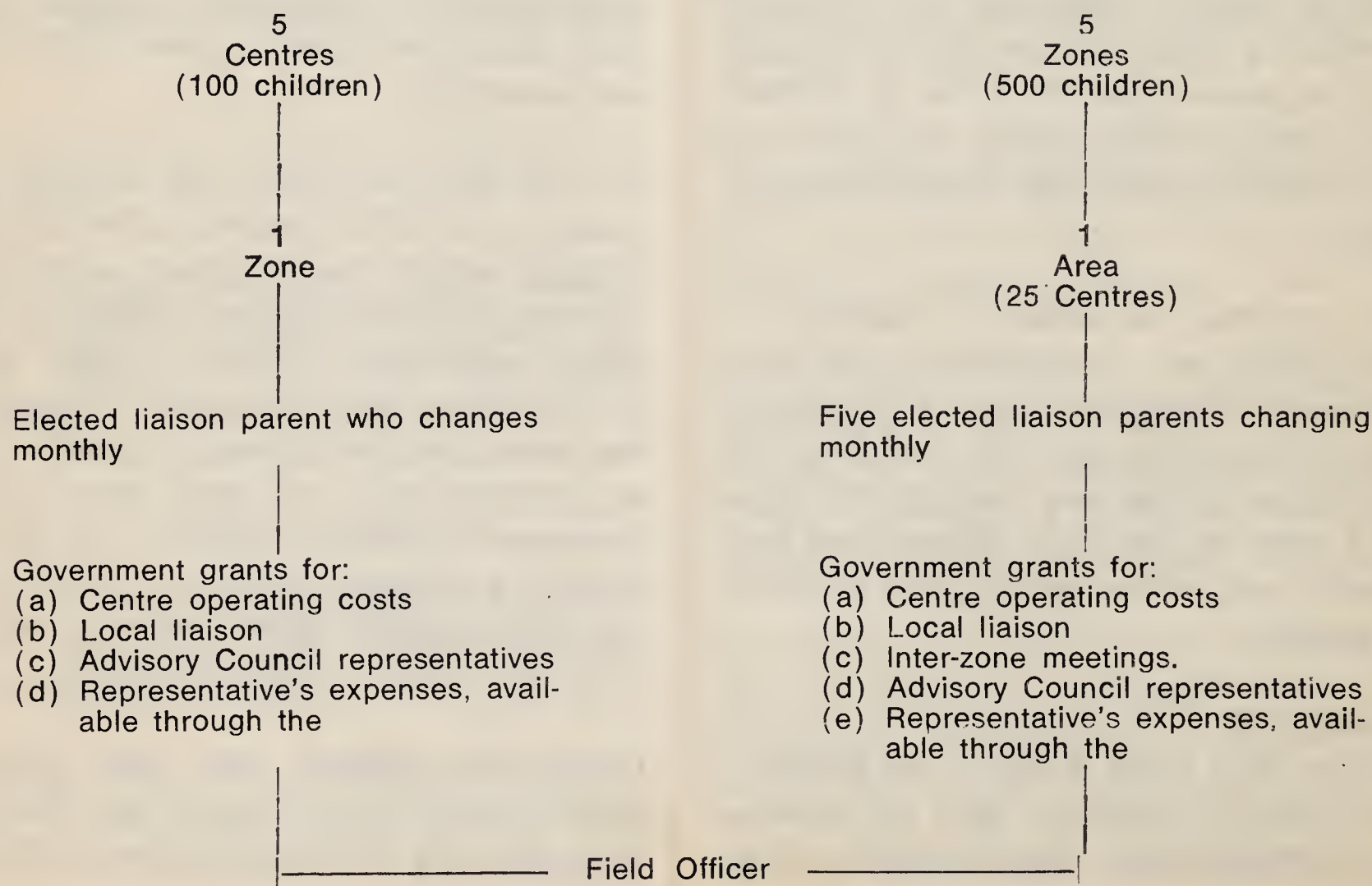


Diagram 2
A.F.E.C. Structure



Another element of the structure is the grants from the State Government. Remembering the need for voluntary work and bearing in mind the need to support the endeavours of Aboriginal peoples, the method of making available necessary grant moneys has to be unerringly borne in mind. Is there anything that erodes self-dependence faster than gifts of money? Yet it would be false to imagine that Aboriginal communities can manage without grants.

A structure has been devised by which a grant is payable to each centre on account of the number of parents who are learning to become 'teaching' members of the centre. A maximum amount is fixed and this is payable, or not, providing the learning programme for adults is continuously under way. Additionally a smaller grant is made to meet the expenses of the elected liaison parents and the out-of-pocket expenses of representatives elected from the centre, zone or area to both the Advisory Committee or Council.

Beyond these grants, estimated to account for perhaps one-tenth of the total operating costs of a centre, all other necessary finance is found by the centres and zones themselves. Larger grants, it is felt, could not be invited without burdensome conditions being placed upon the parents, with little observable advantage to themselves and their children.

NOTES

1. At the time of writing, New Zealand with a population of 2,780,000 has 530 Play Centres, 276 Kindergartens, 273 Child Care Centres, i.e. 1,049 Government supervised preschools. Play Centres receive a Government grant and Kindergartens a Government subsidy. The number of Family Preschools or Play Groups is not currently known but could be in the vicinity of 50 or more and could have upwards of 500 children and families attending them. They have been adopted by the New Zealand Maori Education Foundation.

2. A series of papers describing its administrative structure and professional work, in detail, is available from the Project on request.

(A second instalment of this fascinating report will appear in our next issue.)

Creativeness in Education

The Contribution of David Jordan

Gerald T. Rimmington

The author is Professor of Education, and Dean of the Faculty of Education, Brandon University, Brandon, Manitoba, Canada.

David Jordan was Principal of Dudley College of Education, between 1946 and 1965, years during which he displayed considerable skill as an administrator and teacher, nurturing and stimulating a generation of new entrants to the teaching profession. This paper examines Jordan's concept of creativeness, and its application within the English educational scene, particularly in the work of a College of Education.

In his essay on 'Education and the Nature of Creativeness' Jordan observes that the essence of creativeness is contained within new relationships:

The uniqueness which is the mark of creativeness does not lie in the particular task assembled or the kind of materials used but in the new relationship which is perceived and established. We do not create something out of a void, we assemble materials and ideas differently so that a relationship which was previously dimly perceived becomes clear and obvious both to ourselves and to other people.¹

One is reminded of Froebel; the German educator's seeking for harmony in the reconciliation of opposites is not so very different at this point. However, Jordan does not suppose that the end of creativeness will produce perfect harmony, but only the satisfaction of achievement, a stimulant to further creativity, in the course of which learning takes place.

It is important to note that Jordan distinguishes between creativeness and what he terms 'conscious cleverness'. The strength of his nonconformist conscience, and the permanent effects of hardships endured in the attaining of his own educational standing,

combine to give him an abhorrence of demonstrations of intelligence without practical purpose or significance. This leads him to dislike essays written or debates performed as mere school exercises:

We have plenty of consciously clever people and some of their artificiality is encouraged in the early stages by methods of education which place a premium upon the meretricious half-truth and encourage insincerity. When, for example, children are asked to write purposeless compositions on topics that mean nothing to them they are given practice in insincerity as well as in English. Debates as a form of interchange of opinion and ideas have the same drawback. They encourage a consciously clever display of the froth of one's mind with the intention of putting one side of an argument dressed up as truth.²

This seems a little unfair, for as children we often do not know what we believe until, faced by the necessity for utterance, conviction is suddenly crystallized. The child is forever trying out roles and ideas, discovering in and through his serious play-acting an identity for himself. Nevertheless the distinction between creativeness and conscious cleverness is important to Jordan because he sees the former, not as stemming entirely from the will, but from a greater reflectiveness. Significant poems are not written, serious music is not composed, he contends, by conscious activity alone, for creativity 'is the result of the incoming of the unconscious into the realm of the conscious. . . .'³

Although he has never had any formal connection with the Quakers, Jordan's admiration for them is obvious. Their emphasis in worship on reflection and meditation, on waiting for the spirit to move them, is something that he values for himself. It leads him to suggest that there is a close link between creativeness and revelation, that the highest forms of human expression do not come 'by teasing the surface of experience, nor will they come on demand. They must be prepared for and waited for with a faith and an expectancy which are the best guarantees of revelation.'⁴

There is a sense in which Jordan feels humanity is at one with God in the act of creation. There is something of the humility of the Christian waiting for the Lord's bidding; there is the perception of an unfolding revelation; there is the consequent creative act which takes the individual concerned 'a step nearer the completeness which is the Ultimate and Universal.'⁵ Jordan finds himself in agreement with Martin Buber's 'great character', for whom God's command 'remains latent in a basic layer of his substance until it reveals itself to him. . . . whenever a situation arises which demands of him a solution of which till then he had perhaps no idea.'⁶

Thus far, Jordan's conception of creativeness has definite educational implications. It assumes that depth rather than breadth of study is necessary, for, as he asserts, conscious cleverness functions 'at the level of catalogue rather than creation.' It suggests that students need as much time for thinking as for instruction, and that the latter should perhaps inspire rather than merely inform.

Jordan's stand in the nonconformist tradition is significant. As in Bunyan's **Pilgrim's Progress**, revelation (and therefore creativity) is in terms of the individual and his strength of faith. In evangelistic style, he goes on to stress creativeness in the realm of human relations:

Some people may wonder why I include human relationships. But it seems obvious to me that if a person is capable of **living creatively** at all it is in the sphere of human relationships that he will most fully express himself. The creative person expresses himself in a positive out-going towards other people and towards life situations.⁷

As a statement this falls short of the whole truth, for it seems to the present writer that any definition of the creative person which does not include, for instance, Beethoven and Wagner, neither of whom excelled in human relationships, is inadequate. But from an educator's viewpoint it has some meaning, and Jordan is perhaps right in his contention that 'the most important quality in a teacher

is this capacity for creative human relationships.'⁸ A person may be a capable scholar, but he will not be a great teacher unless in his relationship with his students there is the kind of empathy that betokens mutual respect and inspires journeyings into unknown hinterlands. Jordan is much concerned that the teacher should see each class as a new and exciting adventure in human relationships. The basic subject matter may be the same, but the people, and hence the creative possibilities will be different.

Preoccupation with creativeness in terms of human relationships has led Jordan into a number of inter-related educational ventures. He is best known for his championing of social studies as a single indivisible entity, both at college level and secondary school level. Along with the late Joan Dray he questions general educational practice in England thus:

It has become a commonplace in educational parlance that we should begin with the child's own experience. But somehow this has not, in general, become part of our educational practice. . . . Most of us choose the old subject categories and try to provide some link between everyday life and History, Geography, Biology. . . . The stress is still on specialised departments of knowledge.⁹

Jordan clearly views these subject areas as not meeting educational needs, which are 'to take everyday life as our starting point and view it from as many standpoints as we can.' A further quotation indicates that:

Every topic can be viewed in the perpendicular of time or the horizontal of space. Every topic has problems of dimension or finance, of human need and control. Each can be studied, that is, in terms of History, Geography, Mathematics, Economics, Civics and Sociology. It is not the purpose of Social Studies to ensure a thorough knowledge of any of these fields. . . . The purpose of Social Studies . . . is to provide the child with the opportunity, incentive and equipment to ask questions about life and find as many and various answers as pos-

sible.¹⁰

The soundness of this view may reasonably be questioned, for, imperfect as our subject disciplines are, and arbitrary as their boundaries may be, they are the means by which we interpret the world around us. Jordan's thesis is useful in its provision of a useful starting point for the child not yet versed in geography, history, and related disciplines. It is right for emphasis to be placed upon the immediate interests and needs of children, to make use of their propensity for constant questing and energetic delving; it is also right that those interests and needs should be systematized in discipline frameworks within the mainstream of human experience. Furthermore, it is reasonable to suggest that children do not always, even in social studies, gain their greatest pleasure from starting at their own particular points in time and space. To study history from the period approach as unencumbered as possible with modernisms, is frequently more exciting than the approach that, using the present day as a starting point from which to trace back the development of things in current usage, assumes only the present to be of real importance. Those familiar with Dr. Hilda Neatby's strictures on pragmatism in education can perhaps visualize her commenting that Jordan's approach would take not only the sense of discipline away from historical study, but all the romance too.¹¹

David Jordan's real contribution in social studies has been, to use Professor C. H. Dobinson's words, 'the injection of ideas that will stimulate the intellectual bloodstream into violent and positive reactions.'¹² As Jordan looked at English schools in the late 1940s he saw much lifeless geography and history teaching. In the main it was teacher-dominated, deriving more from the adapted university lecture than from the creative well-spring of child curiosity, and over-generalized. Children were learning geographical and historical principles in a fashion that made it difficult for them to re-apply them in places that they subsequently visited. He became concerned that children should be learning social studies through living, through meaningful practical experiences. Since then there

have been developments in methods of teaching (the problem approach, team teaching, sample studies, field-work, integrated local studies, etc.) that, partly inspired by Jordan, have tended to reject his total framework.

Less well-known, though much more valuable, than David Jordan's views on social studies teaching, is his concern for the use of group situations in teaching at the college-level. For him there is no gain in the use of groups for the sake of getting together. The object is not so much to promote friendships, as to provide the opportunity for creative learning experiences while maintaining, and perhaps even improving, academic standards. Jordan is careful to point out that in the more informal group situation:

The tutor is still the embodiment of conceptions of proper standards, the adviser and inspirer of his students. . . . He prepares the educational situation, gives the group the benefit of his experience, and through his acceptable leadership prevents too much time being spent on areas of work or methods of investigation which have proved abortive in the past . . . care must be taken to see that a sense of pattern emerges.¹³

As a practical and gifted teacher-administrator he is aware of the problems, of the tendency to drift when the syllabus allows considerable variety and compulsions are less external, of the inconsequence of group-work that is poorly directed. Yet he sees so many creative possibilities that the risks are worth taking:

In considering what gives vitality to group methods of learning we found ourselves stressing very much the importance of the initial challenge. One of the objects of group discussion is to explore the nature of a problem and to ask relevant questions; to find the answers we need investigations of different types which can be undertaken by different members or by smaller groups. Students discover in group discussion that their prejudices cancel each other out and that only the discovery of accurate

facts and the placing of the facts in the right balance in relation to each other enable truth to be discovered.¹⁴

Jordan concludes that in this process it is not merely the academic knowledge gained and the questions answered that are important, but the quality and level of group life. His viewpoint, in this case, has been shared by many in the sphere of teacher education, and is now common practice within English colleges of education.

David Jordan's concept of creativeness in human relationships is also evident in his concern for building up a college as a community of responsible human beings. While conceding, admittedly in the interests of self-protection, that a college cannot be wholly democratic, and indeed can only have some democratic elements within it, he states nevertheless that, as far as staff and student relationships are concerned, it is possible 'to create and maintain personal relationships without impairing the proper authority of function.'¹⁵ One is impressed with his concern for standards, for he rightly judges truly creative relationships impossible if what is aimed at is nothing more than 'a pleasant and easy mediocrity.'¹⁶ Furthermore one notes Jordan's insistence that relationships, while personal, should not be sentimental. He pays particular attention to the spirit of the institution:

The ethos of the college is essentially astringency and friendliness. Astringency in work relationships. The work must be done, and it must be well-done. . . . Friendliness in personal relationships, for without this honesty is not possible. . . . So the basis is an adult sense of responsibility both in work and behaviour.¹⁷

If there is one thing that David Jordan sees clearly it is the harm that unnecessary staff-student division can do in a college community. In these days of student radicalism one is aware of situations where the smouldering ashes of distrust have been fanned into flame by unwise leadership or by lack of leadership on one side, and irresponsibility

and immaturity on the other. Jordan's contribution in this area is well-noted, for during his tenure at Dudley College of Education the Students' Representative Council was replaced by a Staff-Student Council, whose ordinary members included the Principal and Vice-Principal, **ex-officio**, and two elected staff representatives. This body was concerned with the welfare of the whole college community. As Jordan says:

We look at situations together and take decisions to ensure the common good. Students recognize that . . . members of staff embody a continuity of experience which they cannot possibly have. . . . The student officers are taken fully into our confidence; methods of college finance and government, and the interests and rights of college employees, are discussed with them. Out of such confidence a sense of responsibility grows.¹⁸

As a result it was normally found that students were prepared to make decisions and to undertake many necessary jobs within the college. In this way life in college became an invigorating social experience, making more efficient the general work of the institution, and rewarding individuals concerned, particularly students, with the greater maturity and sense of responsibility that one hopes to find in a prospective teacher.

What has to be borne in mind when attempting a critique of David Jordan's ideas is that their author was for almost twenty years a force in English teacher education. He was not principally a theorist, but a thoughtful practical educator in a position where his ideas and decisions mattered. Part of Dobinson's review of Jordan's principalship provides a fitting conclusion:

Everything about David Jordan seems to shout the same word — energy; a mind roving, questing, stirring. . . . Not all the thought of that mind could be admired, but this is true also of the thoughts of each one of us. Nor could all the ideas be regarded as sound. . . . Their purpose was to stimulate discussion and fresh thinking. . . . As

a result the College . . . was one of the most vigorous, vital, challenging educational establishments that I have known: a place where both the lecturers and the students were always kept on their toes and almost always surpassing in their achievements anything that they had, before meeting David Jordan, supposed that they could do.¹⁹

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WHO'S WHO

GERALD T. RIMMINGTON

Was trained as a teacher at Dudley College of Education during David Jordan's Principalship. Subsequently he was awarded the degrees of B.Sc. (Econ.) and Ph.D. of the University of London, and M.A. of the University of Leicester. After teaching in Leicestershire schools he worked as a District Education Officer in Malawi. Since 1963 he has held university appointments in Canada, at Acadia University (1963-67) and Brandon University, where he is Professor of Education, and Dean of the Faculty of Education. He is the author (with J. G. Pike) of **Malawi: A Geographical Study** (O.U.P., 1965) and (with Lillian M. Logan) of **Social Studies: A Creative Direction** (McGraw-Hill, 1969).

Education and Sectarian Conflict in Northern Ireland

Alan Robinson

Senior Lecturer in Geography, Bishop Grosseteste College, Lincoln

The sight of young people of school age taking part in the recent street battles between Protestants and Roman Catholics has horrified those of us who are concerned with the education of the young. Children in the midst of the C.S. smoke opposing the might of authority in the Bogside district of the city of Londonderry, or Derry, last summer have been referred to as hooligans, but the real situation is much more complex. Residential segregation and separate educational institutions have polarized the thoughts and opinions of the young to the extent that the divisions between the two communities in Northern Ireland are made indelible at an early age.

On a recent field course in the border area of north-west Ireland the geography students of Bishop Grosseteste College of Education, Lincoln, carried out two day's observation and teaching in a selection of primary and secondary schools in Derry. In the first place the experience afforded by the arrangements met the vocational needs of the party; in the second it enabled the completion of one of their field enquiries which was to examine 'territoriality' and community in the social geography of the divided city. By questionnaire it was hoped to gain some measured impression of the differences in outlook between children attending Roman Catholic (Voluntary) schools and those attending non-Catholic (generally County — I.e.a.) schools. However, before the question arises as to the influence of these separate educational systems in dividing the population of Northern Ireland it should be stated that the home and neighbourhood influences are also relevant.

The total population of the county borough of Londonderry is 56,000. Seventy per cent of this number are Catholic, the majority of

whom live in highly or almost totally segregated districts of the city, for example the south ward of Derry which incorporates such residential districts as the Bogside and the Creggan is more than 90% Catholic. Protestants too usually live in largely segregated districts; the Fountain, (like the better known Shankill district in Belfast), is 85% Protestant. There are mixed districts in Derry but field enquiry has shown that within them interaction between the two communities is small.

While this paper is essentially a vehicle for producing some of the processed data from 1,000 completed questionnaire forms it is hoped that in so doing some reminder is clearly made of the potential dangers of separate (divided) educational systems and that an emphasis is laid upon the responsibilities that both systems have in moderating the polarization of opinion and behaviour. In the light of recent events it is apparent that the data collected is interesting in its own right but it would seem to pose some questions that emerge from the data tabulations, though this paper does not attempt to provide conclusive answers.

The questionnaire was geared to record the leanings of Catholic and non-Catholic children towards a separate identity; that is to provide data on the national and local consciousness of the young. Fifteen schools were visited in the city out of a total number of 32, 9 Primary and 6 Secondary. Eight were Roman Catholic Voluntary schools, 7 Protestant and nine were primary. The age range assessed was 7 to 15 years.

Table 1	Primary	Secondary	Total
Non-Catholic	4	3	7
R.C.	5	3	8
	—	—	—
Total	9	6	15

The questionnaire first asked children to name the country in which Derry is situated. Seventy-three per cent of the children attending primary Catholic schools named Ireland rather than Northern Ireland:

Table 2	Country in which Derry is situated				
Schools	Ireland	N. Ireland	U.K.	Others	Do not know
R.C.					
Primary	72.9	20.1	0.0	3.6	3.4
Secondary	61.1	33.5	0.5	3.3	1.6
Protestant					
Primary	30.0	59.5	0.5	6.9	3.1
Secondary	28.1	65.6	2.6	4.2	0.0

while a third of the children attending Catholic secondary schools made it quite clear that Derry was in Northern Ireland, even at this level there is a strong suggestion that a thirty-two county concept of the nation is recognised by Catholic children rather than the six county concept held by the majority

Table 3						
Schools	Dublin	Belfast	London	Others	Do not know	
R.C.						
Primary	50.1	26.5	1.1	13.0		9.3
Secondary	56.9	34.0	0.0	3.8		5.3
Protestant						
Primary	7.9	68.9	2.1	7.4		13.7
Secondary	18.2	75.5	1.6	2.6		2.6

The majority of Catholic children named Dublin, the capital of the Republic of Ireland or Eire, and the majority of Protestant children named Belfast the provincial capital of Northern Ireland or Ulster. Since the history of one community is the antithesis of the other it is not surprising that the events of the seventeenth century and of the more recent period 1916-25, which resulted in the partition of Ireland, should be responsible for the polarization of national consciousness and loyalty. But it is disturbing to note that the dual educational system is in part responsible for the perpetuation of the opinions (and by inference the bitterness) of older generations. Loyalty in the north of Ireland has been an accident of birth for more than three-hundred years and the fundamental dichotomy of seven year olds may be expected, but the fact is that this dichotomy is equally as marked among fifteen year olds is understandably thought alarming by liberal educators across the water who have no first hand experience of the bipartite society in Northern Ireland. This perpetuation of the divisions is, for example

of those young people attending Protestant schools.

The contrasting orientation of loyalties was highlighted further by the second question which asked children to name the capital of the country in which Derry is situated:

illustrated by the different values placed by two groups on the history of Ireland. For instance, 41% of the Catholic school-children in Derry knew that the celtic saint, St. Columb had founded the city of Derry (A.D. 546), whereas only 12% of the Protestant children provided this answer. Conscious that their forefathers had settled the area during the 17th and 18th centuries they tended rather to name Protestant heroes (King William, Governor Walker) as the founders of Derry. A full knowledge of local history would not only encourage both groups to appreciate the true justifications for the city's many ceremonies but would go some way in explaining the pre-political origins of residential segregation. The Irish Catholics valued the district in Derry that marks the site of St. Columb's monastery, that is the Bogside and the adjacent districts, whereas historically the Protestants have valued the riverside districts where the quays have traditionally provided their source of wealth, (the Fountain and Edenballymore).

In spatial terms the separate identity of Catholic and non-Catholic was expressed in their views as to the residential districts of the city in which children would like to live (other than their own residential district.) The 1,000 children were presented with a choice of seven well-known residential districts; some of which were Catholic, others Protestant, (two were in varying degree mixed); some were low status districts in that they were old deprived areas whose houses have a low rateable value, others were of a high status where larger houses had a much higher rateable value. The returns show that social status is not so important a factor determining choice as one might expect. For instance, Catholics ranked a high status Catholic district at 5, and Protestants ranked a similar high status Protestant district at 4. The highly segregated districts were however found to be popular, but the newest public housing estates were found to be most popular. Thus it was noted that children living in old segregated inner-suburban districts chose new

segregated districts in the outer suburbs. The overwhelmingly Catholic Creggan estate in the south ward built since the war and composed of local authority and Northern Ireland Housing Trust low density houses was ranked first by Catholic children. Protestant children ranked this Catholic estate at 6 and chose on the other hand to rank first the similar structured local authority and Trust houses built since the war to the north of the city centre located in the Glenbank and Belmont estates. The table summarizing this data has been made by listing the percentage of children by religion wishing to live in districts of Derry according to ward or sector of the city. It is apparent that the districts chosen were determined by the religion of the occupants rather than the types of houses erected. The location of the district within the city would appear from detailed analysis to be important in so much as the districts chosen were most popular if they were located in the same sector of the city as the children's existing residential district.

Derry 67% Catholic; 33% Protestant (1961 figures)			
Schools	South Ward (91% R.C.)	North ward or sector (60% Prot.)	Waterside or East sector (62% Prot.)
R.C.			
Primary	46	35	19
Secondary	57	30	13
Protestant			
Primary	30	48	22
Secondary	8	57	35

Leading citizen of Derry							
Schools	Catholic			Protestant		TOTAL PROT.	Do not know
	J. Hume M.P.	Bishop O'Farren	TOTAL R.C.	Prime Minister	Mayor (Ald. Baty or Cm. Anderson)		
R.C.							
Primary	33.2	13.9	50.1	12.5	7.6	31.0	18.9
Secondary	54.8	3.1	62.2	5.9	19.1	27.1	10.6
Protestant							
Primary	2.1	0.0	2.9	19.5	37.8	69.2	27.9
Secondary	1.8	0.0	2.2	8.6	50.0	70.9	26.9

The contrast in local identity between the two communities was heightened by a question which asked the 1,000 children to name the leading citizen of Derry. The majority of people refer to the mayor as the leading citizen of a city, but few Catholic children named the mayor who, in Derry, is traditionally a Protestant and a Unionist.

The Catholic children named Catholics; non-Catholics named Protestants, and rather than name a Protestant mayor Catholics named a Catholic, John Hume, as Derry's leading citizen. Hume, a native of Derry, a civil rights leader and an independent M.P. at Stormont has strong claims to being the leading citizen. He has devoted his life to the welfare of his native city; he has organized credit for a non-affluent population, set up a factory to assist in the development of local resources and has marshalled both Catholic and non-Catholic forces to promote the continuation of university standards of education, which is non-sectarian, in Derry. He is considered a liberal Catholic and a moderate in the political arena, and yet only 1.8% of the Protestant pupils attending secondary schools in Derry named this man as its leading citizen. Less than 3% named a Catholic, but many incorrectly named the prime minister of Northern Ireland.

Table 6

Schools	Shirt making	Port	Ecclesiastical	Tourist Centre	Chemical industry	Do not know
R.C.						
Primary	50.1	12.5	18.0	9.9	8.1	1.4
Secondary	74.4	7.4	7.4	5.3	1.6	3.9
Protestant						
Primary	19.5	23.7	20.0	14.2	20.5	2.1
Secondary	80.4	7.7	4.1	5.0	2.7	0.1

The reaction of the primary age group to this question is a more natural response based on their own impressions. It is interesting to note that far more primary children mentioned the chemical industry of Derry developed only during the course of the last ten years and not featured in the text books available. The point however is that both Catholic and Protestant children are presented in school with the same impression of Derry's industrial geo-

A comparison of the primary and the secondary reactions in tables 4 and 5 would show that sectarian opinion becomes more marked during the secondary school years. Polarization is thereby seen to be intensified at school and this may suggest a failure on the part of the educational institutions to remove the ignorance and prejudice of both Catholic and non-Catholic children that has so recently been manifest in aggression and violence. The problem is indeed most complex and it is not suggested for one moment that the separate educational system is responsible for all the ills of the province. But it does seem that the schools can do more to prevent increasing the polarization of thought and opinion.

In geography for instance children attending both types of school are taught in the early years of the secondary school that shirt making is Derry's staple industry. This fact features in all the text books used in the secondary schools and Catholic and non-Catholic children alike know this. As part of the questionnaire survey about three quarters of all children attending secondary schools in the city listed Derry as a shirt manufacturing centre, irrespective of their religion, above it being a port, or a tourist centre, or a chemical industrial town or an ecclesiastical city.

Why should children attending Catholic schools not know the truth and context of the seventeenth century (without emphasising the injustices of the Plantation of Ulster)? Why should Northern Ireland not be recognised by Catholics who are residents of the United

graphy. This is in marked contrast to the impressions gained of Derry's history, or of its political geography.

Why should children attending Catholic schools not know the truth and context of the seventeenth century (without emphasising the injustices of the Plantation of Ulster)? Why should Northern Ireland not be recognised by Catholics who are residents of the United

Kingdom and whose schools are subsidized to the tune of 65%? Why should children attending non-Catholic schools not appreciate the values of the Catholic community by being taught about St. Columb and other aspects of pre-17th Irish history. One of the roles of educational institutions is to seek the truth impartially and remove the prejudice or ignorance of past generations. The processed re-

sults of a question regarding newspapers taken at home demonstrated clearly the demand for liberal and non-committal views and opinion. The popularity of the daily evening **Belfast Telegraph** and the (English) **Daily Mirror** in both Catholic and non-Catholic homes in Derry is an encouraging feature, though it must be said that committed papers were also popular.

Table 7 Newspapers taken at home

Schools	Journal (R.C.)	Sentinel (Prot.)	Irish News	Newsletter (Unionist)	Belfast Telegraph	Daily Mirror
R.C.	48.1	10.3	1.9	2.5	58.8	45.0
Protestant	5.0	44.0	0.7	14.0	59.1	28.0

Nevertheless the fact is that non-sectarian education is not available in Northern Ireland until a young person reaches the age of 18 and has the ability to read for a degree at one of the two universities there. At that date age attitudes harden and polarization is complete.

For any child the origin of its views and attitudes is to be found in the home. Since residential segregation is so well developed on the urban areas of Northern Ireland these views are strengthened by those of other children in the neighbourhood. Separate schools perpetuate the socializing of children into the values and prejudices of their religious beliefs. Clearly schools in Northern Ireland do not cause the conflict between Catholics and Protestants, but in reinforcing the dichotomy they may effect adversely the relations between both groups. It could be argued that there is a need for mixed or integrated schools where the young may make up their own minds about their attitude to Irish affairs, but in Northern Ireland the tragedy is that this idea is so impracticable as to be completely unthinkable.

Teachers themselves are biased. After attending the primary and secondary school of their religion they qualify at separate Colleges of Education in Belfast to teach in schools of their own religious faith. Catholic teachers in Derry are often from the Republic of Ireland and were trained at institutions like Maynooth or St. Mary's or St. Joseph's; they are members of an all Ireland teachers' union, not acceptable to Protestant teachers.

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K. G. Saiyidain

‘“To hold a hand uplifted over hate” could well be WEF’s motto’, said Dr. K. G. Saiyidain, WEF President, from New Delhi, India, in his address at the World Education Fellowship Conference, San Francisco, U.S.A., 15th March, 1970.

It is a privilege and a keen personal pleasure to join you in this Conference of the World Education Fellowship. It is a matter of accident that I happen to be, for no particular reason, the international president of the Fellowship. I am sure many of you here, and in other parts of the world, have done much more than I in the service of, what may broadly be called, progressive education. Circumstances have enabled me to operate on a comparatively large canvas both nationally and internationally; however it is well to remember that in the field of education significance is not measured by size. The depth and the intensity of the work counts, not its surface area. I recall when a student at the University of Leeds, England, in the late twenties, I had amongst my contemporaries, a student who was earnest, conscientious, though not apparently a scintillating person. After graduation I returned to my country and we lost touch with each other for about thirty years. A few years ago he got my address and wrote a long letter, telling about his activities. During the greater part of this time he had worked as the head master of a small school of less than a hundred backward and delinquent children and had been spending on them all the wealth of his love, solicitude and increasing educational experiences and insight. He knew every child personally and treated him as an unique individual whose personality had to be disentangled patiently, nourished with care and freed, so far as possible, from the frustrating or snarling complexes poisoning his inner life. As I read this epic of an unknown hero, I felt envious and humbled. During this period I had taught for many years in a university, had been Head of its Educational Faculty, trained thousands of teachers, worked as director of Education and Educational Adviser in three States, sat on innumerable com-

mittees and commissions, written many books, been to several universities abroad as visiting professor and eventually ended up as secretary to the Ministry of Education of the Indian Government. And yet — this is the point which I wish to make — I said to myself, ‘Have you any reason to think that, in God’s scale of justice where all deeds are eventually weighed, your work will be judged as more significant and more enduring than your friend’s?’ And I had to admit to myself humbly that this was not likely!

I have referred to this experience by way of a preamble not only as a tribute to a personal friend but also to all those unlauded heroes who work in this field without lime light, who do not even get a word of encouragement and commendation from their unimaginative or petty hearted supervisors or inspectors. In an affluent society like yours, they might at least get enough to be able to live in moderate comfort. But I know of many centres, including my own, where such teachers live on the barest margin of subsistence. There are, of course, many teachers whose work is no better than their meagre salaries but I am not talking about this at the moment. In the fellowship that is education, it is imperative that due recognition be given to their work and personal worth and, even when the authorities are unable to improve their prospects, they should never deny them their gift of fellowship. People who live in want do need their wants attended; they do need financial assistance. But they need as much, if not more, a sense of fellowship in their work, a feeling that they are not alone and that opportunities for self fulfilment will not be denied them. Our late President, Dr. Zakir Husain, was basically an educationist. In his early life, he built up a fine, pioneering educational institution in which he and his colleagues — a group of highly educated and dedicated persons — worked for twenty-five or thirty years on a miserable pittance when many of them could have easily secured posts with ten times the salary. And not **one** of them left Dr. Zakir Husain of his own free will! What was the secret of his hold on them? He worked under exactly the same conditions; he gave them a true sense of fellowship and

the precious gift of himself, his heart and mind, his humanism and compassion, his readiness to share their joys and sorrows. And these qualities persisted undimmed when he later became the Vice Chancellor of a University, the Governor of a State and the Vice President and President of the Indian Republic.

The question that the World Education Fellowship asks of me, of you, of all of us is this: Are you prepared to give to this cause not only your intellectual ability and technical expertise but also of yourself, knowing that you are not engaged merely in training skilled workers but in producing a superior quality of men and women?

W.E.F., a Pioneer Group in Education

Our movement can now look back to over fifty years of work, slow, unpretentious, unadvertised work. We cannot claim to have brought about a world-wide revolution in education — has any other movement with far greater resources in men and money done so? But we **can** modestly claim that it has acted as a catalytic agent, as a pioneer in advocating many creative ideas which have become incorporated, some times in modified form, in frontier educational thinking in many parts of the world. Ideas like activity, freedom, creativity, cooperative work in a social context, inter-linking of the school with the home and the community are now recognized as valid ideas in educational theory although not so often implemented in schools. Many of us will remember that there was a time not long ago when such ideas which seek to release the child's creative impulses in a creative educative environment and to give him a generous, warm hearted, cooperative attitude to life were either unknown or unaccepted. And this is not yet, alas, an old unhappy, far-off thing belonging to the past. But our movement has played its part in bringing about some welcome change. It has found many fine, humane, socially sensitive educational leaders who have made their impact on the national and international scene — Beatrice Ensore, Laurin Zilliacus, Carlton Washburne — to name only three of those whose dear memory we cherish. I venture to think that

it **has** served as a heaven, quietly permeating like the morning sun into many dark corners. It does not matter whether the rays of the sun carry our particular banner, it is the rays that are important, not the banner, and wherever they have shed light, it is territory that we have annexed.

Concern for the Future

The question that faces all of us now is: where do we go from here? Concern for the future is much more important than pride or complacency about the past. I am not really competent to talk to you about new educational methods, techniques and approaches or problems of curriculum construction. Many of you know much more about it than I. Moreover, as the years have rolled on, as the likely shape of things to come has become clearer, as the world horizon has been darkened by new terrors and unholy forces, there has been a certain shift of emphasis in my involvement and interest in the educational scene. I ask myself: Is it enough for us to be interested in education in the traditional sense? (What do they know of England, as it were, who only England know?) The teacher is still charged with the duty of teaching prescribed curriculum and courses as effectively as possible. But is he not — are we not — compelled, by the irresistible logic of the situation in which we find ourselves, to raise some fundamental questions and attempt some radical replies? A new world has come into being and is likely to come into being more aggressively in the near future. Even if we decided to accept it unquestioningly we cannot live in it fruitfully with the old, outdated equipment of skills, techniques, attitudes and values. But if, like sensitive, creative, responsible individuals, we have the ambition to take a hand in its making, if we wish to have a say in the direction of its movement and the future pattern of our life, then the role of the individual and consequently of his education, becomes infinitely more important and requires a more organizing appraisal. My good friend and your new president Dr. Ted Rice, recently drew my attention to something I had written in my last year's Christmas letter (If he had not done so, I would have certainly forgotten it!) As it has some

bearing on this point I shall reproduce a few lines from it:

'What amazes me is not so much the intensity of the modern onslaught as the indifference and the cynicism with which many of us — some in very high and influential positions — are content to look upon the situation, believing that the responsibility for this state of affairs is not 'ours' but 'theirs' which might mean anything — the political or economic system or the stockpiling of nuclear weapons or the policies of "other" nations, every one's but our own. It is true, as some one has said, that no snowflakes ever feels responsible in an avalanche. But are we snowflakes? Do we have no will or purpose of our own? Why are we then beset on shirking responsibility?' ' "In the temple at Sais," we are told by the German writer, Novalis, "a man once lifted the veil of the goddess and found — O wonder of wonders — concealed there . . . himself." May it not be that in this much bigger temple of the world wherever we lift the veils, we will come across the same miracle, if we have eyes to see.'

When shall we realize that **each** one of us, in his or her own individual capacity, is responsible to some extent for the kind of world in which we are living and, unless education creates in us a sharp realization of what this demands of us, our aimless drift will never end. The failure to turn the search light inwards, to pass the buck to someone else, to some other party or some impersonal forces is a conscious or unconscious attempt to shirk personal responsibility. One of the important lessons which our great leader, Mahatma Gandhi, tried to teach us was the recognition of the inescapable responsibility of every individual to work and fight for what he considered to be the truth, standing alone, if need be, against the world. We are, alas, not able to do so; he was!

Today's Sick World

What of this world of ours? Despite the almost incredible achievements of our age in the field of science and technology, skill and

expertise in many fields, ours is a sick world, not healthy within. These technical achievements have not only dazzled the progressive countries of the world, like your own, but also less developed ones living in economies of scarcity. This age in which we live is an age of miracles — not in the hearts and minds of men which continue to be, by and large, as unsalvaged as they have been for thousands of years or some time even worse, in the world of space and matter. They are a tribute to the power of mind over matter, but not to the power of the heart over the mind or of the mind over itself. We know better and more confidently what needs to be done but we lack the willingness, the sincerity, the grace to do it. Man seems to have taken a back seat before these miracles of his own making and incalculable resources are being spent on them — and on armaments — rather than on schemes to better the lot of man which, in all conscience, is still pitiable indeed. We keep 'whirling away from the centre of our being' and cannot locate ourselves with dignity and decency in space and time.

Persons in position of power and influence in technically advanced countries have convinced themselves that they are not only on top of the world but are irresistibly going forward and all that is needed for its salvation is more of what they have got. At least that was their delusion before the new movements of protest against some of their basic assumptions gathered momentum and made them feel uncomfortable and sowed some doubt in their mind. What does this 'going forward' mean? Is it merely the increase in material affluence, in the number of goods produced and the speed at which they are produced? Is it the increase in the power to kill and rain ruin and destruction from the skies? Is it even an increase of knowledge and transmitting it into power to serve our personal interests? Or, is it an increase in the understanding of man, a sensitiveness to his weal and woe? Is it the deepening of **compassion** which is more than pity because it literally means 'suffering with' not looking at others' suffering in a detached and objective way? The world, with all its misery and deprivations — not inevitable, not due to any laws of

nature over which we can have no control, but largely of our own making — this world is around us. We see it with our own eyes but most of us are not moved except temporarily. Statistics of suffering pour in upon us but we are unable, or unwilling, to transform them with the help of our imagination, into realities, into men and women whose lives have been tortured out of shape by poverty, ignorance, disease social and economic injustices and persecution. We show little compassion to them i.e. we do not 'suffer with them or do what we can to alleviate their suffering individually or collectively. No individual or community or nation has any justification to call itself civilized if it remains unmoved by this sorry fate of its fellow human beings. Nor can it claim to be going forward in any valid sense.

True Humanism

Whatever I have studied of world religious and cultures, including my own, convinces me that this quality of compassion — not as a passive emotional experience but its active expression in life — is the essence of true humanism. It is like a golden thread running through the best of man's moral and ethical thinking. Some have derived their attachment to this ideal from religious inspiration; others from rational reflection over social experience. The great hymn of a gape, in his first letter to the Corinthians, indicates its central place in Christian thought:

'I may speak in tongues of men or of angels but if I am without love, I am a sounding gong or a clanging symbol. I may have the gift of prophesy and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing; I may dole out all I possess or even given my body to be burnt, but if I have no love, I am none the better.'

One of the great figures of early Islamic history Ali had said:

'How is it possible for me to sleep peacefully at night even if there is a single hungry person in the city of Madina?'

And in our own time there have been so many gentle voices underlying the message. To name three at random from these different cultures and countries: Jean Anouilh who said, 'However tightly I shut my eyes, there will always be a stray dog somewhere who will stop me being happy.' Gandhi who said with pregnant brevity, 'If we have no love for our neighbours, no change, however revolutionary, can do us any good' and Bertrand Russell who stated in the prologue to his Auto-biography in words of simple eloquence: 'Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge and unbearable pity for the sufferings of mankind . . . Love and Knowledge, so far as they were possible, led me upward to heaven. But always pity brought me back to earth. Echoes of pain reverberate in my heart — Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons and the whole world of loneliness, poverty and pain make a mockery of what human life should be.'

One feels embarrassed at pointing out the obvious. Most of us are content to make a formal bow to the basic values and then pass on unconcerned to what we consider to be the real business of life — pursuit of wealth, power, easy-living — drawing strength from the world around where most of their fellow men are doing exactly the same! And when some of the impatient and angry young men and women rightly protest against the existing state of affairs, unfortunately it often takes bizarre and unconvincing forms, as if greed, violence, exploitation and social prejudice could be cured by taking hashish or marijuana or L.S.D., as if devious ways of escape from the **status-quo** could end the **status-quo**!

Priorities of WEF

If what I have said so far commends itself to you, the question that I wish to raise is: what should be the attitude and the priorities of the Fellowship — and, for that matter, of all those who want education to play a creative and crucial role in pulling the world

away from the path of unreason, of violence, of social insensitivity and race suicide and putting it back on the path of sanity, reason and social justice? Do we, as educators, remain insensitive and indifferent to the global issues of peace and war, of racial fanaticism, of social inequalities and economic injustices, to the heartless juxtaposition of poverty and affluence of ignorance and knowledge, of disease and health? Not only among the different nations of the world but also among different groups and classes within the same nation. Do we continue to regard the issues of curricula and courses, methods and teaching aids — important as they no doubt are — as our first, perhaps our only, priority? These are obviously rhetorical questions and your answer in all likelihood will be: These are really **means** which we must learn to utilize in order to inculcate the right values and attitudes in our youth so that they will learn to live decently, fruitfully and with dignity in the world of today and tomorrow, making it a better world not only for their own class or community but for **all**. This would imply that they should not be moved by the petty and miserable ambition to build ivory towers of comfort and affluence for themselves where they may be able to live the pseudo-good life, ignoring the misery of the world around. They are called upon to join the good fight in ways that are open to them so as to widen the frontiers of justice and freedom.

This then is the special challenge which our age presents to the Fellowship. There are other organizations, with far greater resources, working in the field of curricular reform, methodology, text books, teaching aids, etc. But none to my knowledge which is exclusively or specially devoted to revolutionizing the spirit and ideology of education in the context of the new world which has come into being. **Should we not, therefore, dedicate ourselves to and concentrate our efforts on, transforming the aims of education, on quickening social conscience, on strengthening in our students the sense of compassion, of justice and of the unity of mankind?** This cannot obviously be in a vacuum — it will have to be done largely within the existing aca-

demical framework, in a world of books and curricula and courses and academic programmes. The special contribution of the Fellowship should be to show how they can be used to inculcate the values which we dearly cherish. These are not entirely new values; they have been the inspiration of the finest educational work wherever and whenever it has been done. But they have to be brought into sharper focus and related more directly to contemporary problems, so that they might become motive forces in our behaviour. For instance, how can the teaching of literature, history, philosophy, science, art, etc. contribute to a correct understanding of the world as it is today? And, as it can become tomorrow if we learn to utilize our new-found forces wisely, compassionately and with a depth of concern for our fellow human beings? If education has succeeded in giving our generation an egocentric view of life, a success-at-any-cost mentality and a brashly competitive attitude in all fields of activity, is there any reason to believe that it cannot possibly reverse this suicidal trend and train the new generation in cooperation, in charity, in compassion, in the happiness of creative work? I am not saying this is easy; I am only suggesting that it is **possible** and desirable. After all, in this very imperfect world, there have been, in all ages, men and women who achieved great heights of goodness and wisdom and devoted themselves to the selfless service of their fellow men — the prophets, the saints, the sages, the seers, the mystics, the men of God, including some who did not even know that they were men of God! If they could do so, why should not many more men and women rise to such heights? Having achieved a remarkable break-through in the realm of scientific and technological knowledge, why should we not do so in human understanding and social sense also, breaking through our classified egos, feeling in the depths of our being the oneness and interdependence of mankind and beginning to see how unworthy and mean are exploitation and greed and cruelty and the denial of rights to our fellow human beings?

Luckily, it so happens that there is no inherent conflict between teaching directed at aca-

ademic excellence and technical expertise and the requirements of an education which aims at the humanizing of the individual. But, even if there were such conflict and some change in emphasis was required, I venture to suggest that we shall not hesitate to lower our sights, if necessary and **not** compromise with the imperative demands of a humanistic education. If the foundations have been well laid it is always possible to acquire more knowledge and expertise in later life. But, if the right values and attitudes are not planted in children and adolescents, in the formative years, there will be little hope of salvaging them in later years. Some of you may have seen a very powerful and harrowing film called 'The Incident' which not only shows with merciless lucidity how awful can be the consequences of allowing youths to grow up without a social sense, without decency, without compassion but also how ordinary men and women, who are not moved by righteous indignation, by courage to defend what they consider to be right and to fight what they consider to be wrong, become powerless in the face of anti-social hoodlum and lose all sense of self-respect and dignity. This film is a powerful satire on human society as it threatens to develop unless, through the right kind of education (and other things); we strengthen the moral and social defenses of individuals and communities. It should give the new generation a revulsion against all that is mean and shoddy and violent in our present world. In an environment of hate and violence, which is sweeping over the world with increasing force, life becomes, in the words of your great humanist, Norman Cousins, 'not only tentative but cheap. The sense of beauty, the capacity to be awakened and enlarged by a tender experience, the possibilities of compassionate thought—all these are being crowded out and pressurized by the language of force.' The Fellowship must raise its voice against this courageously in public and insist that the life of our children and youth be not warped and distorted by it, that education and other social institutions give them a compelling vision of the gracious and humane world that **could** come into being, if the good men did not lose the battle merely by not doing anything. This, I repeat, is our

challenge, our opportunity and, if we succeed, our triumph.

'What else is wisdom? What of man's endeavour

Or God's high grace, so lovely and so great?

To stand from fear set free, to breathe and wait

To hold a hand uplifted over hate.

And shall not loveliness be loved for ever.'

'To hold a hand uplifted over hate' may well be our motto during these fateful seventies.

Montessori's Contribution to Modern Curriculum Research

Paul Scheid

July 15th, 1970, the NHK-Television of Tokyo, Japan, brought a 25-minutes-interview between Professor Sumio and Dr. Scheid about the above mentioned subject, showing Dr. Scheid's film of pre-school practice. We asked Dr. Scheid who was lecturing about this topic at Tokyo and Kyoto Universities to give us a summary of his ideas. Here it is:

It is not necessary to mention the importance of a pre-school curriculum and of the curriculum research of early childhood. Up to today we have had a lot of promising starts in this direction, but we do not have any perfect curricula for this section. Not in the USA, not in Great Britain, nowhere in the world. There is one difficulty: nothing is settled yet. At the same time we are very well aware of the fact that such curricula will be decisive for the development of the coming generation.

We should discuss not only the different theories of learning. First of all, we must visualize — and I would like to point it out — what pre-school education means, if we accept Maria Montessori's ideas. Secondly, we have to build bridges between pre-school practice and theory, bridges between Montessori and the contemporary psychology of

learning, links between Montessori and the latest results of curriculum research.

In the USA, Montessori has already been re-discovered.

Professor Lückert, a German researcher in the field of education, stressed the fact that from daily observation and experiments with young children in the pre-school category, we know under which conditions they learn best.

In the teaching process, seven elementary learning principles should be observed:

- 1) The principle of arousing the child's interest and focussing it on a real task
- 2) The principle of the 'step-by-step' learning process
- 3) The principle of the individual learning tempo, learning at the child's own pace.
- 4) The principle of the opportunity for frequent success and the immediate acknowledgement of it by the teacher
- 5) The principle of repetition and variation
- 6) The principle of the play-work relation
- 7) The principle of developing self-activity

Some of these principles have been known for a long time. The Educational Programming has been using them. The latest educational research has looked into all its details. It is interesting and important to know, however, that all these are basic principles of Maria Montessori's educational work in practice and of her books on education in theory.

My presentation should be a stimulation for further thought and discovery.

A color film which I use to show, may be more explicit than verbal descriptions. (This film demonstrates the effectivity of Montessori's pedagogical ideas.)

Montessori education means modern pre-school training and it may be useful to know that modern research confirms exactly Montessori's perception, endorses Montessori's ideas.

From modern research work we have learned that a child is not only endowed with talents right from his birth. We must respect that the more opportunities are offered to him in his early age, the better will be the educational results.

Man's ability to play an active part in our society depends to a great extent on his educational level. This level is achieved by an educational process, which, however, cannot take place without a certain basis. This basis, the roots of behaviour, is acquired by the child through direct elementary experiences. In other words:

If we want to educate a young child, we must — besides other means, of course — make him acquainted with the greatest number of material that educational methods can provide.

In this connection I should like to point out again that Maria Montessori stressed the importance of a prepared environment for a child, — an environment producing selected experiences. Montessori constructed tools and materials for her prepared environment — each of them giving the child a direct, realistic experience.

We as teachers are preparing our children for the future world which we don't know. Or can you imagine what this future will be like? Will it be friendly and bring us luck or will it be inhuman and cruel?

We often speak about the year 2000. Well — that's a long time, yet. Nobody knows and no computer can tell you what will happen within these next 30 years. But — what we do know is this:

We have to prepare our pupils to become citizens of the next century and to be equal to the task to do the right thing at the right

moment in a future time.

In this connection Maria Montessori's idea is a small but a very important particle in the mosaic of pre-school curriculum research.

This may be the reason why Montessori has been rediscovered by our contemporary educators.

E.N.E.F.

Inter-disciplinary working party on Counselling in Schools

'School Counsellors on Trial'

A personal view point by Mrs E. Tyerman who is a tutor of the National Marriage Guidance Council.

The primary task for the Conference was to try to clarify the role of the School Counsellor, and it became apparent that there was a wide diversity of opinion regarding not only the role of the School Counsellor but also as to the nature of the task.

During the 2 days members were learning to differentiate between the varying roles and they began to qualify the word 'counsellor' by the use of a prefix e.g. vocational, educational, personal, thus showing acceptance of the concept of the differing tasks of each counsellor and thus enabling the conference members to become aware of the need for a more definitive description than the general term 'School Counsellor' to be used as a means of communication.

Some members brought examples showing the overlap of the varying roles, but more seemed to feel that the roles were separate and the tasks different. These contributions questioned the value of the multi-role being merged in one person — the teacher.

My own interests, and that of many others, was in the realm of 'personal counselling', and here the concern of course centred on what was the exact nature of 'personal counsell-

ing'. When did the caring, unjudgmental and 'counsellor like' attitude in relationships with colleagues and pupils cease to be 'normal good pastoral care' and become a 'specialist personal Counselling' function?

It is not easy to define 'specialist personal counselling'. As I see it the specialist counsellor does not need to depend on either previous knowledge of, or previous encounter with the client. The counselling begins with the meeting between the counsellor and the client and the consequent interaction between them. Here the dynamics of the interaction in an accepting relationship enables the client to achieve greater self-awareness and better adjustment, both with himself and also in his relationships with others.

The teacher who is a school personal counsellor will need to see clearly the separation of roles and to understand some of the difficulties involved in role conflict for both client and counsellor. This task is not an easy one and no simple separation can be achieved. The subcultural, authority and generation factors have all to be considered and an equation formulated that will inevitably place a degree of constraints in any given counselling situation.

There was a general acceptance by conference members of the need for young people to have available personal counselling there was, however, little consideration given to the concept of preventive group work with young people.

M.G. counsellors trained for work both with groups and in personal counselling, find that from their work with small on-going groups of young people in schools, colleges, youth clubs, that much personal learning can be experienced through such groups and that there is not necessarily any conflict between the role of group leader and that of specialist counsellor.

Similarly N.M.G.C. tutors staffing courses organised by LEA's for teachers and youth leaders find that much time is given to de-

veloping attitudes and skills required in this kind of group leadership. It is inevitable that there will be **differences** brought into the groups; these will depend upon whether the leader is known or unknown, the nature of the role, and the fantasy/reality situation.

Selection or screening was mentioned throughout the conference, but discussion of this did not take place in any depth. Neither was there any exploration of the extremely important function of support groups for those engaged at all levels of counselling. I feel that discussion in a small group setting with a greater time allowance would be needed to produce a more useful study of these particular topics.

The conference ended with a plea for more evidence and more research. There seems to me to be a wealth of evidence among teachers, youth leaders, counsellors, and others working with young people, of the value and effectiveness of counselling and the E.N.E.F. are to be congratulated in convening the conference. Communication of acquired knowledge based on personal growth and experience in relationships is no easy task, but most certainly needs to be attempted.

BOOK REVIEWS

Education and Modernization in Asia

Don Adams

Addison-Wesley Company, Massachusetts, 1970, 207 pp.
Price 26s.

The importance of this book cannot be overlooked. The author a Professor of Education at the University of Pittsburg and an active member in a number of professional societies introduces readers to the dynamic role of educational systems in the modernization of Asia. He has searched of concepts and ideas which might give organization and, therefore, meaning to an analysis of education as part of the modernization process.

Special importance of the text are its attention on three major countries such as Japan, India and China and the focus on education within the social change called modernization.

In the 'Introduction' the writer explains his view on such concepts as modernization, differentiation, measuring educational differentiation and a systems perspective.

In his second chapter on Japan he aims at giving a concise account of the roots of Japanese tradition, the growth and decline of traditional society, edu-

cation at the beginning of the modern era, educational inputs during Japan's modern century, the structural and functional development of Japan's contemporary educational system, educational output during Japan's modern period and a summary of the whole chapter.

The next chapter on India contains Hindu and Muslim legacies in education, the impact of British colonialism, the beginnings of national education, inputs to the contemporary educational system, the structure and functions of the contemporary educational system and educational output.

The chapter on China includes social and religious traditions, tradition of orthodox scholarship, cultural and educational contact with the West, educational change under the Republic, inputs to the Communist educational system, the structure and function of the contemporary educational system, educational output, education, manpower, and national production.

The final chapter deals on regional development and educational planning for the future. It also offers intraregional comparisons of educational differentiation.

The book effectively explains the integration of economic and sociological concepts for an understanding of the role of educational systems in contemporary societies. The final chapter has obviously added the value of this book. Bibliography at the end of the book will be extremely useful to those anxious to explore wider vistas. The book is of major importance and should be compulsory reading for students on Asian education. The author has executed his research with skill and understanding.

K. C. Mukherjee.

Society, Schools and Progress in Tanzania

J. Cameron, W. A. Dodd

Pergamon Press, 1970. 258 pp.
28s. and 40s. hard cover.

The authors have successfully included an important array of the topics presented in this very informative and illuminative volume. As the title indicates this book deals with the society, schools and progress of an important country in Africa and the materials are grouped in three parts.

The first part entitled 'The Foundations' gives some very knowledgeable account on such topics as the Country and its people, the economy, the fabric of the nation, policy and administration of government — 1887-1945, the development of education to 1919 and the development of education — 1919-1945.

The Road to Independence is the title of the second part of the book which discusses the rise of the Africans to political power, and the outside world, policy and administration of Government 1945-1961, the development of education 1945-1956, the development of education 1957-1961 and education outside the school system.

The concluding part gives an account of the policy and administration of government 1961-1966, the development of education 1961-1966, five year development plan 1964-1969, education outside the school system, education for self-reliance — 1967 and conclusion.

The Appendices contain important maps and tables, 'educational ladders' and enrolments, the administrative structure of education in 1968. Future investigators

should and undoubtedly will pursue the selected bibliography. The book is well illustrated, full of interest and clearly written.

Dr Edmund King, the general editor has rightly stated that there are many reasons why a case study of Tanzania should be valuable for all students of Comparative education and for anyone concerned with area studies or developmental programmes of any kind. The most obvious reasons are that this is a newly independent country with a low income; that there are many communities and races with a mixed Afro-Asian heritage of influences and that since independence there have been several crises of domestic and international reorientation.

The depth study of Tanzania so well undertaken in this book shows, that no single feature can be finally appraised without reference to the interlocking problems.

The authors show profound understanding of the country and her problems and have made some valuable suggestions for improving the quality of education apart from promoting its quantity. Their works have been laborious, and in some respects penetrating. The book is also informative and instructive for those interested in the problems of a developing country in Africa.

K. C. Mukherjee

The Teacher

E. B. Castle

Oxford University Press, 1970. 12s.

This is a very readable book in which the author epitomizes much study and years of practical experience as headmaster of Leighton Park Quaker School, and as Professor of Education at Hull. Pleasantly sectionalised, it provides a sound and factual introduction to the history of education in western Europe from ancient times to the present day.

The Teacher, as title, is a trifling understatement, for the reader is unwittingly treated to the gist of much longer works on the history of educational ideas and systems in Marrou, Boyd, Curtis and Boulton and even Hogben's **Mathematics for the Million** on the place of the scribe on the banks of the Nile. But in the process the relevance and utility of the subject is made apparent and may become more palatable to students in colleges of education. For example, those who imagine that the suitability of the curriculum was only considered psychologically in post Sputnik days — or by Susan Isaacs at the earliest — can read that in the first century AD Quintilian demanded to know 'how much is a child's mind capable of receiving, for things beyond his grasp will not enter his mind'. And the bureaucrats of the 1930's, Norwood included, who proposed tripartite selection on the assumption of innate intelligence would have avoided much futility if they had heeded William James's 'physiological theory of mind whereby intelligence was regarded as a **process** of action and reaction between man and his environment'.

Castle is enthusiastic in writing about the earliest periods for he is steeped in the books of the Old Testament, which neither Boulton nor Marrou deal with. Castle goes so far as to claim that the prophets were concerned with individual **and** social behaviour and that they educated 'with a deeper penetrating power than the poets and philosophers of Hellas'. On the one hand this seems to contradict his eulogy on Socrates, who is described as 'our perfect model of a

teacher because he adapted himself to the capacity of each pupil and taught him how to learn'. On the other hand the views of later writers are presented in an unconnected way — one damned thing after another — so that, for example, there are only references to Matthew Arnold, and no discussion of his thesis that 'whereas Hellenism speaks of thinking clearly and seeing things in their essence and beauty, so Hebraism speaks of becoming conscious of **sin**'. Is Castle aware of the puritanical legacy of the Hebrew prophets?

Curiously enough he quotes Dewey's insistence that individuals must identify with the group in which they live — 'not only the school group but also in the neighbourhood and the **national** communities'. Has he forgotten that he told us that the prophets of Israel 'rose above the boundaries of their own nation to a vision of a unified humanity', a concept which Castle considers made more impact on the conscience of man than the philosophers of Greece, the law makers of Rome, or the Christian Saints. What was its impact upon Dewey?

A further incoherence would seem to consist in the praise for Socrates, Abelard and Vives, who lie safely in the past, **and** for Thring and Reddie (who admired all things German and ended up with two pupils and no staff) but to the exclusion of innovators such as Neill or Curry (who are quickly dismissed in the phrase 'of the extreme left') and their forbears such as Godwin and Tolstoy, surely relevant in the 20th century age of violence, but who are not discussed at all.

The ease of writing of this book is a sign of the author's mastery of his material. And its circumspection offers many lessons to the facile generalizations of writers on educational sociology. That we may miss an economic interpretation of the development of ideas or the status of the teacher, or that we may regret omissions (significance of the seven liberal arts for example) provide matters for debate, which Castle would surely welcome, and for which he can scarcely be blamed since he has restricted his argument to the compass of less than 250 pages.

Anthony Weaver

Searching for Meaning

Margaret Isherwood

George Allen and Unwin 42s. £2.10p.

Nurtured in what she describes as a 'narrow, biblical religion', Margaret Isherwood lost her faith in her late teens. In this book she explains how she has come to see herself "as an inherent part of the whole, and 'God' as the great stream of life that flows through all creation and from which or 'whom' I derive the power to become my own potential self — whatever that may be." Thus she has discarded all that is most offensive in Christianity — its absolute claims, its anthropomorphic deity and its theory of atonement by the death of Christ — and attained a position that can be supported from the writings of believers of every faith and will even be acceptable to some humanists.

Miss Isherwood draws upon the mystical element in various religions. Like the New Testament scholar

Harnack of sixty years ago she pleads for the religion of but not about Jesus and presents him too as a mystic who told men that they must fit themselves for rebirth into the world of spirit and whose claim to be 'one with the Father' implied simply that he had found his true self. She rejects the Judaeo-Christian idea of revelation — God (if he exists) is too great to be spoken about and has certainly not sanctioned the use of words such as 'father.' Even the Judaeo-Christian

doctrine of creation is called in question by the quotation that precedes the book: 'The world of things we perceive is but a veil. 'But she is not prepared to go all the way with much eastern mysticism and say that evil too is an illusion. Here she recognises a problem no less mysterious to her than to traditional theism.

A tradition that includes much Eastern religion, Bishop Barnes, Dean Inge and Teilhard will appeal to many people today, not least because it makes a minimum of ontological affirmations and is thus not accessible to empirical proof or disproof. Indeed Miss Isherwood sees her faith as the sort of thing that should be taught in schools where it would presumably be acceptable both to Teilhardesque humanists and to Christians who are anxious to de-historicise Christianity.

Opposing this position however will be found a remarkable alliance of Christians and secularists. They will judge that Miss Isherwood has dealt rather subjectively with the New Testament, the Christians prizing what she has jettisoned and the secularists unwilling to let Christianity off the hook so easily. Both groups will also be unhappy about precisely that freedom from empirical assessment which others might regard as the strength of the new mysticism. It is rooted in a world of values inaccessible to all but emotion. 'All right,' many secularists will comment, 'so some people find these emotions and the related concepts beautiful and helpful. Fine, so long as they don't go on to call them true except in a subjective sense.' It is never quite clear whether Miss Isherwood uses the word 'God' simply as a mode of response to total reality viewed in a 'religious' light or whether she believes in some entity different from though immanent within the universe. There are many people who will judge the difference between these two concepts is decisive.

At times Miss Isherwood confuses her categories in a manner that will disturb some readers. Among things that are real though invisible she enumerates the wind, electricity, sound-waves, myself and love. Elsewhere she speaks of a spiritual field among the inward fields of force. She also resorts to what philosophers of all schools reject — the naturalistic fallacy — in attempting to ground her value system in reality. One cannot argue from what is to what should be and it is equally naive to assume that the evolutionary process is morally admirable as to ascribe human imperfection to overdevelopment of the frontal context.

Miss Isherwood has written a moving and appealing book. She shows how much there is to learn from the Eastern religions. But it may be doubted whether her approach is the best one for any teacher who wants to increase students' insight into these religions. There is a danger that resemblances may be so stressed as to distort the differences. Before one can assess similarities one must first see each creed by itself. Having done so one may agree with Miss Isherwood, or else with H. D. Lewis in **The Study of Religions** by Lewis and Slater that 'to maintain that all religions are paths leading to the same goal . . . is to maintain something that is not true. Not only on the dogmatic but on the mystical plane too there is no agreement.' Perhaps the evangelistic concern which makes the book so readable has led Miss Isherwood to oversimplify a very complex subject.

P. Cousins

School Counselling in Practice

Ann Jones

Ward Lock Educational, 1970. 35s.

This book is a welcome addition to the increasing volume of British literature on school counselling. Mrs Jones has written a sensitive evaluation of her personal experiences as a counsellor in a girls' comprehensive school in the London area. As a personal account the

book's general validity has limitations but it points to the need for more investigations of this type in other parts of the country. We also need to know more about the situation prevailing at boys' schools and whether there are any problems specific to them.

Several points emerge from this investigation: Mrs Jones was exclusively concerned with therapeutic counselling, whereas careers advice was handled as a matter of routine by the careers teacher and the youth employment officer. In this context, therefore, counselling really boils down to a psychiatric service whose importance is increased by the fact that most of Mrs Jones' pupils were underprivileged children of whom more than ten per cent were found to be in need of supportive care at some time during their school career. The important lesson we can learn from this investigation is that domestic tensions and the problems of growing up can be usefully tackled by a person specially trained in this type of activity.

Mrs Jones has convincingly shown that the school may provide a more congenial and, above all, a more continuously professional atmosphere making possible constructive co-operation between counsellor, pupils and their parents than the children's homes where tensions and interruptions immensley increase the counsellor's difficulties. This does not remove, however, the need for home visits by the school's social worker as treatment only on both fronts is likely to lead to positive results. I would therefore criticize the somewhat one-sided emphasis on the school as the main locale for guidance and treatment, although I would not underrate its importance. The fully reported interview material underlines the need for special training for this type of work; but it also raises the question as to where a counsellor such as Mrs Jones belongs: is she working within the field of mental health or within the educational service?

Mrs Jones has written a pioneering study which naturally raises more questions than one can fairly expect to be answered at the present time when our school counselling services are passing through the formative stages of discussion and development.

Eileen Eisenklan

BOOKS RECEIVED

Cross'd with Adversity

School Ccl Working Paper No. 27,
Evans & Methuen 11/3d.

Towards the New Fifty

M. Marland, Longmans, 15s.

Basic Maths for the Biological & Social Sciences

F. H. C. Marriott, Pergamon, 25s.

Lectures Francaise Vol. 9 & 10

H. F. Kynaston Snell, Pergamon, 9s.

Basic Statistics

A. H. Gregory, J. R. Hartley, D. G. Lewis, Methuen, 18s.

Alongside the Child

L. Marsh, A. & C. Black, 25s.

Mike and the Modelmakers

M. Sasek, Lesney Products

Streaming in the Primary School

Joan C. Barker Lunn, Nat. Foun. Edu. Research

Townlook 1/2

G. S. Boon, Pergamon, 14s.

Caring for your Home

E. M. Glen, Pergamon, 15s.

A Guide to Graphs

A. J. Cameron, Pergamon, 15s.

Trial by Sasswood

E. Warner, Pergamon, 10s.

Amphitryon 38

J. Giraudoux, Methuen, 14s.

Africa — Make Them Craftsmen

H. E. Kiewe, Art Needlework Indus. Ltd.

Experiments in Radioactivity

R. A. Faures, Methuen, 18s.

History Workshop Nos. 5-8

H. T. Sutton, G. Lewis, Cassell, 4/6d each.

Rural Development for the Changing Countries of the World

P. Manniche, Pergamon, £5.

Europe

M. G. Boss, Heinemann, 15s.

Careers for School Leavers

Cornmarket Careers, 18s.

The Teaching of Reading

D. Moyle, Ward Lock Int., 15s.

The Integrated Day in the Primary School

M. Brown and N. Precious, Ward Lock Int., 15s.

Family Grouping in the Primary School

L. Ridgway and I. Lawton, Ward Lock Int., 15s.

Teaching by Topics

P. Rance, Ward Lock Int., 15s.

Living Religious Series

Ward Lock Int., 6s. each.

The Shared Experience

E. MacKinlay, Methuen, 30s.

Fifteen Plus

R. Blacker, Allen & Unwin, 28s.

Education & Vocational Guidance To-day

T. D. Vaughan, Routledge & Kegan Paul, 30s.

The Bull Ring

A. J. Grainger, Pergamon, 20s.

Education, Work & Leisure

H. Entwistle, Routledge & Kegan Paul, 20s.

The Art of Pictorial Composition

L. Wolchonok, Constable, 26/6d.

The Art of 3-Dimensional Design

L. Wolchonok, Constable, 26/6d.

Residential Life with Children

C. Beedell, Routledge & Kegan Paul, 30s.

A History of Britain 1939-1968

A. V. Brown, Pergamon, 18s.

Allons en France

S. H. Miller, Pergamon, 10s.

I Can Read Books — Series

Worlds Work, 14s. to 30s.

The Teacher

E. C. Castle, Oxford Univ. Press, 12s.

Reading — which approach?

V. Southgate & G. R. Roberts, Univ. London Press, 23s.

Education in Communist China

R. F. Price, Routledge & Kegan Paul, £3.

The Question of Play

J. McLellan, Pergamon, 20s.

Dance

P. Lofthouse, Heinemann, 7s.

Drama

K. Goodridge, Heinemann, 10s.

Tricorn Books

C. King, Harrap, 7s. each.

Worlds Work —**Box in the Attic**

B. E. Todd, Worlds Work, 21s.

Water Wheel

B. Read, Worlds Work, 21s.

Wonders of Fossils

W. H. Matthews, Worlds Work, 21s.

Gregory

B. Bright, Worlds Work, 21s.

Young Children Learning

A. Yardley, Evans, 15s each.

Half Way There

Benn & Simon, MacGraw Hill, 45s.

Patch History & Creativity

J. Fairley, Longmans, 16s.

Summerhill: For & Against

Hart Pub. Co. N.Y., \$7.50.

Searching for Meaning

M. Isherwood, Allen & Unwin, 42s.

Hackney Free & Parochial Schools

J. Baldry, Methuen, 36s.

Education & Modernisation in Asia

D. Adams, Addison Wesley Pub. Co., 26s.

Society, Schools & Progress in Tanzania

Cameron & Dodd, Pergamon, 28s.

Worlds Work—**Discovering what Earthworms do**

S. Simon, Worlds Work, 16s.

How to Scare a Lion

D. Stephenson, Worlds Work, 20s.

Little Windjammer

H. Kenny, Worlds Work, 18s.

The Monkey and the Crocodile

P. Galdone, World's Work, 22s.

Prince Bertram the Bad

A. Lobel, Worlds Work, 21s.

The Great Blueness

A. Lobel, Worlds Work, 21s.

The Little Old Man who could not read

I. S. Black, Worlds Work, 18s.

Henny Penny

P. Galdone, Worlds Work, 20s.

The Morning of Mankind

R. Silverberg, Worlds Work, 30s.

Communities in Disaster

A. H. Barton, Ward Lock, 65s.

Reading Readiness

Ed. by M. Chazan, Univ. Col. Swansea, 9s.

Teaching Disadvantaged Children in the Infant School

Ed. by T. Cox and C. A. Waite, Univ. Col. Swansea, 9s.

Developing a new curriculum

Ed. by A. G. Howson, Heinemann, 30s.

Expectation and Pupil Performance

D. A. Pidgeon, N.F.E.D.R., 30s.

Learn how to Study

D. Rowntree, Macdonald, 6s.

Becoming Comprehensive — Case Histories

Ed. by E. Halsall, Pergamon, 30s.

Inspecting and the Inspectorate

J. Blackie, Routledge & Kegan Paul, 25s.

The Education Officer and his World

D. Birley, Routledge & Kegan Paul, 35s.

Collaborative Learning

E. Mason, Ward Lock Edu., 35s.

Nursery Schools for All

J. & P. Kent, Ward Lock Edu., 40s.

Mathematics with a Purpose

B. Seagrove, J. Ward, Univ. London Press, 30s.

World Education Fellowship

Scottish Section. Autumn Conference

Peter Richardson

The theme of this year's conference was 'EDUCATION — INTO THE SEVENTIES'.

The conference was addressed by four speakers on widely different topics. Mr N. McCorkindale M.A., B.S.C., F.R.A.S., Rector of Perth Academy spoke of 'Education and change': Mr Roger Carus M.A., Scottish Director of The Open University spoke of this new venture: Miss Jean Rudduck M.A., Assistant Director of the Humanities Curriculum Project with the help of video-tape outlined the project: Miss C. Boyle H.M.I., spoke of 'Primary Education in the Seventies'.

'Too much is being thrust on the schools and their teachers without any real evidence that the policies and ideas advocated are sound'. Mr McCorkindale was convinced that we can only maintain a reasonable standard of living by having a first rate educational system. Change there must be but dangers do exist where the change is rapid. In human society we must have adaptation and growth or stagnation and decay but like Burke must condemn the destruction of traditional values and the substitution of something radically different without building on the past. Novelty of itself is not progress.

The 'explosion of knowledge' in the physical and social sciences must have a meaningful impact on our educational pattern, and we must ask ourselves whether we are meeting the needs of pupils of all ranges of ability. Recent studies in child development have highlighted the difference between knowledge and understanding and that it is important that the child be involved in the learning situation a principle already operating in the primary school.

In the secondary school the Ruthven Committee have indicated the real danger that whole areas of educational experience might

be crowded out of the curriculum by offering a multiplicity of subjects. Moral, Religious, Aesthetic and Physical Education must be given adequate attention.

Are the basic assumptions in the innovator's philosophy of education wrong? The wisdom of the ages has established certain fundamental truths. Should these not be passed on to the pupil quite arbitrarily? The traditionalist points to the appalling lack of basic skills in pupils entering secondary schools. Is it time to call a halt and eradicate the effects of some of the disastrous theories?

Education must have the twofold aim of preparing a person to be (1) An individual and (2) A member of a democratic community.

Traditional selection methods were very successful. We must give equality of opportunity and try to create the environment in which the talents of all children can develop. The able should have demanding courses and enter upon them at the earliest moment. Any other arrangement is a disservice to both child and community. In the matter of grouping we should not ignore the findings of the primary teacher and this would obviate the necessity of a first and second year common course. Postponement of course selection from 12 to 14 years of age does no service to the individual.

Every generation has its problems connected with the younger generation. Here is a quotation:—

'The world is passing through troubled times. The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of restraint. They talk as if they knew everything and what passes with us as wisdom is foolishness to them. As for the girls, they are immodest and unwomanly in speech, behaviour and dress' The author — Peter the Monk in 1294 a.d.

Youth was ever ebullient and we must provide facilities for healthy pursuits and a stimulating environment.

The future of our nation depends to a great extent on the intellectual potential of our young people and the plea must be for a reasoned approach to educational change.

Mr Roger Carus put the case for the Open University which he described in the context of the expansion of higher education, following the Robin's Report and the increasing numbers of pupils completing Secondary School. Centres of higher education had increased in number in recent years but a shortage of places still existed and there was a need for up-dating and improving the quality of studies. The large response to the Open University underlined the need and the relative popularity of the Humanities and Social Sciences. These courses seemed likely to be of particular interest to the fringe audience. The absence of prerequisites and the presence of so many mature students creates special problems and a carefully systematised approach has been devised to meet these difficulties.

Mr Carus outlined the supporting role to be played by the Tutors and explored in detail the extensive development of counselling techniques designed to meet the special problems of isolation.

Study Centres would be set up with the aim of providing a meeting place for those who are deprived. Mr Carus outlined the continuous assessment system and the place of examinations.

Intensive residential courses would also be part of O.U. policy and as the University progressed isolated students might have access to cassette libraries and part time counsellors.

Miss Jean Ruddock gave the conference considerable detail regarding the Humanities Curriculum Project and her description of the work was illustrated by material supplied by Heinemann Educational Books and Video-Tape, the latter being shown on equipment from the College of Education, Dundee.

The Humanities Curriculum Project could be said to be about teacher development. Miss

Ruddock believed that there could be no long term curriculum development without teacher development. The Project should help teachers better to identify and understand the problems they are likely to meet in the classroom and it may extend the resources available to them for tackling these problems. New sets of problems which the raising of the school leaving age may bring will not be quickly worked through. Changes in teacher understanding and approach will not be quickly effected. Habits are comfortable easy and anxiety free: nevertheless the only potentially effective emphasis is the emphasis on teacher development.

The remit of the project was to extend the range of resources open to teachers interested in the humanities and give them the support of research and materials. The research team had to solve two problems:— (i) the alienated pupil — and the finding of an approach which signalled a new relationship in the classroom, in which the maturity of the pupils was respected and which would strengthen their sense of responsibility: co-operation and not co-ercion. (ii) The definition of Humanities. 'The problem is to give every man some access to a complex cultural inheritance, some hold on his personal life and on his relationships with the various communities to which he belongs, some extension of his understanding and sensitivity towards, other human beings. The aim is to forward understanding, discrimination and judgment in the human field.' Issues selected by the Project were:— War; Education; Relations between the sexes; Poverty; People and Work; The family; Living in Cities; Law and Order; and Race Relations.

The common feature of these topics is controversiality and in discussion the pupil must see the teacher as a neutral so that he can explore the full range of relevant considerations without giving undue weight to the view of the teacher.

Discussion is the appropriate activity strengthened by traditional research and creative activities: creative writing; dramatic work; conducting interviews; collecting infor-

mation; extensive reading etc.

In a non-instructional situation there is the problem of introducing data to strengthen and extend discussion. With this in mind the Project has produced a collection of materials.

Between 1968 and 1970 the projects were tried out in 32 English Secondary Schools, 4 Approved Schools, 2 Scottish Secondary Schools, 4 Catholic Schools and in some Colleges of Education and Further Education. There is a self training procedure for teachers connected with the handling of a new format and knowing the materials well enough to feed into the discussion appropriately. The importance of the teacher monitoring his own chairmanship techniques was stressed.

Miss Rudduck discussed the advisability of courses of instruction for interested teachers. The project is developing an approach to the handling of controversial issues through a technique of discussion which enables the pupils to take responsibility for their own learning and which protects them from the bias of the teacher. The pupil's understanding of the issues is given substance and extended in a consideration of a range of 'Evidence' which is fed into the discussion.

The final emphasis is on teacher development and the distinction between training, and helping a teacher to understand the situation. As R. S. Peters suggests 'The Spartans were military and morally trained. They knew how to fight; they knew what was right and wrong; they were possessed by a certain kind of lore which stood them in good stead in stock situations. They were thus able to comb their hair with aplomb when the Persians were approaching Thermopylae. But we could not say that they had received a military or moral training; for they had never been able to understand the principles underlying their code. They had mastered the content of forms of thought and behaviour without ever grasping or being able to operate with the principles that would enable them to manage on their own.' As John Adams has said ('Errors in School') 'It goes without saying that the teacher as a citizen must have the same free-

dom of thought as any other citizen. But he must not regard it as an unfair restriction that he is not permitted to promulgate his ideas; irrespective of the opinions of his fellow citizens. . . . His views on debatable questions are his private concern.'

In developing the theme 'Primary Education in the Seventies' Miss C. Boyle H.M.I. emphasised the desirability of not losing what has gone before and trying to identify trends which will be of importance in the future.

We educate children in the age in which we live therefore we take account of the pressures of society, but we must not let these dominate our thinking.

Work in schools takes account of the growing body of knowledge about child development and how children learn. Schools are communities with teachers and children and education should perhaps be teacher centred as well as child centred. In the best schools teachers derive great satisfaction from their work with children.

Parents must also be involved, perhaps more fully than at present. We want children to develop as individuals in this community. They should gain knowledge and understanding as well as sound attitudes to learning. Skills appropriate to their ability and stage of development can be mastered. All round growth should be the aim, physical, emotional, social as well as intellectual.

Development of nursery education this century enables us to focus on changes. Many of these have been adopted in primary education and many need to be adapted and thought through in a new context:- Open Plan buildings, vertical grouping, learning from the play situation, admission of children a few at a time and the practice of father or mother spending some time with the child in school in the first weeks.

There is an increasing need for consideration of the different environment of schools in deprived areas. There is also the need to work out ways in which home and school can

complement one another or else the onus falls on the primary school child.

Instead of mass enrolment the young child might be introduced to a 'settled situation' by allowing children to be enrolled when they attain their fifth birthday.

Foundations are laid in the Infant Department for later work, for example children learn to work on their own, to take part in play, to take care of material and to take turns with others. They learn the discipline of the school community and develop a knowledge of language.

The school will provide a wide range of situations where the child can receive success and academic ability will be recognised and fostered.

With increasing knowledge of how children learn and with the development of such techniques as 'centres of interest' subject boundaries become blurred. These considerations imply changes and development of the functions of the teacher in connection with classroom organisation. She must plan classroom situations, take account of needs as well as progress of individual children.

Miss Boyle stressed the invaluable contribution of experienced teachers who adopt new methods, the importance of curriculum planning by the head teacher and the continuing need for in-service courses especially of the workshop variety.

Many other features will develop in the seventies in connection with visual aids, T.V., discussion groups, library services and developing interests from outside the school such as College lecturers who must work with schools, programmes prepared by specialists and such developments as E.T.V. on the Glasgow pattern.

"I don't want to be poor. it means I am pinched.
But neither do I want to be rich.
When I look at this pine-tree near the sea,
That grows out of rock, and plumes forth and plumes
forth,
I see it has a natural abundance.

I want to be like that, to have a natural abundance and
plume forth and be splendid. D. H. Lawrence.

EDITORIAL

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield,

Sussex.

Tel. Hadlow Down 389

We are fortunate in starting our first issue in 1971 with an Australian report on a research project of the university of Sydney concerned with aboriginal family education centres. We have been waiting in anticipation for an article from Mr A. Grey and now that we print it the article seems to strike an on-going note, that suits the start of a new year.

First 'current-action-research' is in the news. Second much of the really creative work over the world is being done in special or priority or under-privileged districts. Here it can plainly be seen that something needs to be done and a start is made. Community schools in Liverpool, creative arts in Adelphi Centre in New York or in the new Arts Centre in Hanwell a privately run project, pre-school play-groups all over the place but nursery schools mainly in priority areas. So work gets started and, as it develops, it can be seen that these good things are not only needed in special areas but everywhere. Family education is vital for the aboriginal community as they wanted to start it. It is vital for the whole world too. It is a project for a new year and a new approach. The people are planning their own education and everyone has a voice young or old. There is endless dialogue and the field for creative effort has no limit. Such practical beginnings could find for democracy a chance to develop with integrity and sincerity but without fanfare or trumpet.

advisors to the Bulletin: Lord Boyle of Handsworth, H. L. Elvin,
A. A. Evans, Professor G. L. Goodwin,
Sir Ronald Gould, Terence Lawson



World Community Heroes Competition: Prize-giving Ceremony

Lord Boyle of Handsworth (centre)

Daniel Jaussaud (1st Prize) — Vera Wilson (3rd Prize)

(By Permission of the Times)

EDITORIAL

With the picture above and a list overpage of some 150 names of heroes who appeared most frequently among nearly 1,000 nominated, we take leave of the World Community Heroes' Competition.

The attention of readers is drawn to an enquiry now being launched into the state of world studies in some 1,000 Secondary schools in England and Wales. It is undertaken by a Committee on International Studies in Secondary Schools for the British Coordinating Committee for International Stud-

ies, the survey being under the direction of Dr Henderson with the help of a research assistant made available by Dr Pick of the Atlantic Teachers' Centre. Evidence regarding the nature and scope of world studies under whatever timetable disguise will be welcomed by the Editor and should reach him not later than 1st April, 1971.

Another matter which merits special comment is the Report of a Meeting of Experts held by UNESCO in Paris 17-28 August, 1970 entitled 'Education for International Understanding and Peace with special reference to Moral

and Civic Education'. A brief quotation from it will suffice to show that at long last this body has recognised that moral impulse is vital to educational endeavour in promoting world order.

'... if students leaving school have learned only the glories of national military victories and not war as it is and might become, education as a simulation system has failed. If students leaving school believe in simplistic right-wrong views of cultural, religious and political values, instead of becoming sensitive to the rich pluralism these values offer, education as a simulation system that trains for the practice of international understanding has failed. What is lacking in the training of teachers is — that they tend to think of themselves as being trained to teach what they have learned instead of being ready to learn what they now ought to teach'. Perhaps we all need a more rousing title than 'Education for International Understanding': the Editor will be glad to present a generous book-token to the proposer of the best alternative, which reaches him before Easter 1971.

Hero (Times mentioned)	Total
Mahatma Gandhi	129
Albert Schweitzer	96
Marie Curie	88
Abraham Lincoln	85
Louis Pasteur	83
Albert Einstein	76
Florence Nightingale	75
Jesus Christ	74
Martin Luther King	73
Henri Dunant	64
Alfred Nobel	60
Thomas Edison	58
Leonardo da Vinci	57
John F. Kennedy	54
Sir Alexander Fleming	53
Dag Hammarskjold	50
Sir Winston Churchill	49
Marconi	49
Gutenberg	47
Lord Baden-Powell	44
Christopher Columbus	43
William Shakespeare	43
Buddah	42
Pope John XXIII	42

Helen Keller	42
Socrates	41
Neil Armstrong	37
Galileo	35
Isaac Newton	35
Walt Disney	31
Mohammed	29
Michaelangelo	28
Alexander Graham Bell	27
Confucius	27
Edward Jenner	27
U Thant	26
Woodrow Wilson	26
Dr Christian Barnard	25
Benjamin Franklin	25
Beethoven	24
Louis Braille	24
Bertrand Russell	24
Wright Brothers	24
Karl Marx	23
Nansen	23
Rontgen	23
Darwin	22
Rabindranath Tagore	22
Leo Tolstoy	22
Simon Bolivar	21
George Washington	21
Yuri Gargarin	20
Lenin	20
Nehru	20
Franklin D. Roosevelt	20
Robert Koch	19
J. J. Rousseau	19
Joan of Arc	18
Dr Livingstone	18
Samuel Morse	17
Napoleon	17
Pestalozzi	17
Aristotle	16
Copernicus	16
Pierre de Coubertin	16
Charlie Chaplin	15
De Gaulle	15
Michael Faraday	14
Sigmund Freud	14
Pablo Picasso	14
George Stephenson	14
Hans Christian Andersen	13
Dr Tom Dooley	13
Erasmus	13
Ferdinand Magellan	13
Pope Paul VI	13

St. Francis of Assisi	12	President Nixon	6
Plato	12	Ambrose Paré	6
Alexander the Great	11	Pascal	6
George Washington Carver	11	William Penn	6
Capt. James Cook	11	Dr S. Radhakrishnan	6
Martin Luther	11	Ernest Rutherford	6
James Watt	11	Sun Yat Sen	6
Asoka	10	Swami Vivekanandja	6
Father Damien	10	Konrad Adenauer	5
Thomas Jefferson	10	R. Amundsen	5
Joseph Lister	10	Sir Frederick Banting	5
Rev. Dominique Pire	10	Josephine Baker	5
Marco Polo	10	Charlemagne	5
Jonas Salk	10	Collins (astronaut)	5
Haille Selassie	10	Dante	5
Ludwig Zamenhof	10	Queen Elizabeth II	5
Archimedes of Syracuse	9	Saint Exupery	5
J. S. Bach	9	Indira Gandhi	5
A. Carnegie	9	Toyohiko Kagawa	5
William Harvey	9	Keynes	5
Hippocrates	9	Charles Lindberg	5
Mao Tse Tung	9	George Marshall	5
Mozart	9	Maria Montessori	5
Voltaire	9	St. Paul	5
William Wilberforce	9	Anna Pavlova	5
Harriet Beecher-Stowe	8	Sir Ronald Ross	5
Acharya Vinoba Bhave	8	Victor Schoelcher	5
Ralph Bunche	8	Alexander Volta	5
Chiang Kai Shek	8	Booker T. Washington	5
Charles Dickens	8		
Elizabeth Fry	8		
Ferdinand de Lesseps	8		
John Davison Rockefeller	8		
St. Vincent de Paul	8		
Werner von Braun	7		
Henry Ford	7		
Edmund Hillary	7		
Emmanuel Kant	7		
Albert Luthuli	7		
Moses	7		
Eleanor Roosevelt	7		
Scott of the Antarctic	7		
Leopold Senghor	7		
Jules Verne	7		
Jane Addams	6		
William Booth	6		
Comenius	6		
General Eisenhower	6		
Raoul Follereau	6		
Anna Frank	6		
Hugo Grotius	6		
Victor Hugo	6		

II. SCHOOLS

A. The Necessity of Teaching World History

An Austrian Teacher

The study of history is submitted to an ever-changing process which determines different attitudes and shifts of emphasis. Historical writing of the early twentieth century differs from our own age because mankind has undergone some profound changes and in the light of this experience the past is viewed from a different angle. One of the most pertinent ideas of pre-1914 Europe was the idea of nationalism, and thus historical research was based on the assumption that the highest form of development is the nation state. Starting from this premise historians were engaged in tracing the development of their own nation states hardly considering the contributions of other nations. Today we feel less sure whether this idea is still valid because the idea of nationalism has led to two disastrous wars. There are strong indications that this awareness must be reflected in a broader approach towards the study of the past. It is true that this process has not achieved much and most of the attempts to write a history of mankind have not been particularly successful. But the criticism launched against these ventures was mostly based on a rather backward — looking concept viz. that of national history although it was disguised in a sound scholarly criticism of factual inaccuracies. It is not surprising that a scholar undertaking a panoramic survey of world history is prone to fail in detail but at best he may illuminate some of the main tendencies which a specialised historian will tend to neglect. Toynbee has recognised this kind of criticism almost in self-defence, when admitting that 'fellow historians who are specialists on different patches (and are perhaps no more than that) will be able and eager to make valid criticisms of his survey when he traverses their special preserves.'¹

The fact that one single historian is hardly capable of dealing with the totality of human development has given birth to collaborative

enterprises and their value springs from a more comprehensive outlook on the past. The weakness implicit in such an attempt is that splitting up the topics among various contributors necessarily leads to some incoherences and overlappings. It is doubtful whether there will ever be a satisfactory solution to this problem, but each of these attempts will illuminate the interrelatedness of mankind, and the necessity of including the history of other regions rather than that of one's own state is proved. We are living in a world which has so spectacularly been unified by science and technology and by means of mass communications that it would be futile to limit our interest to such a small entity as a nation. What happens in China is as relevant today as it was relevant in the sixteenth century to know what was going on in Geneva or Wittenberg, and universal education which is far from being achieved in two thirds of the world enables an increasing number of people to take an active part in world affairs. Activity does not only mean that a person decides a political issue but it comprises the consciousness that we are working towards the goal of a peaceful community of man.

Scholars are still divided on the main issues concerning the introduction of world history and Professor Trevor Roper has fervently advocated the predominance of the European civilization in historical perspective.

The new rulers of the world, wherever they may be, will inherit a position that has been built up by Europe, and by Europe alone. It is European techniques, European examples, European ideas which have shaken the non-European world out of its past — out of barbarism in Africa, out of far older, slower, more majestic civilizations in Asia, and the history of the world, for the last five centuries, in so far it has significance, has been European history. I do not think we need make any apology if our study of history is Europe-centred.²

In practice most universities seem to adhere to this view if one glances through any prospectus of a European university and only

gradually a change of mind occurs. This inertia to change has various reasons as university teachers appoint their own successors and if one has become entrenched in a particular field of study, usually connected with one's environment, it is difficult to transcend one's own educational background. From a pessimist's point of view it seems to be a self-perpetuating process but a new generation may revolt against the sterility of some research. Dr Henderson considers the university's unique function to make 'scholarly sense of the human scene in its entirety.'³

Those who reject the idea of teaching world history usually maintain that the field of study is too wide to be understood by pupils, but the extensive information about regions in Africa and Asia by means of mass media has led to the shrinking of our world. The Norman Conquest is certainly more remote than nineteenth century India, and it is as important to know Indian history today as it was important to have a thorough knowledge of Roman Britain, say, fifty years ago in order to understand the emergence of Britain. It is true that the Romans laid the foundation for present-day Britain but to a greater extent Chinese, African and Indian history, to take only a few examples, are integrated parts of our modern consciousness. Dance has pointed to the discrepancy that English teachers find time to talk about persons like Titus Oates, Gavestone etc. and do not mention Buddha or Asoka.⁴

If we aim at a better understanding of our contemporary scene we must be concerned with other civilizations. It was one of the fallacies of Toynbee's early volumes of his 'Study of History' to consider civilizations as self-contained units which had a life of their own because he neglected the important aspect of contacts and influences which loom large in the development of mankind.

Trade has been one of those 'cultural carriers' which has brought about changes in mutual relations. By means of confrontation a culture can develop to its most mature stage but historians have tended to see only one aspect of such a confrontation, either the receiver

or the sender. This is particularly obvious in the eighteenth and nineteenth centuries when non-European civilizations were subjected to European colonial rule. The picture that the pupil will get is hopelessly biased because pre-colonial India is hardly mentioned and India only gains prominence because of European influence. No one will deny the outstanding performance of Western civilization in uniting the world but what has been sacrificed by this cruel assault is also worth being told. Chinese inventions preceded European inventions by centuries but there is hardly any mention of them. Why the Chinese failed to make use of this superior standard of civilization will be a major subject of discussion in schools.

In the very way of labelling periods in history this pre-occupation with European (or to be more exact, Western European) history is exemplified because the terms ancient, medieval and modern history are hardly applicable to other parts of the world.⁵ Thus a careful re-assessment of the historical syllabus has to be undertaken to eliminate some of the most one-sided interpretations. The issue is bedevilled by the fact that the Marxist scheme of dividing modern history into a feudal and bourgeois era is often unacceptable to Western scholars, although there is a growing awareness that feudalism is a more correct description of what is still largely considered as medieval. Feudalism is not only a European phenomenon but has world-wide implications. The tendency to find feudal elements in ancient history has led to debasing this otherwise useful term. It is important to note that different civilizations reach a feudal stage at different times and thus a unilinear development cannot be maintained.

If one attempted to classify world histories according to their way of organizing the vast material, two opposing concepts would emerge. The cyclical concept of history which was most rigidly used by Oswald Spengler is based on a number of 'organisms' (Spengler's theory might well be described as a 'biological one, as he speaks of the birth and death of civilizations) which he terms 'Kulturen'. Although he is mainly concerned with

Western Civilization ('Faustische Kultur') he maintains that the same principle applies to other civilizations. In contrast to this view world history has been considered as a progressive movement with a beginning and a goal towards which history is going. Thus all civilizations are interrelated and the achievements of the previous civilizations are, in the Hegelian sense of the word, 'aufgehoben' in the triple meaning of the word (preserved, raised to a higher level and eradicated). This dialectical process explains how certain institutions may fall into oblivion although certain features which are useful for the successor are preserved. Destruction gives birth to a new phenomenon and has not, as Spengler and his adherents maintain, ceased to exist. History does not start anew but it is essentially based on past achievements. These two concepts that phenomena are linked by cross-relations at the same level of time and are built on the preceding stages are a fruitful starting point for teaching world history in schools.

The idea of nationalism

We have noted that nationalism has been one of the forces that prevented historians from studying world history. The idea of nationalism developed in Europe at the end of the fifteenth century and gained its full impact at the end of the nineteenth century when Germany and Italy, as newcomers, expressed it most vigorously. In the 'History of Mankind' the authors have pointed to the 'expansionist and competitive' nature of European nationalism in the nineteenth and twentieth centuries⁶ and this origin, as an egocentric movement considering its counterparts as less valuable, has been partly responsible for its being abused. Whereas England and France have had a span of 500 years to develop their nationhood, Germany and Italy have had only 100 years of national unity. In other parts of the world nationalism is still more recent in origin and some former colonies are only now gaining sovereignty. It would be unhistorical to lump these nations together and to dismiss this idea out of hand. Nation is an intermediary stage in the development of a society from a tribal society to a universal state, although in ancient history this stage is

sometimes left out.⁷ Adherence to a tribe in contrast to that of a state is of a different quality and it may be suggested that a fully grown world-citizen has to be the member of a nation first. To disregard this step may have consequences that only become apparent later on and would finally lead to a domination of those people who had the 'political training' as citizens of a nation. In human development all stages have to be experienced, otherwise serious mental defects will result from this leaping over a stage. One may carry this analogy to certain lengths if one considers a child who has not had the opportunity of playing with toys; as a grown up, he will tend to look for substitutes of toys. This 'infantile' reaction is understandable but could have serious consequences in our human community. To identify oneself with a nation demands a certain degree of sophistication because a nation is only apparent in symbols (anthem, flag, passport etc.) but it is also the focal point of political activity. In a nation the citizen is trained to take part in decisions and he will have to show concern for the welfare of others and 'the willingness to place the common good before one's immediate interests'.⁸

An international organization such as the UNO consists of sovereign states but they must surrender some power in order to achieve an effective government. The new nations of Africa and Asia have only just developed and it will take some time to exercise their sovereign rights for the common well being. The scorn that is sometimes shed over Africans for embarking on conflicts by 'wise' Europeans is hardly justified with a record of numerous wars in Europe. The Western World certainly wants to prevent African and Asian states from committing the same follies, but too often commercial interests darken these laudable endeavours.

The conflict between nations and an international organization must come to an end but not by a domination of superior powers. If schools and history lessons in particular were more concerned with showing the mutual indebtedness of different parts of the world and exposing crimes which were

committed by both sides (not only Genghis Khan's raids into Europe — hence the catchword of the 'Yellow Peril' can still be used by dangerous politicians — but also Cortez' conquest of Mexico) a better understanding may be reached. One theme which gives rise to a number of conflicts is imperialism and a class may gain a great deal by studying this topic and its history. Although the term 'imperialism' has recently been criticized since Hobson defined the term it is of great use in explaining our present-day situation. It does not matter greatly in the context of the classroom whether the economic roots or the sociological and political aspects (as it is done by D. K. Fieldhouse) are stressed.⁹ It would be futile to condemn imperialism out of hand because of its cruelty and economic exploitation because the positive aspects in unifying the world must be taken into account. Neither glorifying nor condemning will do justice to this historical phenomenon but it will help to elucidate the present state of affairs. It is important to note how double-edged certain features of imperialism were if one considers the introduction of plantations in the former colonies. Whereas this system has greatly increased the output per acre it has at the same time also led to a mono-culture which is economically more vulnerable to the varying prices of the world market. To resume subsistence farming would hardly be a cure for this situation, as extreme nationalism might suggest, because the output would certainly decrease but one might point to more stable world-market prices. This, however, would impinge on the economic principle of supply and demand which is the underlying principle of Western economy. It is not necessary to find a solution in a class but simply by drawing the pupils' attention to these facts will give them a more balanced view.

Transcending man's limited outlook

The unique quality of teaching world history lies in coming into contact with different outlooks, and its purpose is to see the impact of other civilizations on our own. History is no one-way process, it is a constant interchange of ideas and techniques. We have been blinded by the startling success of

Western civilization so that it has been taken for granted that any relationship is of the same kind. In the emergence of Western civilization Arab influence was of great importance although there were many Hellenic elements implied. The pupil should become more appreciative of the special qualities and attributes of other peoples.¹⁰ This will enrich him personally and will help him to overcome his limited outlook. He will be better equipped to see his own country in the context of a world community, and the magnifying glasses he has been accustomed to use for his own country will be more directed to other civilizations.

The twentieth century has experienced the outburst of German, Italian and Japanese nationalisms and it is justifiable to deal with these movements disproportionately and more extensively because these phenomena had an enormous effect on many parts of the world. Thus the two world wars had a positive effect on the colonies because the pace of gaining independence was greatly increased. Dr Henderson has pointed to the socialising effect of wars before 1914,¹¹ and it is open to discussion whether it was necessary to sacrifice millions of people in order to achieve the modest aim of gaining a few years time. But the Second World War was not, of course, launched with this intention (nor the preceding wars on a smaller scale) and it must be the aim to find out the reasons which led to such disastrous events.

Pupils will be interested to know such questions as why the developing countries are so poor and what the difference is between China and India. These questions could be multiplied, and this genuine concern for other peoples must be made use of in history lessons. Poverty and disease are two major issues of the contemporary scene and the teacher must refrain from simply advocating charitable solutions to these world-wide problems. In 'World Questions'¹² enough material is compiled to provide the background for such lessons. In the historical context attention must be focused on the roots of these problems and the British 'Industrial Revolution' may serve as an example of how an agri-

cultural society is transformed into an industrial one. This 'model' of industrialisation, however, must not be applied indiscriminately to the developing countries and the different circumstances have to be borne in mind. Forceful industrialisation in a backward country may have terrible consequences as the history of the Soviet Union demonstrates. The Chinese experience of the 'Great Leap Forward' is an interesting example how a developing country struggles desperately against the odds of a backward economy. The pupil will see the different ideological attitudes which are brought to bear in solving this problem.

Methodological considerations

The great variety of phenomena must be presented in a way which is within the pupil's comprehension. The first objective is to select a few topics which are representative of a larger group. Thus completeness is sacrificed for the sake of clarity, but a pupil will gain more from a detailed discussion of one subject rather than by rushing through a number of subjects from which he gets only a superficial glimpse. Patch-work lends itself best to the study of world history and it is preferably linked with the project work. After having chosen some suitable specimens of a phenomenon (such as nations, forms of feudalism, industrialisation etc.) the teacher in co-operating with his pupils can proceed by comparing these examples and one will be able to elaborate the specific qualities of such an institution. The pupil will at the same time widen his experience and deepen his knowledge in regard to this particular institution.

From a methodological point of view newspapers are an important medium for arousing the pupils' interest. News from different parts of the world can be analysed, and the teacher can provide the necessary historical background information. It is worthwhile to see the correspondent's selection of facts and the pupil can explore a specific subject in greater depth by reading other reports and by comparing them. It is, however, important that this exercise is not done for its own sake but seen in a wider historical context.

The teacher's main task consists of collecting enough material which enables the pupils to draw their own conclusions. Whereas it is comparatively easy to find relevant material for the history of one's own country this task is more difficult with world history. The material should comprise all kinds of aids from books and films to the latest statistics, and only thus will the pupils' work have a sufficient basis. The use of biographical material will make world history more immediate for the pupils.

Discussions will be a useful means of striking a balance with the teacher's point of view, and after a satisfactory preparation the pupils themselves will arrive at new insights which the lecture technique can hardly achieve.

The teaching of World History is a challenge to which teachers must respond with the most careful reflection on its goals and means.

NOTES:

1. Townbee, Arnold: Widening our Historical Horizon, in Ballard, M. (ed.): New Movements in the Study and Teaching of History. London 1970, p. 57.
2. Quoted by Marwick, Arthur: The Nature of History, London 1970, p. 196.
3. Henderson, James, L.: Education for World Understanding. Pergamon 1968, p. 69.
4. Dance, E. H.: History the Betrayer, London 1969, p. 48.
5. Dance, E. H. op. cit. p. 23.
6. Ware, Caroline, K. M. Panikkar and J. M. Romein: History of Mankind, Cultural and Scientific Development (UNESCO), vol. VI, part one, p. 41.
7. Cobban, Alfred: The Nation State and National Self-Determination, London 1969, p. 24.
8. Education for International Understanding (UNESCO), p. 10.
9. A short summary of the current controversy is to be found in Marwick, A. op. cit. pp. 231-235.
10. Towards World History, DES, Ed. Pamphlet No. 52, p. 5.
11. Henderson, J. L. op. cit. p. 15.
12. World Questions: a study guide, ed. J. L. Henderson, London 1970³.

Heinz Strotzka,
Raiffeisenstrasse 11/8,
A. 3830 Waidhofen/Th, Austria

III. ORGANISATIONS

A. ILEA Courses for Teachers

History and Social Studies

World History Workshop — A residential course to be held at the London Teachers' Residential Centre. The Manor House, Stoke d'Abernon, Surrey from 6.00 p.m. on Thursday, 13th May until after lunch on Sunday, 16th May. The course will be under the direction of Mrs H. R. Chetwynd of the Authority's Inspectorate assisted by Dr. James Henderson, Senior Lecturer in History at the University of London Institute of Education. It is a follow up course to the 1969 and 1970 World History Conferences held at Stoke d'Abernon and is intended for Heads of History Departments and other experienced teachers. This year's course will take the shape of a workshop on source material for the teaching of world history in the secondary school classroom.

FOUR Working Parties will concern themselves with:

1. EAST AFRICA: The East African Coast 16th to 18th Centuries
2. WEST AFRICA: Traditional Societies
3. INDIA: Mughal period
4. INDIA: Village India

Applicants are asked to indicate which group they wish to join should they be offered a place on the course. Successful applicants will be expected to attend a preliminary briefing meeting to be held at the History & Social Sciences Teachers' Centre, 377 Clapham Road, S.W.9. on Thursday 18th MARCH, 1971 at 5.30 p.m. Following from this meeting, members will undertake some preliminary research. Please state in your application whether you can attend the preliminary meeting. During the working Conference a wide range of materials will be available at Stoke d'Abernon.

Closing date: 19th February, 1971.

B. The SHAP Working Party on Comparative Religion

This is a small body of people who are interested in education and the teaching of World Religions. It was formed in April 1969 during a course of lectures at the Shap Wells Hotel, Westmorland, and it has subsequently pioneered work in drawing up syllabuses for the teaching of World Religions, encouraging the preparation of books and other services to teachers. The Co-Chairmen are Professor Ninian Smart of Lancaster University and Professor F. H. Hilliard of Birmingham: the Secretaries are John R. Hinnells (Conference and Publications) of the Faculty of Theology of the University of Manchester and Peter Woodward (Co-ordinating Secretary) of the Divinity Department, Borough Road College, Isleworth, Middlesex, from whom further details may be obtained.

N.B. SHAP is holding a third course on ISLAM March 26th-28th, 1971 at Shap Wells Hotel, Westmorland.

C. Department of Education and Science Course N. 325:

Plural Societies in the Modern World

14-21 April, 1971

Greenmount Agricultural College,

Mucamore, Near Antrim, Northern Ireland

The course will be composed of lecturers and teachers, in equal numbers, from schools and colleges in Northern Ireland and in England. Aspects of study in lecture and discussion, will include: the problems of mixed communities and of immigrants in many areas of the world, the psychological roots of prejudice, sociological and economic divisive forces, the work of supranational agencies and the implications and resources available for the classroom.

B. What is World History

by a British teacher

Having for 26 years taught World History at Thetford Grammar School, I find myself puzzled by the attitude to the subject of contributors to the 'World Studies Bulletin'. Of course I am all for world history and so are your contributors, and yet we seem to mean different things when we refer to it.

To me it means the study of different civilizations with due regard to their environment, their political development, their art, their religions and their cultural contacts. To your contributors it appears to mean a study of events throughout the world in the 20th century AD with perhaps some reference to the previous century.

I do not deny that this latter plan has some merit in that it encourages young people to realize that history, like geography is not the exclusive preserve of their own country. Yet to my mind this is to start far too late in the day. It is rather like writing the biography of a man and starting with his 50th birthday. It takes no account of the rise and development of the great religions and philosophies — Judaism, Christianity, Islam; Hinduism, Buddhism, Confucianism, Taoism. It ignores artistic achievement before the 19th century AD. It leaves out political accomplishments like those of the Achaemenids, the Romans and the Han dynasty.

It has been said that, just as geography should teach young people not to be parochial in their outlook in a spatial sense, so history should teach them not to be chronologically parochial. Yet this is precisely what concentration upon recent events fails to do.

The most obviously distinctive feature of the 20th century AD is man's technological achievement, his ascendancy over Nature. It appears to me that concentration upon recent developments could easily give rise to a self-congratulatory attitude in this respect. We should do well to remember Toynbee's dictum that nothing fails like success.

Furthermore concentration upon a century with a marked bias towards technology may produce an illusion that technology is the chief thing in life. Yet the essential stuff of history is not technology but human nature and this, I feel, can be better understood through the study of centuries and civilizations in which we are not personally involved. This present century is of all periods the most difficult to see in perspective; for all that any of us can tell its real significance to posterity may be something which nobody has so far noticed.

It seems to me that one of the tasks of the educator is to inculcate the idea that things should be judged on their own merits, irrespective of their date of introduction. As Lord Samuel once pointed out, contemporary man is apt to assume that the newer is always better than the older. In the sphere of technology this is often true but people all too readily take it to be universally true; thus television is commonly taken to be preferable to sound radio for all purposes, mechanical road transport is regarded as always preferable to rail transport and the pianoforte to the harpsichord. I sometimes wonder whether this preoccupation with recent history is not another example of the same attitude. Who are we to assume that Marx had a deeper insight into Ultimate Reality than Jesus or Lao Tzu?

It is indeed desirable that attention should be given to current political problems and this is done at Thetford in Current Affairs periods. It is always desirable too that contemporary analogies to past events should be quoted where feasible; indeed some of my pupils do this spontaneously. Yet in my view there remains the need to study history in depth — the attempt to set man in his place among other creatures, to study human civilizations in chronological perspective against a background of uncivilized societies and to observe man's attempts in his art, religion and science to apprehend Ultimate Reality.

C. G. V. Taylor
14 Priory Park, Thetford, Norfolk.

IV PUBLICATIONS

A. Problems of Peace

Gerald Bailey

(Ginn & Co. Ltd., 1970) 10/6

As may be expected from a man, who has devoted his life to understanding the nature of peace, Gerald Bailey makes an admirable contribution to this series of books entitled *The World To-day*. He begins by compelling the reader to think carefully about the meaning of that elusive and sometimes 'dirty' word, peace. He examines it in relationship to war and weapons, the world food and population problem, race relations, Great Power confrontation and the emerging pattern of world order as fostered by the United Nations Organisation and its Agencies. In his final chapter he very properly poses the challenge of peacekeeping in individual terms i.e. the quality of personal response.

Three criticisms may be offered: first, although there is some mention of the psychological roots of conflict, this is not pursued in sufficient psychological depth; secondly, the implications are not clearly enough stated of what alternatives, if any, there are to pacifism i.e. is there such a thing as a just war to-day and, if so, what constitutes it; thirdly, the suggestions for further reading are a bit dull and out of date.

Nevertheless this is the kind of book which should meet a definite need in the higher forms of a number of different types of Secondary schools. Its topics for discussion at the end of each chapter are freshly proposed, and it would be a poor teacher and pupil who could not benefit by studying the text's many signposts towards education for world understanding.

J.L.H.

B. Pictorial Education

(Montague House, Russell Square, London W.C.1.)

The Spring 1971 issue of *Pictorial Education Quarterly* is concerned with the theme of world poverty — with special reference to South America.

This includes 'a world poverty map', wall-chart, photographs and notes for teachers. Cover price 3/6 (25% discount in multiples of 50 copies).

C. Titles 11/12/70

Oxford visuals

An announcement is expected shortly that the Oxford University Press — Britain's second largest publisher, surpassed only by the Stationery Office — is going into television cassette business. Next year production will start on an *Oxford Visual History of the Twentieth Century*, consisting of up to 30 half-hour film programmes suitable for playing by cassette on television sets.

The new history is a joint venture by Prestel, makers of business training and research films, and the O.U.P., which will produce complementary books written by the authors of the programmes. The editor-in-chief is William Deakin, historian and former Warden of St. Anthony's College, Oxford.

The two firms have set up a joint company, *Oxford Visual Publications*, of which O.U.P. has the major share. Prestel was founded by Terry Hughes, Alan Watson and Andrew Quick, who were colleagues on the B.B.C.'s *Money Programme*.

The pilot programme will be written by Roderick Kedwood, lecturer in history at the University of Sussex, one of whose colleagues will be Alan Palmer, former history master at Highgate School. Programmes will use film

archive material, stills and, when necessary, film specially shot. Hughes is in charge of the production side.

Postal Productions Ltd., 42 Gloucester Way, E.C.1.

V. THEME

World Studies and the Novel

Fiction, as E. M. Forster pointed out in 'Aspects of the Novel', 'occupies that spongy tract of land which lies between poetry and history'. It is, says Gabriel Marcel in 'The Mystery of Being' 'through the novelist's power of creation that we can get our best glimpse of what lies behind the reverberatory power of facts'. 'Thus life would speak, if life could speak', said Du Bois of Tolstoy's 'War and Peace'. I am not concerned here with the historical novel as the fictionalised behaviour of actual historical characters. It is not the re-animated characters but the created ones, which interest me, that is to say, the products of the novelist's imagination in the form of a group of characters at play on a stage already set by the bare chronicled past — 'the spongy tract of land' on which may be discovered for any particular period of the past 'what lies behind the reverberatory power of facts'. Through this type of novel there may be identified the very essence of history, which surely consists of men and women being both the prisoners of their time and at the same time capable of transcending it if they so desire. Novelists, who possess a deeply perceptive genius for creation, are masters in abundance of this quality: the characters they have created constitute their authors' own immortalities — Tolstoy's Pierre and Thomas Mann's Adrian Leverkühn are masterpieces of art, they are in Rilke's words 'eternity protruding into time'; they are the means whereby we may contact and recognise the timeless within the timebound revelation within sequence, life within death.

The two novelists whose work I am going to examine in the context of the above hypothesis are the Austrian, Robert Musil, and the Australian, Patrick White. The first of them lived from 1880 to 1942, the second, born in 1912, is still alive. Both were actively caught up in the political events of their times, both provide commentaries in their novels on the deeper implications of such events.

Robert Musil came of Austro-Czech parents, educated and well-to-do. As a boy he attended the notorious military academy of Weisskirchen, but, unlike the young Rilke who had suffered under its harshness a few years earlier, Musil seems to have passed through the experience unscathed though not uninfluenced. He took a university training in Civil Engineering, served as an Austrian officer in the 1914-1918 war and from 1919 to 1921 was a Civil Servant. His first short novel, 'Young Törless', had been published in 1906, a few short stories and one or two plays followed. Volume One of 'The Man without Qualities' appeared in 1930, Volume Two in 1932, while Volume Three was still being worked on at the time of his death. In 1933 a group of friends formed the Musil-Gesellschaft, on the financial support of which he relied almost entirely. In 1938, due to the Nazi take-over in Austria, he emigrated to Switzerland where he died. Although there are other publications, most of them still untranslated into English, it is in 'The Man with Qualities' that Musil's genius shines most brightly: it is here that we find illumination and explanation of what was happening to Western civilisation before 1914 and also of many of the consequences stemming from the Great War. Henry James, writing soon after the outbreak of those hostilities, remarked: 'To have to take it all now for what the treacherous years were all the while really making for and meaning is too tragic for any words. 'Musil's story helps us to penetrate into the meaning of those 'treacherous years', and as a story it is often as entertaining as it is pathetic.

What is it all about? It concerns the experiences of an educated Viennese gentleman

of independent means as he is drawn into a scheme, the 'Collateral Campaign' of the Imperial Habsburg court, to celebrate the seventieth anniversary of the old Emperor, Franz Joseph's reign, and in so doing to neutralise, if possible, the rising pretensions of its younger neighbour, the Germany of Kaiser Wilhelm II. A series of more or less intimate relations with a circle of friends culminates in Ulrich's (The man without qualities) incestuous love of his sister, Agathe. Page after page one has the impression of a succession of falling bastions, political, economic, cultural, falling and being captured by the 'dare-men' of totalitarianism or the dark instinctive forces of the unconscious symbolised by the criminal, Moosbrugger; contrasting with these is the world of big business personified by Arnheim. Starting to write 'The Man without Qualities' in the 1920s and continuing to work at it during the Thirties, Musil provides a running commentary on his times by means of a fictional focus some twenty years earlier i.e. Vienna in 1913. Striking evidence of the way in which the genius of the novelist can penetrate the mystery of time past, while the historian is still struggling with the problem of mere sequence, is afforded by the following few extracts.

On page 64 of the first volume of 'The Man without Qualities' (English translation now available in paperback) Musil brings us straight to the heart of our modern predicament through the mouth of his main character:

'One can't be angry with one's own time without damage to oneself, Ulrich felt. And indeed he was always ready to love all those manifestations of life. What he could never manage, however, was to love them unreservedly, as is required for a general sense of well-being'.

Whether it is World War I, the period 'entre deux guerres' or World War II, it is with a throb of recognition that one reacts to those words, 'being angry with ones own times'. Whether one fought or abstained from fighting in the two major conflicts, became a pacifist or fought in the Spanish Civil War, one's answer did 'do damage to oneself' however hard one tried to 'love all the manifestations of

life unreservedly' — one just did not possess enough integrity to do so. Perhaps only the saint can really affirm that everything that is is right, and Ulrich was no saint though we are told that he was seeking the path of saintliness.

On Page 175 Ulrich probes further into the contemporary malaise:-

'There has arisen a world of qualities without a man to them, of experiences without anyone to experience them, and it almost looks as though under ideal conditions man would no longer experience anything at all privately, and the comforting weight of personal responsibility would dissolve into a system of formulae for potential meanings. It is probable that the dissolution of the anthropocentric attitude (an attitude that, after so long seeing man as the centre of the universe, has been dissolving for some centuries now) has finally begun to affect the personality itself: for the belief that the most important thing about experience is the experiencing of it, and about deeds the doing of them, is beginning to strike most people as naive'.

'Experiences have made themselves independent of men' — 'a world of qualities without a man to them' — what an incredibly neat and just parody of the men of goodwill of the first half of the twentieth century, how naive to believe in the effectiveness of mere experience! As a fellow Austrian, Alfred Adler, remarked: 'Experience, it is said, makes a man wise: it may only drive him mad'.

In his study of Arnheim, 'the superman of letters', Musil offers an extremely probing examination of what lies behind the facade of business dealings — 'the combination of commerce and idealism':-

'Just as the prince of the intellect had his place in the age of princes, so the superman of letters has his place in the age of the Super-dreadnought and the Super-store. He is a particular manifestation of the mind's association with things of supersize'. (P154).

'But nowadays there are no longer any great thoughts that are accepted without question, for this sceptical age believes neither in God nor in Mankind, neither in crowns or in morality; or it believes in the whole lot of it all rolled into one, which amounts to the same thing. So business men, who think they cannot get along without some sort of greatness for a compass, have had to make use of the democratic dodge of replacing the immeasurable influence of greatness by the measurable greatness of influence; only this means that in the last resort whatever is clamourously advertised as great also becomes great. And it is not everyone's luck to be able to swallow this innermost core of our time without difficulty'. Indeed, 'Does modern man believe in God or in the head of the world concern'? (P249).

'After all a man conscious of his responsibilities, Arnheim told himself with conviction, even when he gives of his soul, must expend only the interest, never the capital'. (P257).

Through the character of Arnheim we come to a deeper understanding, not only of Rathenau, but of Krupps, I.C.I., Charles Clore and Onassis and realise why what Eric Gill said must be true throughout the contemporary context, namely that 'the business man's criterion of good is profit — 'the measurable greatness of influence'. The story of the last thirty years answers Musil's question unmistakably: modern man believes 'in the head of the world concern' which is each nation's GNP.

Perhaps it is in the following long meditation of Count Leinsdorf that this great novel achieves its highest measure of historical interpretation:—

'There are certain family feelings that are particularly intense, and one of them was the dislike of Germany that prevailed generally in the European family of nations before 1914. Perhaps Germany was the intellectually and spiritually least unified country, and hence a country that offered everyone something to suit his own dislikes; it was the country whose old-time culture had been the first to fall under

the wheels of the new era and be sliced up into high-flown phrases for the catchpenny purposes of commercialism; it was, further more, aggressive, grasping, boastful and dangerously lacking, like every excited crowd, in responsibility for its actions. But all this was, after all, only European, and it should not have been anything but, at most, a little too European for all the other Europeans. What it comes to is simply that there must be entities, what one might call displeasure images, to which disgust and disharmony cling, as it were the residue of a smouldering fire such as life nowadays leaves behind. Out of the potentiality, the It-May-Be, suddenly, to the boundless amazement of all concerned, the actual thing, the It-Is, arises, and whatever chips off during this disorderly process, whatever does not fit, whatever is superfluous and does not satisfy the mind, seems to form that hatred, suspended in the atmosphere and setting up tremors among all living creatures, which is so characteristic of present-day civilisation, and which replaces a lost contentment with one's own doing by an easily obtainable discontent with the doings of others. The attempt to concentrate this displeasure on specific entities is merely part of something that is part of the oldest psychotechnical apparatus mankind possesses. So it was that the magician drew forth the carefully prepared fetish from the sick man's body, and so it is that the good Christian projects his defects into the good Jew, asserting that it is **he** who has lured him into publicity stunts, usury, journalism, and the like. In the course of the ages people have blamed thunder, witches, the socialists, the intellectuals and the generals, and in the last years before the war, for special reasons that are of no account whatever in comparison with the importance of the principle itself, one of the most magnificent and popular means of satisfying this queer need was Prussian Germany. For the world has lost not only God but the Devil as well. Just as it projects the Evil into displeasure images, it projects the Good into pleasure images, wishful fantasies, day-dreams, which it reveres for doing what one finds it impossible to do in one's person. One lets other people exert themselves while one sits there comfortably

looking on: that is sport. One lets other people talk the most wildly one-sided extravagances: that is idealism. One shakes off the Evil, and what gets splashed with it is images of one's displeasure. So everything gets its place in the world and fits into some hierarchy. But this technique of hagiolatry and fattening up of scapegoats by means of projections into the outer world is not without its dangers, for it fills the world with tensions of all the inner conflicts that have not been fought out. Men slaughter each other or fraternise with each other, never rightly knowing whether they are doing it quite seriously, because, after all one part of oneself is outside oneself and all that happens seems to go on half in front of reality, or half behind it, as a sort of sword-play in a mirror, a sham fight of hate and love. The ancient belief in demons, which held heavenly or hellish spirits responsible for all the good and evil that came one's way in life, worked much better, more accurately and neatly, and one can only hope that as developments in psychotechnics progress we shall get back to it again'. (P258-9).

Here Musil is playing on all the stops of historical interpretation by sounding out the complementarity of Good and Evil for all ego-centred human creatures, imprisoned in and never being in time for anything — Britain's failure to re-arm sufficiently in time in the Thirties, with at the same time intimations of the need for transcendence of the Good-Evil dilemma. It is fascinating to pick up the various resonances — the comfortable looking on at sport, Greyhound racing or the Cup Final at Wembley; the 'one-sided extravagances that are idealism' — Billy Graham or the Beatles; the 'images of one's displeasure', the Jews or the Reds or the Limeys.

Finally Musil makes a most prophetic analysis in his portrayal of the young proto-Nazi, Hans Sepp, who with his girl-friend, Gerda, occupy the 'frontier district between the super-rational and the sub-rational'.

'And while faith, having been organised into the system of theological reason, everywhere

has to fight a hard battle against doubt and opposition from the rational attitude prevailing nowadays, it seems in fact that the naked fundamental experience — peeled out of all this traditional terminological husks of faith, detached from the old religious concepts — this fundamental experience that perhaps cannot even any longer be called an exclusively religious one, this experience of mystic rapture, has extended vastly and now constitutes the soul of that multiform, irrational movement which haunts the age in which we live like a nocturnal bird that has strayed into the daylight'. (P309).

Do we not here hold in our hands the clue to contemporary unrest among youth — the demand for fundamental experience, 'peeled of all the traditional terminological husk of faith' for 'mystic rapture'. Hippies and students on the campus bear out the truth of this diagnosis of a novelist-historian speaking out of his far-sighted foresight?

Although Australian by birth, Patrick White grew up in England, being educated at Cheltenham and Cambridge. After one brief return to the land of his birth and a short experience as a 'Jaqueroo' in the Australian outback, he returned to this country and then served as an Intelligence Officer in the R.A.F. during the second world war. After it he settled permanently in Sydney, Australia. In his few plays and in his novels White explores three themes pretty persistently, one the colonisation of Australia and what that has meant for successive generations of Australians, two, rather more obliquely, the ideological tensions of the world since the mid-Thirties, and three, mysticism with a strong lead into it from the findings of modern depth psychology.

In 'The Aunt's Story' (1948) Patrick White offers us some glimpses of the pre-1914 world in Australia and establishes one of his recurrent woman types, in this case Theodora Goodman — half mad, half wise — fey, inconsequent, who acts as a kind of crystal in which other people's characters are reflected. As one of them says of her, 'If she is not care-

ful she will miss the bus'. And in one sense this is precisely what she does — she fails to get married, she fails to come to terms with the — for her — overseas world of Europe, and at the close of the book she is on her way to a mental institution. Yet she has not really missed the bus, and nor do we as we share her insights, particularly into what the author calls the 'Jardin Exotique' of European drop-outs or refugee casualties living drab lives on the Riviera in the 1930s. 'Surely by this time, 'says one of them', you must understand we have entered the age of Ersatz'. Here is a direct historical allusion — how the 'Have-not' countries of Europe had to make do with substitutes for the real thing in many fields of existence and how the word Ersatz itself came to express the counterfeit living of the post-Christian age, the world of Eliot's 'Hollow Men'. Because Theodora herself is so genuine, so completely the antithesis of Ersatz, she cannot accept the decadently Ersatz nature of either her Australian or European world. One of White's characters is described as having a face which 'absorbed news while remaining superior to events'. Here in one telling phrase is the clue to an understanding of that 'onlooker' consciousness of so many 'decent chaps', 'men of good-will' — men without qualities perhaps, who stood aside while their societies headed via the Abyssinian war and the Spanish Civil war and Munich for the cataclysm of 1939. In Chapter XII Theodora meets the mysterious stranger or wise old man, Dr Holstius, an incredibly analagous figure to that of Dr Lindner in Musil's novel: her own predicament as the one who is rejected by existing society and who is too weak or too premature to create a better one is pinpointed by a quotation from Olive Schreiner: 'When your life is most real, to me you are mad.'

In 'The Tree of Man' (1956) and 'Voss' (1957) White gives us the feel of Australia in the process of settlement — the former set in 1900, a veritable 'Australian Book of Genesis'. Then in 1961 came 'Riders in the Chariot', in which White is again occupied with three motifs of our times. First, the role of redemptive instinct and the harking back to primitivity in the person of the half-caste,

Abo, himself a forerunner of the figure of the artist, which is to be explored in grand detail in 'The Vivisector' (1970). Then, secondly, there is the mad-wise woman again in the person of Miss Hare: 'Eventually I shall discover what is at the centre, if enough of me is peeled away'. Her remark is that of a modern, a female Ulrich, on the road to self-conscious individuation in an Australian setting. In the same book there is a masterly flash-back to the plight of Jewry in Nazi Germany, 'Himmelfarb and Kastellnacht with the unuttered but discernible implication that there is much in the Australian way of life, which could, if put under pressure, produce many of the same symptoms on that continent as appeared in Europe. The attempted crucifixion of Himmelfarb by his workmates suggests with uncanny, horrifying force the appalling likelihood that the totalitarian virus is endemic in our modern world situation — a collective Moosbrugger.

The collection of White's short stories, 'The Burnt Ones' (1964) treats of those whom the fires of the 'Cities of the plain' threaten or consume. 'The Solid Mandala' (1966) explores through two brothers, Waldo and Arthur, how in the search for wholeness, evil itself and lunacy have somehow got to be accommodated — yet another echo of Ulrich's Good-Bad. With the help of this title White manages to bestride the world of East and West — the mandala as symbol of modern man's struggle towards completion as an alternative to his foolhardy and fatal pursuit of perfection.

Finally in 'The Vivisector' (1970) White seems to attain full stature and to establish his strange, almost mystical link with Musil, Hurtle Duffield, the artist, may fittingly be compared with Adrian Leverkühn in Thomas Mann's Dr Faustus — he is pursuing integration through painting as Adrian does through music. Like Ulrich in 'The Man without Qualities' with Agathe, he has a highly significant relationship with his sister, the hunchback Rhoda. The text of this book, which might be described as a sermon in an aesthetic key, is contained in the slogan Duffield has daubed on the wall of his privy:

'God the Vivisector,
God the artist
God — —'

In those terse words White propounds the contemporary human predicament, which is explored at so much greater length in Musil's three volumes, namely, that if there is no God, can man, the artist, preserve himself from the destructive energy of his instinctual life? The question is posed and partially answered in the context of our age of Concentration camps, Hiroshima and escalating social violence. It is as if White were saying to his readers: 'Look into the life of Hurtle Duffield, examine his pictures and then ask yourselves whether they do not indeed illuminate the fantastic excesses of a Belsen and account for the way in which ordinary men can behave as devils if they lack containers for the dark side of their unconscious lives.

Finally in the following cramped lines of

verse White summarizes through a Shakespearean allusion the present plight of the divided self:

'My heart is bleeding for the Viviseckshionist—
Cordelia is bleeding for her father's life.
All Marys in the end bleed
But do not complain because they know
They cannot have it any other way.'

In this, his most recent work, White seems to be sensing the possible direction of redemption. His characters, like those very different ones of Musil, symbolise 'modern man in search of a soul'. Because they have reference to so many quarters of the globe and because that search is what twentieth century history is largely about, these novels can illuminate our world studies with imaginative brilliance.

Citizen of Kakania.

ENGLISH NEW EDUCATION FELLOWSHIP EASTER CONFERENCE 1971

The Council of the ENEF, in co-operation with the National Association of Educational Counsellors, invites teachers in schools and colleges of education, and members of the educational advisory, psychological, guidance, and welfare services to the fourth in a special series of

INTERDISCIPLINARY WORKING PARTIES ON GUIDANCE
On Thursday, Friday 15th-16th April, 1971, 10 a.m. to 5.30 p.m.
At the YWCA Central Club, Great Russell Street, W.C.1.

Theme
TEACHERS AND GUIDANCE —
DIVERSIFICATION OF EDUCATIONAL ROLES

At the opening PLENARY SESSION, the Chairman, Dr. James Hemming, will introduce the theme and call upon selected speakers to open up the main aspects for consideration in short talks.

WORKING PARTIES (of participants' choice) will take up the following topics in greater depth:

- (1) The Teacher's Role in Preventive Mental Health.
- (2) The Nature and Scops of Vocational Counselling.
- (3) Teacher Training — the Preparation of the teacher for his various roles.

Application Forms and further details of the Conference may be obtained from the Conference Co-ordinator, Raymond King, CBE, ENEF Office, 2 Wilton Grove, New Malden, Surrey.

EDITORIAL

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield,

Sussex.

Tel. Hadlow Down 389

'Opportunities are being sought to develop vibrant learning materials considered to have immediate appeal and meaning to Aboriginal peoples.'

'... start from a determination by each member of staff who when interacting with Aborigines leaves them with a feeling after a meeting that their sense of selfworth has been built up ...'

We quote from the second instalment of our Australian Associate Editor's report on Family Education Centres there. 'Vibrant materials' is a lovely phrase and the suggestion that the project workers strove to leave their clients with a feeling that their self esteem had been built up is important in all education not only in these particular projects. Participation stresses the human relations side of education. In Great Britain we have the Gypsies Education Council with Gypsy representation on its executive committee and we have a lot to gain from dialogue about this Australian experience. Both believe in participation between the teacher and the student.

In 'A Sciece Happening' Dr Wason mentions 'Every class would act as both teachers and pupils.' Primary schools learn from experience. And coming to moral education where so many of us turn over the page at the word, Donald Butler talks about 'moral experience' rather than precept.

When the future historian looks back on today's world, and at our modern pace this wont be long hence, he may detect a new urgency to leave wonderful generalisations such as were a pre-occupation between the wars, and to approach practical human problems in a co-operative way with a certain humility. In **The Observer** of 31st January is a photograph of a man in his middle

thirties who wears a home-made hat with a label round it saying 'I am white trash' and who gave up a job as keeper of early Byzantine Christian at the British Museum because it was 'bloody meaningless' and went to work for 30/- a week and 'board' for the St. Mungo community which makes contact with some of London's 20,000 derelicts.

Some of our colleagues talk about the malaise of our time, or the era of Hiroshima with a certain contempt. Do they always remember that these happenings are mediaeval history for the young, whose lives are coloured by them into practical rejection of us and our values, into student protest and into social action. It is St. Mungo and Michael Taylor that bring a breath of spring to some of us whose memories may be too long to see the present

Perhaps we need not worry about moral education. This search for meaning and consistency, this satire in the air and round the hatband makes a beginning. On the other side I heard of a schoolmaster of 30 who transferred to further education. A young man of 18 made a joking comment to him freely as one among friends. He jotted down on a piece of scrap paper and put in his drawer the name of the young man with the adjective, 'insolent'. It is the persecutory tendency in ourselves we have to fight. This is a fairly recently trained teacher, who did not go to school with Hitler. The other adult witnesses of 18 to 20 reported this incident as 'incredible'.

And this aspect of this decade is evident in Alice Bell-fields report of a one-day conference in North London. Here the generations and the races met. Everyone is concerned with human social living and growing.

Our next issue will contain

Summing up by Donald McLean of experimental work in Australia with family education centres for Aborigines who requested them.

How do children become prejudiced? by John Dwyfor Davies.

Contributions are welcome from new or established writers especially on practical aspects of learning to live together as a teaching situation.

Aboriginal Family Education Centres

A current action-research project in the University of Sydney

PART 2: Staff and the Principles on which they work

A. Grey

Project Staffing

The Department of Adult Education staff, University of Sydney, has been augmented for the Project. Its Co-ordinator was appointed on secondment from a Senior Staff Tutor's position and his salary and expenses are a charge on the Commonwealth's research grant contribution. With him, as members of the staff research team, are a Research Assistant and Secretarial-Typing-Clerical staff whose salaries and expenses are part of the Van Leer contribution. Additionally there are Field Staff, located regionally in N.S.W., whose salaries and expenses are met from the N.S.W. Government section of the grant. Research and Field Staff are continually linked and this linkage constitutes the action-research nature of the Project.

Field Officers, full time, are considered to have a key role in the project. They have, to all intents and purposes, full responsibility for continuous support of the Centres in the zones in their areas, support which must be of the unobtrusive kind so that at no point is the initiative removed from the Aboriginal parents. The initial appointee grows with the Centres, sees they receive and merit their grants; sees them group into zones and from zones into an area. There is a Field Officer for each area and the total A.F.E.C. structure allows for the possibility of ten Field Officers and an additional one or two Senior Field Officers. At the moment three areas are operating, namely, North and North-West of Sydney, Sydney or Central, South and South-West.

Two full-time resident regional Field Officers have been appointed to date. The first appointee, a married man with four children, was previously teaching secondary school art

and craft and had worked with Aboriginal youth and adults voluntarily in craft activities in the community. Specialist qualifications such as these are sought in Staff and a second appointee, an Aboriginal woman, has special qualifications in the social work field.

Part-time Aboriginal Staff are being appointed for all areas and wherever possible and whenever available Aborigines will be appointed as Staff members. Beyond the obvious point that Aborigines are cautious in their dealings with non-Aborigines, there is another benefit, namely, that Aborigines have an immediate feeling of being at home and comfortable with another Aborigine. Where it proves possible, Aboriginal trainees will be appointed to temporary staff positions, as a function of the Project will be to implement programmes of professional qualifications for Aborigines.

The feeling of comfort and oneness is shared with Maori people to a large extent so that certain aspects of the Project will be carried out by selected Maori personnel brought temporarily on to the staff. The vitality, pride in culture, and fluency with their own tongue of these visitors are intended as a reinforcing influence on the hopes of Aborigines.

The Staff are regarded as a team and in this way the Project has available a number of competent people to go into communities on request. Individuals and organisations know of the Project's availability to groups and communities and the Advisory Committee and the Advisory Council (see Part 1, Vol. X, No. 1) are other means of spreading accurate information. The Project works with any community, the least well and more fully developed communities alike.

When a request is received, a Project Staff member visits the group on its own home ground. There we acquaint the group assembled with what is available by way of early education and parent education. The adults from the community talk and think the matter over, question and deliberate. Then, if in a matter of hours, days, weeks or months they decide they want to start an A.F.E.C.

with their children, they are revisited. No initiative from them, no A.F.E.C.

Entry into an Aboriginal community can be likened to entry into a European person's home. As many courtesies are needed for the former as for the latter and offence can easily be given by assuming that one is welcome when one is not. Thus the Project emphasises the visiting of a community by Staff only on invitation. One significant consideration in the structure of the Project was the need to spread awareness amongst Staff members and the non-Aboriginal community of the privacy desired by and sensitivity of Aboriginal communities since both privacy and sensitivity have been much abused in the history of Aborigines.

It is imperative, we feel, to be flexible when meeting with Aboriginal communities and so no fixed plan of action has been laid down in advance for Project Staff. This does not imply, however, that lack of a previous fixed plan implies lack of awareness of the need for a plan. Indeed, the very flexibility of the Project's programme demands that extremely clear guidelines be followed. These begin with reference to personal relationships.

Governing principles for these start from a determination by each member of Staff to be the kind of person who, when interacting with Aborigines, leaves them with the feeling after a meeting that their sense of self-worth has been built up in a very real manner. Self-worth and self-respect are, then, two basic guiding principles.

A third guiding principle is the recognition by Staff of what it means to Aborigines to have professional University staff visiting amongst them. Since such staff can be verbally overpowering for Aboriginal groups it is incumbent upon them to outline the information they have — factually and objectively, clearly, specifically and positively. To go beyond this point and urge a group into action on the ground that Staff know what is best, would be overstepping their function. Essentially, their task is to share the information they have and this can take place only when what

is shared is valued by both parties.

The fourth guiding principle requires Staff to convey to Aborigines the realisation that the Staff's function is primarily concerned with supporting Aboriginal efforts. When it is considered that Aboriginal efforts will probably lack apparent direction at first, perhaps show confusion, and be measured by Aborigines using criteria foreign and maybe unacceptable to Staff, it will be recognised that this principle is a tax on the patience of Staff members. The tax, however, is warranted. There are enough confusions for Aborigines in being a parent, in living often as a new people or (as it is usually said) as people between two worlds, and in seeking to advance themselves educationally, not to have Staff add extra pressure by overlooking this principle. It is Aboriginal endeavour, Aboriginal directions, Aboriginal thinking, carried out at a pace comfortable to Aborigines, which matter. Staff, therefore, require to be clear in their own beliefs, able to draw out questions and enter into discussion sessions with Aborigines on a level that Aborigines can understand — and enjoy.

The role of the Staff is, then, to be available on request to visit communities, listen to the expressed needs of the families in these communities and find ways of translating professional knowledge into media that can be comprehended and sought by these families. Increasingly, as parental and grandparental confidence grow through the competence parents and grandparents acquire, Project support will progressively, and as unobtrusively as possible, be withdrawn. As Project support is lessened, Aboriginal responsibility will heighten until it is total.

Aspects of the Project

(a) **Aborigines:** The Project concerns itself predominantly, but not exclusively, with Aboriginal people. Its attitude is that what Aborigines do and want to do is a matter of decision by Aborigines for themselves. Large numbers of them, no matter how slightly pigmented their skin colour desire to be and to remain Aborigines and a close look at child-rearing practices in their families helps to ex-

plain why this desire to be Aborigine remains so strong. There are those who are ready to mix on their own terms — sometimes keeping and sometimes not keeping their own identity — with white people. Others are still making up their minds, sometimes mixing and sometimes withdrawing. Others again are unready and unprepared to mix.

A function of the Project is to ensure that, as far as it is able, each A.F.E.C. reflects the degree of mixing that operates in the community where the Centre is located. Communities that appear to be harmoniously integrated but in fact are not will, for example, be encouraged to operate an A.F.E.C. which truly reflects the real situation. In this way the Project hopes to be a catalyst for improved relationships — if in fact these relationships do need to be improved. By the same token “segregated” centres will also be accepted and encouraged. The reason: Aborigines have shown a marked interest in taking a practical part in endeavours that provide their children with an educationally valuable start in life. Support from the Project and confidence gained in operating their own A.F.E.C. successfully will demonstrate that Aboriginal peoples have the skill and ability to achieve the goals they seek.

(b) **Parent Education:** It was stated earlier that the family is regarded as sacrosanct. The bringing up of their children is, the Project considers, the prerogative of parents. Aboriginal parents, like other parents prefer to bring up their children in ways that they consider are good for them and for their children.

Consequently, the Project intends that the parent education programme will have a special flavour. No attempt will be made to advise parents how they should bring up their children; they will be assisted to develop and interpret their own observations of children.

The case in favour of a directed observation programme is built on the following facts. Parenthood is a continuous experience day and night over several years which gives ample opportunities for observation. Many

Aboriginal grandparents and parents live communally and in the community they absorb by observation and personal discussion a considerable amount of wisdom which they readily share amongst one another. What is often lacking in this communal life is systematic application of this age-old wisdom and a means of translating it to the world of today. Age-old wisdom unaided presents its own resistances at the very time the fundamental changes of a modern world call for changes in child-rearing. Additionally, the application by women of child-bearing age of child-rearing practices is also lacking. Brought up by grandparents, girls have, at the time of child-bearing, no clear model to follow in bringing up their children. That task falls to a grandmother. A directed observation programme can help parents and grandparents go some distance towards developing their natural powers of observation systematically and towards making the translations needed in child-rearing for the world of today.

Through observation and discussion amongst themselves of the activities of their children, parents can begin to understand first how their children grow, secondly more about themselves, and thirdly how to watch growing children play with and learn through the use of more complex equipment. Greater understanding of children makes for busier, happier, less troublesome children; greater self-understanding makes for greater compatibilities among contributing community members. These two satisfactions tend to grow into the lives of parents who, in an informal and flexible manner, thus learn some of the previously less often experienced pleasures of parenthood. The argument that only a limited number of parents is sufficiently interested in their children and has the time to work and learn with them is not substantiated by our experience.

This kind of parent education touches parents at a critical period in their own development as well as at a critical period for learning in their children's development. The time parents spend with their children is still limited, but the satisfactions gained from changed behaviour tend to allow them greater freedom

at other times in the day. Furthermore this attention is required of parents only during the preschool years and can be shared with grandparents. In an A.F.E.C. programme, in fact, parents and grandparents are interchangeable terms on most occasions.

Essentially the assumption in the Project is that grandparents and parents unwittingly provide children with the concept that there is value in working together and learning from one another. Changes that occur in the community structure occur as a result of changes in relationships among grandparents, parents and children; in the Project's approach changes occur at a pace that allows for community discussion and hence at a pace that limits confusion and anxiety over changes to a minimum.

(c) **Early Education:** Whereas it is common for activities of children under the age of six to be referred to as preschool activities, the Project refers to them as educational activities. Activities of such children are not 'preschool' activities; they are, in fact, much broader. School and education are not necessarily synonymous terms.

Children enjoy learning and learning is a vastly complex process. When through adult meditation child growth is matched with a growing range of activities, learning is deepened and enjoyment extended. The Project emphasises the children's enjoyment as well as the increase in perceptiveness of all the learners, adults and children, who are involved.

The educational centre is structured as a learning centre for both children and adults so that the Project can be said to be "learner-oriented". The structure within which the children's play programme operates is designed so that the children are able freely to select their own learning activities while at the same time the adults present learn to structure their own thinking about their relationships with children. Thus the Project as a learner's self-growth centre can be distinguished from other more commonly known forms of preschool, some of which stress

teaching and instruction and others child-centred programmes.

An A.F.E.C. at Work

Parents and their children from 0-6 years meet in the "best" place for them — a house, a hall, a building near where they live. If the group contains more than 20 children, they arrange to divide into two groups. They decide on the frequency of meetings and the suitability of the weather. They disperse when they have had enough for the day.

Locally available materials of sand, water, stones and leaves are often used as the first equipment. With these the children form shapes and patterns according to their stages of development. If they are very small, they shift stones from one half-gallon ice-cream container to another, near to their parents. Unused to much with which to work or to having attention paid to their interest in learning, little is needed to start young children on the paths of concentration and exploration. Too much would be confusing.

Later, groups may have access to paper and scissors, magazines and paste and cutting and pasting, collecting and pasting, will go on. Other groups may make damper and colour it for dough. Some may use these materials to make finger paints.

All such groups, it will be apparent, will be operated by educationally unsophisticated and often unprepossessing Aborigines. Where groups are started by more sophisticated Aborigines, the level of equipment will, with some exceptions, equate with that found in more usual preschool kindergartens. There will be, however, more selection by the children themselves, more initiative demanded of them, and no formal or set periods for instruction, the emphasis being on 'creative' activities. As was said before, the A.F.E.C. is learner-oriented; the Project's concern is with the self of the growing child.

Whatever the activities, adults and children are fully occupied. Busy adults are reflected in busy children; adult busyness with hands is thus a deliberately built-in feature of

A.F.E.C. Parents and grandparents may be making more equipment, playing alongside the children for their own enjoyment or as an example to the children, or they may be occupying themselves with their own adult crafts.

Continued meetings need organisation. Supplies need to be acquired. Activities need to be organised. Gradually, awareness of routines, organisation, community resources, grows among the Aboriginal people. At first, organisation is elementary, but it is always practical through and through, and developed as far as resources allow. As one Aboriginal mother quietly said, recently: 'We didn't think we could do it. But we can.'

The Project in Adult Education

Education is accepted by the Project as a continuing process, sought most actively by human beings of all ages at points of essential significance for themselves. Education sought by adults is thus no exception. Education is also recognised as a peculiarly human process and, as such, as exhibiting a strong social component expressed not uncommonly by the activities of individuals in voluntary organisations.

Adult education, approached in this way, imposes listening and discerning roles on Project Staff, undertaken with considerable community consultation rather than remotely from headquarters. Self-development by the voluntary organisation with its own community and with Adult Education Staff support become the points of central focus for this approach to Adult Education.

The operative question for the Staff of such a Project becomes: 'What is the point of greatest need within any community?' if a need is met which nourishes a critical growing point in the lives of a number of individuals, then the satisfaction of that need by individuals serves to reinforce their further, continued growth as individuals. Their growth reflects in the functioning of the voluntary organisation and then in the functioning of

the community. The prime concern of the Project Staff is with the basic needs of individuals and this view postulates a growth reinforcement concept, not need reduction.

Many such growing points exist among the complex but limited number of interacting basic needs of human beings. Those needs which occur and which act as the springboard for the Van Leer Project are the critical periods of later pregnancy, infancy and toddlerhood. The Project recognises the desire of parents to be the best kinds of persons they know how to be with their very young. It further recognises that the very young learn rapidly and can be a stimulus for the re-awakening on the adults' parts of the desire to further their own learning along with their children's. Learning with one's young children and growing with them are part of this Project's overall concept.

Focus of the research in the Project is not then on the Aboriginal peoples but on the Project. Our task is to examine what we are doing with a view to determining how to do better what we estimate is worthwhile and eliminate what we estimate to be of dubious worth.

Considerable research of an action kind has been undertaken in many parts of the world, including Australia, but little is known to be available of an action-research kind in the communities where it is likely that this Project will eventually operate. The likelihood is, therefore, that new criteria will have to be found as guidelines for determining the success or failure of the work of the Project. It is the value to Aboriginal peoples of this Project that is one central concern.

Several areas of research are located within the learning programme of the children. Links are being forged with other research workers so that continued interchange of information will be possible.

Perception is considered by the Project to be of central importance. The perceptual pro-

cess, as well as the perceptual development of Aboriginal children and parents, is a major concern. Perception will also be studied as a basis and introduction to the development of speech among Aboriginal children in particular, also of Aboriginal parents. It is not enough, in our opinion, that efforts be made to help Aboriginal children develop a more complicated syntactic structure in their speech pattern; it is necessary also that the parents — without being made in any way self-conscious — by interacting with their children, talk more about interesting and specific topics and learn to carry their words along with a more developed syntax. Opportunities are being sought to develop vibrant learning materials considered to have immediate appeal and meaning to Aboriginal peoples.

Above all, a programme which has been tentatively in operation for two years now, and which has proved itself in its initial phases, will be continued and developed systematically. The reference here is to a cross-cultural action-research programme between Maori and Aborigine. One of the barriers between white people and Aborigines initially tends to be colour of skin. This, and several other barriers, have been minimised by means of introducing both Maori to Aborigine and Aborigine to Maori in their own lands.

A Science Happening

Dr. Margaret O. Wason

My young school children, exploring scientific material and making their own discoveries¹ keep leading me into new adventures. Their experience is whole and all their learning and expressions of it are conveyed in ways most natural to them. They visited a farm and expressed farm work through the seasons by moving to spoken poetry, their bodies conveying all the contrasts of the work to the varying rhythms of the poems, in a way that their own language could not do. A boy who could scarcely read explored the properties of

water and finally wrote his first story about a river with genuine feeling for the texture of water. Apathetic children blossomed into social and intellectual activity in a very marked manner. This Finding Out environment produced creative thinking² and new ways of expressing it.

I had visited the Mermaid theatre when the Molecule Club used the equipment of the professional theatre to present a programme of scientific facts to school children of about 10 to 14 years. The children were the audience. My children of 7 to 8 years old were **active** in learning. When we developed a programme to present to others, they became the teachers and the rest of the school the pupils. Their technique was movement, drama and mime. We had been finding out about light for some months. All the children had used the different materials as they were introduced, and discussions and free experimenting were frequent. Their roles varied from learner to tutor as they formed different groups around the materials. Their use of it was active and full of movement. Drama and mime easily arose from this. 'Let's do a play', was frequently heard when a group wanted to express some ideas.

Here then is the programme as presented. The occasion was an assembly of the school in the school hall. The children who had to read were on chairs facing the audience and the children who moved to the reading sat on the floor beside them. In front of them were two large tables with the material laid out ready for use. A large rectangle of floor was left free between the tables and the audience. In one corner nearest to the audience two boys acted as the earth. One had black cloth on his shoulders, the other had white. Diagonally across from them was a model of the sun hanging from the ceiling. Above the children was a model of a rainbow (made by the children) and colours of the spectrum were displayed behind their heads.

The children ran the whole programme themselves. The first child stood up and read. 'And God said, "Let there be light"', and there was light and God divided the light from the

darkness. And God called the light Day, and the darkness he called Night'.

The next child said, 'What is light? Can I see it?'

'Yes, you can see it', said the third child.

'Can I touch it?'

'No'.

'Can I smell it?'

'No'.

'Well! what **is** light?'

The third reader continued, 'Light comes from the sun' (a boy pointed to the model of the sun). 'It goes through space in waves. It travels in a straight line to the spinning earth'. (The two boys with the black and white cloaks began to spin together to represent the earth.) 'Night and day. Night and day. Night and day'. As he repeated 'Night and day', from the corner diagonally opposite the earth beside the sun four children moved swiftly across to the earth to represent light waves. The children had made different kinds of waves with a 'Slinky' (coiled spring), by dropping stones in water, studying patterns made by oscillographs (sent to us by a parent) and the patterns of light waves as represented in books. We had all practised trying to represent these with our bodies. The children soon developed curved arms and trunks. When several moved quickly one after another it had quite a rippling effect. Getting a smooth movement was far more difficult. Attempts to take very small steps produced rather jerky movements, especially as the children were moving backwards to give the wave-like effect. I watched the children as they tried different movements and picked the most successful in producing smooth movements. We all watched them to see how they did it. They took rather long strides so everyone practised this. Four children finally acted the part of light waves, moving one after another across the space between sun and earth (then doubling back) so long as this

reader continued. His speech went on, 'Light travels through space at 186 thousand miles every second. That means it could make seven and a half trips round the world in one second. The sun is 93 million miles away. Light from the sun reaches the earth in about 8 minutes. The light has travelled 93 million miles. It took 8 minutes. 93 million miles in 8 minutes'.

The repetition followed the pattern of the Mermaid Theatre's technique when they wanted to hammer home some point. In this case, however, the audience had some action to watch. The children who were light waves continued to move across from sun to earth as the reader was speaking.

The next reader started. 'Light travels in a straight line'. Two boys each picked up a cardboard tube and looked through.

'I can see the light', said one.

'So can I', said the other. Then one bent the tube as his friend was looking through it.

'Ha ha! Now you can't', he said.

'Oh stop that. Of course I can't. Light doesn't go round corners you know'. His friend put it straight again.

'Ah, now I can see the light'. The reader then emphasised the lesson by repeating, 'Light travels in a straight line'. The boys who acted the sketch developed dialogue on their own initiative as they acted their parts. It usually came out a little differently each time. The reader continued, 'Light travels through glass. Glass is transparent'. Two children held up a large sheet of silver coloured polythene. Two of the light waves travelled 'through' it. The reader continued, 'The things light can't go through are called opaque'. A boy stood up. The other two light waves moved across to him. One prodded him and said, 'We can't go through **him**'.

'No', the other said, 'We shall have to go round him'. They passed on either side of him. He called out to them, pointing to the

floor at his feet 'Hoy! You have missed a bit. It's all dark'. The light waves answered, 'That's your shadow'. Another reader then read two verses of Stevenson's poem, The Shadow, and while she was reading it, the boy began to act it out in movement, until one would have sworn one could see his shadow.

'I have a little shadow that goes in and out with me,
'And what can be the use of him is more than I can see.

'He is very, very like me from the heels up to the head.

And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow,

Not at all like proper children which is always very slow.

For he sometimes shoots up taller like an india-rubber ball

And he sometimes gets so little that there's none of him at all'.

Two boys moved to a table and began to make shadows with a torch and a china figure. They demonstrated what the reader was saying.

'When the torch is at the side the shadow is long. When it is above, the shadow is short. When the sun is high at midday, our shadows are shortest. They are longest in the morning and evening when the sun is low in the sky. We measured the shadow of a yard-stick every hour during the school day. Then we made a graph of the measurements. It gets shorter and then it gets longer again'. One boy held up the graph and the other traced its path and, very often, said something about it on his own initiative.

The next reader began. 'The light waves reach things and bounce off again. When they hit it straight the waves come out straight'. Two children held up a large piece of card. Two girls as light waves moved across to it, touched it at right angles and moved straight out again. They demonstrated this several times. The reader continued. 'If the

light hits something at an angle, it comes out at an angle. Like this'.

One light wave child approached the card at an angle of about 45 degrees touched it and came out after turning that angle. The other child did the same but approached from a different direction. Then two boys illustrated the same point in a different way. They picked up two tubes and looked through them at right angles to a mirror. One flashed a torch down one tube. The light bounced straight back and the boy said, 'I can see the light'.

'I can't', said the other. Then they turned their tubes until the light from the torch shining down one tube came back from the mirror and shone along the other tube.

'I can see the light', said the first boy.

'I can see it too', said the other.

'We can both see the light'. And to emphasise the point the reader repeated, 'They can both see the light now'. She continued, 'When the light hits water at an angle, it bends. A stick in water looks broken'.

A girl held up a jar with water and a pencil in it. She liked to make a joke about it.

'Oh, goodness, my pencil is broken'. Then she took it out of the jar and said, 'Oh no it's not'. She gave a sigh of relief. The reader continued. 'The light is bent by curving glass. If the glass bulges out it is called convex. A magnifying glass is like this'.

A girl picked up a magnifying glass and demonstrated using it. She said, 'What is this?' She looked through the glass, started back and said, 'Oh what a monster!' She went to a goldfish bowl as the reader said, 'The goldfish looks bigger from the side'. She looked into the bowl and said, 'The fish is quite small really'. Then she looked at it from the side and said, 'Isn't it magnified!' She moved her hands round the bowl to emphasise the curve of the glass. The reader continued, 'If the glass is curved inward it is

called concave. Things seen through it seem small'. The girl picked up the concave glass and showed it to the audience. She looked at something on the ground, said 'What is this?' and then looked at it through the glass.

'Where has it gone?', she said. 'It is so small. It has nearly disappeared'. The reader said, 'This is convex'. Three children demonstrated with their bodies, bending over so that the curve of their trunks followed that of the glass. 'This is concave', continued the reader and the three children lay on their backs and reversed the curved line of their bodies.

A group of children began to look through a telescope, binoculars and a microscope as the reader said, 'When we look through a telescope or binoculars, things that are far away seem near. When we look at things through a microscope they seem much bigger. The glass is curved'. The reader continued, 'If you stand in front of a mirror you see your reflection. If you move your right hand your reflection moves the left'. Three pairs of children stood opposite each other and moved as if one were a reflection of another. This was something that all the children did most successfully in movement lessons. They would continue for long periods of time, showing complete absorption and concentration. They showed considerable ingenuity in involving all parts of their bodies. The technique was for one to lead the other without showing it. It is one of the qualities of modern movement that it develops this ability to communicate without words. It was difficult to cut short this mirror movement and the next reader had the task of signalling to them that it was time to withdraw.

The next reader said, 'Colours are used to protect animals'. Two large cards were held up, one white and the other black. Two boys stood in front of these. One held a black cat cut out of cardboard, the other had a polar bear cut out of white card. They acted as if they **were** the animals. The boy with the cat said, 'I am a black cat. I like to go out at night'. He was holding the cat in front of the sheet of black card where it was virtually invisible. He moved it to the white card and

said, 'Miaow! Who did that? I can be seen'. then he dashed off.

The other boy held the polar bear in front of the white card and said, 'I am a polar bear I live in the snow. I can't be seen so I can catch my food'. He moved the bear in front of the black card.

'Oh, how did that happen? I can be seen' and he went off.

As the next reader was speaking, someone pointed to the model of the rainbow that was hanging above the children's heads. 'And God said, "When I bring a cloud over the earth, the **bow** shall be seen in the cloud"'. Another continued, 'The sunlight is made up of different colours. Raindrops break it up and we see a rainbow. This is called the spectrum or the pattern of colours.' Someone pointed to this pattern hanging above their heads. The speaker went on, 'The prism is made of glass cut at different angles. It breaks up the light as the raindrops do. White light goes into the prism. It bends and comes out as colours'. A girl had picked up a prism and demonstrated the movement of the light through it with her hands. She held it in the sunshine and used a sheet of white card for the display of the spectrum. The speaker continued, 'The light waves move in different patterns and we see them separately as different colours'. Seven children, linked together and each holding one of the colours of the spectrum, ran out swiftly in a curve and stopped like a coloured bow on the stage. The leading child held up the red colour and said, 'I am red. I am the longest wave'.

The next said, 'I am orange'.

'I am yellow', said the third.

'I am green. I am blue. I am violet. I am indigo. I am the shortest wave', said the last child. The speaker went on, 'There are other light waves that we cannot see. Beyond the red (the child holding the red card waved an arm beyond him), is infra-red and beyond the violet (the child at the other end of the 'bow' waved his arm) is ultra-violet. These

are used in hospitals to cure diseases'.

The next speaker said, 'We saw rainbow colours on a fly's wing. We put it under the microscope and saw the veins on the wing. The veins bent the light'. A child enacted this with the microscope.

'We saw rainbow colours reflected on the wall from a plastic ruler. When you blow bubbles in the sun you can see rainbow colours'. One child flashed a perspex ruler with bevelled edges in the sunlight while another shook up a jar of soap bubbles.

Another speaker said, 'If you keep plants in the dark they go yellow. They go green again in the light'. A girl held up plants to illustrate this.

'If you shine different colours on the spectrum you cut out some of the colours and you change some of them'. This can be illustrated by coloured torches but this is not very effective for showing to a large audience in a hall. Children moved round the 'stage', placing different coloured pieces of cellophane over each other.

The next reader said, 'You can put the colours back into white light if you move them fast enough'.

In the classroom children had put different coloured paper on tops and spun them fast enough to show white paper. For presenting this to others we fitted a cardboard disc with varied colours on it to a midget electric motor and spun it. The boy in charge of this did it several times and then the last speaker summed up. 'Light comes from the sun. Night and day. Night and day. Night and day'.

The two boys who were the earth spun round, the motor was switched on again. Then all together the children, waving hands, torches and anything else they were holding, shouted, 'Let there be light!'

Obviously many different aspects have been used. These were the ones that had emerged from practical classroom work. Dramatic

effects could have been devised with elaborate material but we preferred to use only the simple material we had in the classroom. Other points, too, could have been interpreted in movement. For instance, it would have been fun for the seven children representing different wavelengths in the rainbow to move in appropriate patterns, from large bounding movements to tiny, darting ones. The children had seen some oscillographs so they would have some understanding of what they were trying to represent. Learning by moving is very 'natural' for young children. It becomes built into their experience and becomes the foundation for more complicated and formal learning at secondary school level.

This was an experiment and an exciting one for all. 'The most interesting school presentation I have ever seen', was one teacher's comment. I suggest to junior schools interested in science that if all classes could study a different aspect of science and present it in some such way to the school, the value would be two-fold. The class which presents a programme learns in depth by actively experimenting and then arranging and acting out their discoveries. This is the greatest value. The rest of the school learns a lot by watching the presentation in dramatic form where they can identify themselves with those making the presentation. This is the value of the Molecule Club. Every class would thus act as both teachers and pupils and in a year a great deal of work would be covered. In a four year programme for a junior school a tremendously valuable foundation for secondary school work could be laid down.

1 cf. my article, 'Science in the Infant School', *New Scientist*, July 7th, 1966.

2 cf. my article, 'Creativity in Schools', *New Era*, Vol. 49, No. 2.

Moral Experience

Donald G. Butler, M.A.

Head of Religious Studies, Director of Sixth Form General Studies, Walbottle Grammar School; Lecturer in Divinity, Northern Counties College of Education, Newcastle-upon-Tyne.

Moral Education runs a constant risk of defeating its own object. The children we educate have a horror of moralising.

If Moral Education means the provision of the opportunity, the incentive and the power, to enable children to become mature persons and mature members of society, then the difficulty lies in the simple but determined rejection, by children, of several quite precise influences:

1. the authority of a teacher who threatens their own freedom of moral choice;
2. their parents, whom they see as fallible moral counsellors;
3. institutions, whether religious or secular, to which they feel only a passing loyalty;
4. the authority of society, which, they feel, is at odds with youth.

Any direct teaching of morals will fail, for these reasons. What is more worrying, the appearance of new methods of teaching has made them wary of subtlety. They are afraid of what we could call educational 'confidence tricks'. We have no alternative but to be honest with them: but without moralising. How can this be done?

The saving truth is that students of any age, from 5-25, may detest being given formal and unsolicited moral advice, but they are themselves only too ready to moralise about other people. Some of them will happily apply moral criticism to themselves, but only in an artificial situation: they are adept at 'projection into imagined morality'. If the truth be known, they are quite aware of the paradox

of rejecting moral authority whilst making moral judgements themselves: in other words, the rejection of authority is a psychological inhibition.

Some teachers have the rare gift of a double facility: they can communicate to children, and they can also evince responses from children; but even these teachers will be aware of the inhibitions which young people feel. However much a class may want to discuss moral questions quite freely, something hinders complete candour. Indeed, this may be quite proper: a great deal of discussion about morality involves the revealing of personal attitudes. Children need privacy: they have a very necessary jealousy about their private and ever changing views about morals. One reason for this is their own fear, born of experience, that their feelings, and therefore their behaviour, in certain situations will cause them embarrassment in retrospect. What seemed natural, right, or inevitable might, from a later, more mature point of view, seem childish, unkind and entirely arbitrary.

To summarise; young people, even in the most relaxed situations, have inhibitions about moral issues; they stem from a reaction to authority, which they cannot always explain, and this constitutes a further embarrassment; in any case, it is right that they should have privacy: no one is more aware of this than the teacher who has found the key that unlocks the closely guarded 'doors of children's hearts'.

The situation is no better outside the classroom, in fact, it is often much worse. In school situations not controlled by a learning process, there is not only a tendency to effect direct expression of this rejection of authority; there is a further tendency: to subscribe to a new authority: the authority of the opinion of the greatest number, or the authority of the natural leaders, no matter what their opinion may be.

So we need recourse to the 'saving truth': children do not like to discuss themselves in an educational situation, especially in a direct

'question and answer' situation; but they are only too ready to moralise, either

1. about other people, known to everyone in the group;
2. about other people, known only to themselves;
3. about other people, fictitious, but true to life;
4. about themselves, in the guise of imaginary 'other people'.

This last is after all, what they often do when they are reacting to any straight forward account of an event in history or literature; they identify themselves with the characters in turn, as they are presented. This identification can be a vivid experience, especially if the presentation is of a high order. It can also be a very healthy experience: the releasing of unconscious tension, and the solving of subconscious problems. It occurs in its most profound and searching form in those situations which face the child at points of immediate personal concern. A good, and sadly, a common instance of this is the response they make to situations involving potential harm to animals. But however it arises, it might well be described as a 'moral experience'. The fact that it happens is due largely to the alien character of the event: its 'wholly otherness'.

It is precisely this that makes some of the most carefully planned and most mildly authoritarian Religious Education not always the best vehicle for Moral Education. The situations which constitute the ground of moral judgement are not sufficiently 'alien'; children view with suspicion, albeit without good reason, any standards of morals, whether personal or social, which are based on the school, the home, the churches, or society. Each represents, to the child, an assumed authority, against which there is no appeal. It would help if they could be openly discussed: but they are themselves, powerful inhibiting forces. This is a pity; but for many children, moral education, however subtle,

cannot proceed from a completely straight-forward consideration of these four basic moral influences in their lives: the matter of the enquiry is too near fabric of their lives to allow objectivity.

We need to provide the 'alien' situations which can ease the tension, divert the attention, and relieve the obsession with 'authority'. If they can project themselves into unfamiliar situations, they will encounter new 'moral experiences'. The result will be a new maturity, which they will feel as a new confidence. This in turn, will enable them to view their 'home-ground' in a new light; If they can project themselves fully, the 'alien' situation will become familiar: it will seem like home, and their own true moral environment will in turn take on an alien character. They will be able to see themselves and their society from the further side of the fence, where they feel safe! From this point of vantage, they will openly discuss the moral climate of their homes, the school, the churches, and society, as objective, disinterested observers. They have made a stage exit by the back door, only to creep in again by the front.

The whole process is of course a pretence: but it is an educationally valid one. Children are happiest when they are absorbed. What does absorbed mean? It is really a kind of 'absence'. It has been suggested that children learn more at just those times when they are paying less obvious attention. The 'far-away' look may indicate a pre-occupation with matters of personal concern which may have encroached upon the matter under discussion, or may perhaps have arisen out of the discussion: the alienation may be of profound import as a moral experience, however superficial it may seem to be.

It may even be true to say that formal education is only a springboard for ventures into the private unknown of moral experience. Clearly it is a springboard for other kinds of experience too; and of course there are other ways of approaching Moral Education. But the present article is based on the experience of successful experiments in inducting child-

ren into moral experience through the studying non-Christian Religions and the cultures in which they flourish. It is difficult to be precise about the prime motive for studying World Religions, though the most satisfactory motive is the exploration of the religious experience of mankind as part of a balanced education of the whole personality. This is not the place to discuss that issue, but it is worth pointing out that it is the power of Religious Studies to provide some of the opportunities for moral experience that is vindicated by the experiments. Any single non-Christian tradition could provide enough material for a year's work; in the time available it proved most useful to select themes that seemed relevant, without detracting from a balanced account of a Tradition. The treatment of the moral issues were only part of the whole study unit.

Study of African Traditional Religion reveals a number of basic moral issues. Children of 11+ are quite mature enough to question the picture of native African religions that is widespread outside Africa. Words like 'primitive', 'uncivilised', 'superstition', 'witchcraft', 'fetish, totem and taboo', are used frequently in ways which reveal great misunderstanding. Study of Africa also raises the issue of instinct as against reason, or nature as against science. How far should Africa be westernised? Is polygamy wrong? Should female circumcision be prohibited? Will the control of witch-doctors give rise to a growing fear of witches? At the appropriate age, these questions can be discussed quite openly and naturally, because no authority, no jealously guarded privacy is being called in question. Children will write stories set in African situations, which reveal 'identification' of a quite profound depth. Birth customs and death customs provoke discussion of issues which would never develop properly in a traditional setting, where certain assumptions are made, and free discussion is impossible.

Study of fertility cults in the great polytheistic traditions makes discussion of prostitution not only possible, but inevitable: it arises directly from the material, and if the teacher does not raise the matter, the class surely

will!

An unexpected but most fruitful ground is the development of philosophy in Athens. 13+ youngsters show great interest in Socrates and his arrest on a charge of corrupting the young. The notion of 'know thyself' means very much to a child who has experienced 'moments of truth': bereavement, loss of a pet, undeserved criticism in public, disappointment in examinations. Older teenagers have a tendency to identify with the agnostics, though they heartily condemn the cynics and the sceptics as mere negative critics. The stoic notion of the Brotherhood of Man strikes them as curious against the background of present world conflict . . .

Hinduism is a mine of opportunity. Discussion of caste raises the question whether some people are really more 'equal' than others. Social prejudice makes a poor showing alongside the less prejudiced, but no less real class distinctions in India. Hindu customs of hygiene intrigue westerners; the idea that to use the same handkerchief more than once is a dirty habit sets them thinking, and feeling thankful that they live in an age of paper tissues and a growing fashion in paper clothes! Non-violence is another major issue; in the post-Hiroshima age, pacifism has taken on a new significance; but in smaller ways, the morality of swatting flies, angling, even using chemicals in the preparation of food-stuffs; these more immediate issues mean a good deal to them. The reaction of a class when a teacher threatens to destroy a flower in front of them, has to be seen to be believed. But probably the most intimate moral question raised by Hinduism is the propriety of population control. Any secondary class will tackle the discussion of contraception quite sensibly if it is raised in the Indian setting, whereas it would not be easy to counter the inhibitions that hinder free discussion in the traditional setting.

The question of the proper approach to suffering is raised by the study of Buddhism. It is clear that sympathy is a very complex sentiment. Too much sympathy renders help impossible; too little sympathy makes it un-

acceptable. How does one feel sympathy and yet be sufficiently detached to give real help? And what about the morality of detachment itself? What about the morality of vocations to the religious life of a monastery? Recent movements among young people which have connections with forms of occultism can be discussed during the study of Zen. Here it is important to stress the positive elements in this widespread 'search for meaning', especially as those who are searching are largely spurred on by the need to find a basis for their social concern: the search itself stems from a sense of moral need. Discussion of drugs would not be out of place here: it is one feature of the search, and can easily be treated as such, and not as a matter of vital concern to the class itself, whence proceeds the old bugbear of either rejected authority, or silent embarrassment.

The problems of immigrants; the reality of prejudice in all of us; the pros and cons of integration, segregation, and co-existence; all these matters can be dealt with most successfully in the context of Islam. In particular, the basis of Islam is the concept of a Universal Law, binding upon all men. Here we have a Moral Authority which transcends cultures, and takes no cognisance of History. Is this a kind of 'natural law', a common denominator of religions? On a less intellectual level, the rights and wrongs of imposing rules about dress and daily routine upon immigrants evokes immediate reaction, but reactions that are by no means uniform, or even predictable! Family relationships too: should a Pakistan girl conform to her family tradition, in dress, in diet, in the choice of a husband?

Inevitably, the conflict between the Arab states and Israel will lead, on the one hand, to a discussion of War and on the other hand, to aspects of modern Judaism. The Kibbutz system is an exciting new expression of a special approach to family life and the rearing of children. Further study of Jewish history, is bound to lead to a consideration of Facism and the Second World War.

Modern Humanism is by no means beyond the understanding of 13+ students; they can

quite see that there is a difference between;

- a. a negative rejection of a deist or religious philosophy;
- b. a rejection of the churches and their approach to morals;
- c. the positive embracing of a man-centred world view which is not concerned about theology, or religious or ecclesiastical issues.

They can understand Atheism, and distinguish it from Agnosticism. They can also begin to appreciate the precise characteristics of modern Communism.

From this vantage point: knowledge of a number of societies and cultures beyond their normal environment: they can begin the crucial part of the process. One example: children who have studied village life in India in such a way that they have really entered into the experience of Hindu rural culture, can easily identify themselves with immigrants coming to Britain. They can see her traditions, her institutions, and especially her bustling city life, through immigrant eyes. The appraisal is thoroughly objective: there are no inhibitions. They are almost completely unaware that they are in effect, assessing their own culture! They are not self-conscious, because they are not speaking for themselves.

These matters are urgent. There is a dangerous rift in education, which threatens to widen unless it is checked. Specialisation and maturity are in danger of becoming opposite poles: the intelligent child, or the academic student, who can cope with Advanced Studies, is in some ways, even more in need of aids to maturity than his less intellectual fellows who are very much young people 'of the world'. What is more, the academic student suspects anything which is particularly interesting: there seems to be an assumption that you cannot afford to 'play at being educated': to enjoy learning. This is most strongly felt when examinations are imminent: a time when students' personal well-being is most at risk! The kind of study

outlined here needs to be recognised as something more than an enjoyable sideline!

Finally, this whole scheme of study could well find a place in the subsidiary courses in Colleges of Education. Admittedly, the situation there is different; inhibitions are much less obvious; but there is a form of false authority which finds its centre of gravity in the prevailing view of the student body. In the nature of things, there will be a different kind of reaction to the authority which is imposed from above. Co-operation with the College tradition will be in direct proportion to the relevance of that tradition to mutually accepted standards of educational theory and practice, and the respecting of students' integrity. These are matters of moral concern, and they all contribute to the moral maturity of teachers as they emerge to take up their profession.

The study of non-Christian cultures is a reasonable, relevant, and thoroughly worthwhile way of acquiring world-wide moral experience.

The Crisis in Morality — A Question of Conscience

Catherine Fletcher

Under the auspices of the **Centre for Spiritual and Psychological Studies** about forty people gathered together at Great Malvern for a week-end symposium in June to discuss the crisis in morality. The theme was as follows:

'Great technical advances altering the whole fabric of our living, the permissive society as we now experience it, and the general breakdown of authority and religious leadership throw new stresses on the individual.

The alienation of young people, sharp increases in violence, drug taking and mental breakdown cause grave concern to all thinking people. Can contemporary psychological,

philosophical and religious thought offer any new insights which could be germinal for constructive solutions?'

A wide cross-section of people with knowledge and insight into the fields of psychology, sociology, oriental studies, education, religion and theology participated, the editors of **Theoria to Theory** and **Learning for Living**, the chairman of **The New Era**, and the secretary of **The Spalding Trust and the Union for the Study of Great Religions** and workers in the moral education curriculum project at Oxford.

The pity was that the week-end was so short; the participation in the discussions was so keen, that there could be no doubt about the vital significance of the issues raised. A full report is being prepared which will be of great interest to readers of **The New Era** and which will be available from the Hon. Secretary, Centre for Psychological and Spiritual Studies, 4 Wimpole Mews, W.1.

The briefest indications of the character and direction of thinking of the symposium can be given in this interim report by reference to the talks which opened the discussions at the four sessions.

In the first one the issues were explored by Dr J. L. Henderson, and Mr Max Payne, the former raising a series of penetrating questions; for example: Are we suffering from knowledge without conscience? What makes it possible for one to keep to a moral commitment? What sort of moral philosophy do we actually practice? Mr Max Payne followed with a global view of the battlefield as he saw it. He surveyed the contemporary and deteriorating social ethos, and maintained that for a comparable historical period of open defiance of traditional standards we had to go back to the Roman Empire and the fertility cults of Canaan. He analysed the shift of attitudes among the intellectual élite and the extreme irrationality of the contemporary arts. The traditional structure of religion he said, has not spoken to our condition; and as for philosophy, he added: 'If philosophy cannot come to meaningful con-

clusions about the nature of the good this European civilization has sawn off the branch on which it is sitting.'

A fascinating discussion followed this splendid opening. The following morning the conference explored the present situation as people experience it. Miss Catherine Fletcher illustrated the nature of teenagers' alienation and their attitudes to authority, the breakdown of conscience, the inner arbiter and regulating principle of the psyche, and their suggestibility to ideologies, slogans and their vague conceptual thinking. In contrast Donald Butler described how in the liberal supporting community of the school in which he worked the spiritual and ethical needs of the young people were being creatively met by an approach far removed in some respects from the traditional RE programme. Later on Miss Ruby Brooke gave a thoughtful close up of the dilemmas of contemporary students training for teaching and then Peter McPhail (Director of the Schools Council, Moral Education Curriculum Project at Oxford) described his work among teenagers.

These brief introductions sparked off many illuminating contributions, all requiring further development. Even so we proceeded in the evening to our third session on the theme **Looking for Answers**. Here Dr J. L. Henderson, Dr G. W. Leytham, Mr G. A. Lyward and Professor Dorothy Emmet provided guidance and stimulus. Dr Henderson suggested we might look for answers: **a.** in a 'diagnostic Bridge' across the gap of hostility between teenagers and adults; **b.** in some quality of the discreet mind that could integrate barbarism and mysticism; **c.** on considering whether we bring up the younger generation on the doctrine of a just war, and; **d.** whether we have in fact focused on the underlying cause of the malaise, and should not be considering what effect man's view of his own death has on his view of morality. This was penetrating material enough, and Dr Lyward, whose work with problem boys at Finchden Manor has influenced our whole approach to the delinquent, then illuminated the nature of his work. Recognizing the basic diagnosis of disturbed youngsters as emotio-

nal, he said they were all closed up, hugging themselves, unable to make real relationships. The purpose of his community was to bring openness and communication about by loving care, patience and tolerance. He profoundly diagnosed the relevance of this to the whole process of education and made some prophetic comments based on the most recent discoveries into the nature of man's brain.

Professor Dorothy Emmet made a most important distinction between two ways of looking at morality — one, that it emerges from a creative centre of man's being and involves freedom and spontaneity; the other that it is essentially a rational venture, in which we follow the rule: look at the facts and try to be objective and impartial. The young today, she maintained, were primarily concerned with the first and with intuitive apprehension and had no strong motivation towards the rational approach.

At the final session of the conference we had the privilege of attending to two unique and inspiring talks, one from Dr D. M. A. Leggett, Vice Chancellor of the University of Surrey and Chairman of the Centre, and the other from Professor H. D. Lewis, Dean of King's College, London University.

Dr Leggett's first concern was the last critical question of the conference theme: Can contemporary psychological, philosophical and religious thought offer any new insights which could be germinal for constructive solution? He pointed out that the rapid development of educational opportunities as well as social and technological changes had brought with them the removal of inhibitions about asking questions. The young questioned everything and needed evidence. The most serious casualty was the christian metaphysic and christian morality. Recognising that the central psychological truths of the great religions of the world stood the test of time, he pointed out that the theological super-structures did not, and needed 'a tremendous amendment and in some cases almost total reconstruction'. He felt passionately the need for a new metaphysic, based on experiment and experience, embracing psychological in-

sights and some practices of the East and the scientific disciplines and knowledge of the West.

Finally Professor Lewis, whose work on the philosophy of religion is widely recognised, gave his address. Agreeing with Dr Leggett about the need for a new metaphysic he felt 'that the intellectuals had not seized their opportunity effectively and that there had been something we may call a treason of the intellectuals'. Referring to Dr. Lyward's talk he said we had not learned how to manage our inescapable inwardness and loneliness and this was a central concern of the great religions. 'This experimental, mental existence of ours is our real existence,' and a most unpopular theme in contemporary thought. However its recognition means that we can conceive of existence independently at least of our present bodies. Yet for the behaviourists and others any talk of survival is out. So he linked up with Dr Hederson's key question, and recognised the enormous limitation of living our lives as if they were limited by our present existence.

He went on to relate this notion of inwardness to the sense of personal responsibility, sustained as it must be by authentic selfhood. Because everyone is a being in his own right we recognise the validity of personal character, of value, of works, and all relationships.

A Questionable Theory

Philip Crick

Department of Liberal Studies, Garnett College of Education

The so-called 'forms-of-knowledge' theory asserts that knowledge can be approached through seven distinct avenues or disciplines. They are: mathematics, the physical sciences, history, religion, literature and the fine arts, and lastly (on an equal footing with the foregoing categories) philosophy.

It is argued that each of these forms has inherent structural characteristics, certain recognisable concepts, and logical modes or criteria, through which, and by which, each can be identified and through which each is made possible. Further, each carries questions of a unique kind which it applies to its own material. The theory, drawing on classical thought for its inspiration, then goes on to say that 'liberal education' is an activity which is not concerned with particular knowledge but with the task of making explicit and transmitting those inherent formal qualities which each area of knowledge is said to possess.

The disciplines within an area, or in separate areas, need not dwell, nevertheless, in isolation. They can, and they do, combine into what are termed 'fields'; but it is pointed out that they only do this in a molecular manner. The 'field' leaves undisturbed those disciplines which contribute toward it. The 'atoms' which go to form the 'compound' are not changed into something else, just because they have to collaborate; they keep their first identity, so to speak.

One such field, of course, is education; and because of its field character, it cannot be said to have a typical logic of its own, as have the other categories. It is said to be a "derivative" zone of knowledge, on which the ideas from several discipline-sources converge. Education has no autonomy in this philosophy. It is a convergent and dependent process.

Finally, the theory says that the forms of knowledge may be likened, in their action, to a conversation in which many separate voices are active. It is argued that the function of a liberal education is to make one able to recognise the separate voices of the concert, to be able to pick out the intrinsic character of each voice, and to become skilled in using the rules of their discourse together. Liberal education is seen as initiation into that ultimate skill and partnership which such a conversation involves. It is that, and not anything else.

The attractiveness of the system, which beguiles many, and deludes others, lies in its consistency, and its cohesion inside its own terms of reference. Inside its terms of reference the system works without flaw. It is therefore to the terms, the key premisses of the theory that attention should first be directed.

The questionable element in the terms of reference is the way in which its exponents present the central notion of knowledge. The primary objection here is that at no point is there an attempt to define knowledge, or even to describe it. It is treated as an enshrined and accomplished fact, which the present disciplines embody, and which no-one would need to question. It is a static view.

In fact, it is crucial that knowledge should be treated in this way; if it were not so, it would not be possible to argue that definitions can only occur **within** each discipline in the attempts of the discipline to answer questions which it alone can put. The disciplines are supposed to contain questions specific to each in their logical nature, demanding specific answers of the right kind, employing specific and appropriate forms of reasoning.

It can be seen that a dynamic view of knowledge as opposed to the chosen static view would destroy the set of relations on which the theory is founded, for it would involve interaction between the original seven categories, or between particular disciplines falling into one or other of the separate categories. Such interaction would overturn the

basic idea of 'specific questions'. In contrast to what the theory says when it deals with selected areas of knowledge, the forms-of-knowledge theory, when it moves on to the realm of the universal, takes up a dogmatic position. The universal realm of knowledge cannot be so questioned, because it is all-inclusive, rather like the idea of God in theology. The universe of knowledge resembles here the Creation in Christian thinking — the universal flux which exists before matter precipitates out of it. Pure knowledge, then, is knowledge before any discipline or subject has precipitated out. It is pre-existent both in time and status; and is so above question.

The theory therefore depends on an absolute, a priori concept of what knowledge is, into which all the disciplines are said to flow, and out of which they flow also. This standpoint compels the supporters of the system to think of scientists, historians, artists and others as working on the task of extracting from the universal realm, aspects of understanding which **have always been available**, at least, in the shape of potential.

Such an approach is a latter-day revival of Aristotelianism; and seems on close inspection totally untenable. The idea that research and discovery are directed toward the disclosure of what is already there (i.e. given in eternity) is surely a misrepresentation of social reality as seen in the light of informed commonsense, for it denies mankind its role as inventor of its own future.

Although it is true to say that the cosmos acts as a severe corrective to a mind trying to frame symbols and systems which correspond to part of it, our task as a species is not just to abstract copies of a pre-arranged reality, and leave it at that. Men systematise that which they find out. They form theories out of such system, and from this base, they try to interpret linked phenomena. In addition, the cosmos is not our passive ruler. Man, as a species, will in time be able to transform it. In the long run, Man will change his own culture entirely, and his whole social pattern. To a large degree it is the **transformation itself** which comprises the knowledge which he

has, or is about to have. Or to be still more precise, it is the **means of transformation**, and the record of the use of those means, involving a network of technologies and arts which fulfil the term knowledge.

In contrast to the static view, a dynamic element has been advanced, here, which does not split humanity into the category of Mind on the one hand and knowledge, on the other. Man's knowledge, his accumulated techniques, and provisional systems of understanding which he chooses to call theory — all these are **distinctive of himself** as a species. They are distinctive of him, and not of **that which he investigates**. Man, therefore, does not quarry chunks of knowledge out of some pre-existent but invisible seam. He generates knowledge in collaboration with the restraints of the cosmic and the social flux. Theory may then be likened to a form of engineering which meets the needs of the historic present, but which has no finality of design.

We see that the dynamic approach makes possible a stress on **action** as a value, and as an important aspect of thought, whereas the absolute outlook of the forms-of-knowledge approach leads to an excessive and unbalanced emphasis on intellect for its own sake. In fact, nowhere can one discover in that approach a description of mind. Yet it is implied throughout that mind is some kind of inviolable entity or attribute, cut assunder from imagination, emotion, intuition and other forms of the spontaneous. These latter attributes of human beings are downgraded. They are treated as somehow imperfect and wayward elements which only hinder mind in its 'pure' behaviour. They offer phenomena which are untestable, and unverifiable. For this reason they are regarded as inferior. They are committed to the purgatorial realm of 'opinion'.

Pure behaviour seems also to be taken as residing in the deed of contemplation alone. Even the active solution of problems which is what technology is all about, is tarnished by its vocational trace.

One must ask finally, to what kind of a world

does this theory refer? The world of lunar modules, the Cambodian war, and the Stones, is a world of people and of children in which the individual **person** with his many needs is the key. This is certainly true for education. If education is to alter people, it must at all levels act upon the person and the personal. It must involve personality. That means, inevitably, that it must work on the affective and imaginative aspects of the human being, as well on his power of cognition. Ideally, and for full effect, it should work upon all three in unison.

Man is not yet proved to be a computer. Nor will he ever be. How could he prove himself to be that which he has himself developed? He **must** be more. Since art, and its contingent forms, are not to be cut away from pure intellect, then such factors as originality, creativity, and fantasy have also to be reckoned with. Such manifestations always contain a high level of the unique, and one would be hard put to it to trace out from them inherent 'criteria' or 'logical modes'.

This last objection to the forms-of-knowledge theory should serve to spotlight its narrow and cerebral character. Indeed, here is a theory for beheaded heads, not for human beings who feel as they think and think as they feel. The emotive life fundamental to man, and the core of his sexual and aesthetic being is, perhaps, pre-cultural in aspect. Yet the culturisation of the emotions, the cultivation of mood, and the almost infinite range of sensitivity open to the child does not derive from articulations of arid intellectual schema. Education has to work in broader, fuller ways. Education and creation are not apart. Education has to be humane, as well as learned.

One further objection arises. How have the alleged seven areas of thought arisen? And why seven? The fact that they seem to correspond closely to a stereotype norm of the division into departments in higher education tends to encourage an uncritical acceptance of this divinity of seven.

It would not be difficult to show that these categories are somewhat arbitrary, and that

they disregard completely the interfusion of systems and ideas from differing streams of production and research, or creation occurring at the present time.

Such new developments amount to novel ways of thinking, apprehending, and feeling about, the world. Their effect is to invalidate the image of areas of knowledge operating inside well-defined frontiers.

What is disturbing about the whole theory is that it advances an ideal of education under the banner 'liberal' which is alien to the central sense of the word. The 'liberality' of discourse envisaged is only to take place among the enlightened who have already travelled the road of established disciplines, and who may now be persuaded to examine the infrastructure of their own field.

A genuine liberal education ought to concern itself with the involvement of the many, not the few. It ought to oppose selection and restrictive discrimination. It has to oppose a school of thought which amounts to an attempt to teach specialists the neurology of the traditional curriculum. It has to be outgoing, and not inward-looking.

Who's Who

Dr Paul Scheid is a teacher of the Frankfurt University (Didactic Seminar), was invited last summer to India, Japan, London, Rome and New York to give lectures about the modern curriculum problem. In several countries, he was asked by pre-school specialists to publish in an English written magazine some ideas about Montessori's contribution to modern Curriculum research. He took part as delegate of the German Section at the 'International Conference in honour of the centenary of the birth of Maria Montessori and of Unesco's International Education Year'.

Donald G. Butler. Married with three children. 15 years teaching experience in various schools, Member of Shap Working Party for World Religion in Education; Chairman of the National Teachers Committee of the Christian Education Movement.

Postscript from Dr Scheid whose article on Montessori's contribution to modern curriculum research appeared in our January issue (translated by Tony Weaver).

It would be useful to point out that it is my usual practice to show a forty minute film when I talk about the subject of my article in the last issue of NEW ERA. The film shows how the Montessori method works out in a children's home. It furnishes evidence based on everyday experience in a school and answers a question often asked 'How is it really done?' or 'How could it be done?' The intention of the film is to provide practical experience as material for theoretical consideration in curriculum research.

This film makes us realise how children even at the pre-school age can, with the help of specific Montessori material, gain insight into mathematical thinking and procedure simply by playing with the material — this Maria Montessori called 'work'.

Play activities lead equally to the technique of reading and writing and the practices of daily life.

The encouragement of the children's verbalisation of insight and experience promotes compensatory language education and we know that a good chance is given hereby to compensate for differences between the children caused by their social and economic background. (Compare in this connection researches of Bernstein and Ulrich Oevermann).

The film not only pays respect to a great educator whose hundredth birthday it being celebrated but it also makes a timely contribution to the neglected but important practical side of curricular studies.

Day Conference on Home and School

Alice Bellfield

On Saturday, 7th November, 1970, a Conference entitled 'Home and School' was held at Highbury Grove Comprehensive School in London. Over 170 delegates attended, representing many fields of education, welfare, youth, employment, churches, parents and other associations. The Conference was organised by the Education Panel of the Islington Committee for Community Relations. Islington has a West Indian Community Relations Officer, Chris St. Hill, and is in the process of appointing an Assistant Community Relations Officer.

There were two main speakers in the morning and in the afternoon the conference broke into smaller groups for one hour of detailed discussion of certain specified subjects, after which the delegates came together and a short report was given from each group. Questions were then put to a panel of people involved in various aspects of education, youth employment and community relations.

Bev Woodroffe, Chairman of the Islington Committee for Community Relations and a London teacher, opened the conference. He said that there is a wide and growing realisation of the need for greater understanding of, and co-operation amongst, those people who work in schools, in all the other services that affect children, and the parents themselves.

He then introduced the first speaker, Mr Charles Betty, Director of the Inner London Education Priority Area Project in Deptford, who spoke on community education. Mr Betty referred to Plowden and the 197 recommendations, the first seven of which concern home and school co-operation. He said any good village school headmaster has always been able to say that his school has been a community school, he has always had close links with the parish, with the priest, with the vicar — and years ago with the squire — and that he has always gone out into the community and the community has come into the school.

But in urban areas it is appalling that this does not go on, except in certain committed schools.

Now if one looks at a simple statement, a statement in Plowden for example, this says quite clearly that what matters most are the attitudes of the teachers to parents and parents to teachers. Whether there is genuine mutual respect, where the parents understand what the schools are doing for their individual children, and teachers realise how dependent they are on parental support.

Douglas, Wiseman, Plowden, McGheeney and Young all show that parental attitudes in the school situation are the most critical factor affecting a child. Not the teacher. Not the home circumstances. It is simply parental attitude that is the most important factor in a child's achievement. If this is accurate, we must be prepared to look critically at ways of achieving satisfactory home-school co-operation. Mr Betty went on to say that the very first barrier to break down is the reluctance of some teachers to seek parental co-operation. It is grieving to see some schools with lines across saying 'No parents beyond this point'. Teachers have said how do we, as young people, pressurise the head of the school so that he is prepared to look more creatively at linking home and school together, because he says if we do invite parents in they are going to take over the school and run it like the American schools? Maybe our schools would be better in some cases, if some parents did in fact have a greater say in the running of the schools. We have got to break down the attitude of some teachers to this whole business of linking home and school. It is a hard job in an E.P.A. school and indeed in any school. But if Plowden is right, and if it can be shown that parental attitudes are the biggest factor in children's achievement, then surely, as teachers, we ought to be looking creatively at what part parents **can** play and what part they should play, in the life of the school, in the hope that children's achievements will in fact increase. There is no real evidence of this yet, but schools that were loathe to have much in the way of home-school links are now deciding to de-

velop the community school; to bring parents in in some very exciting ways in conditions, which to say the least, are not very promising.

Looking at teachers, we must begin in the colleges of education and at the present moment these are convenient whipping boys. Everyone says that colleges are doing this and colleges are not doing that, but an analysis of colleges of education and their curricula and educational programmes found that about half of their time was spent on the whole business of home and school. It is clear that colleges must take a more decisive look at the way students are being prepared for home and school relationships.

Seeing the central importance of the home the family and the community, then look at some of the reluctant head teachers, many of whom are not prepared to think beyond four o'clock, half-past four or five o'clock.

Mr Betty went on to say that even though a great believer in the freedom of English education, sometimes freedom can develop and there is not sufficient public accountability in English education. A head can be appointed to a school and he can be a jolly fine person at the age of 30 and work extremely hard, but after a few years things can change and heads can do precisely what they want to do and as long as they 'keep their noses clean' they can go on for the next 30 years. This is ludicrous and surely wrong. Would it not be better to look at the Swedish system where the principal or head is appointed to an educational establishment for 7 years only? They are appointed by professional colleges and at the end of 7 years they go in front of the appointing body when they are told that they have done a fine job and go ahead, or else we are sorry to take action — we have had a look at the way you are doing your job and we are accountable to the public — this is not the job for you.

It is useful to look at this whole business of 'the dictatorship of some head teachers, who can decide exactly what goes on in a school'. Several examples of abuse of power were outlined. Often, at the end of secondary edu-

cation, advice given to parents and children is poor. Confidential reports are made by the schools, both to employers and universities which can block a child's progress but, in spite of the importance of these reports, they are not made available to parents.

The importance of regular meetings with the community was stressed. Such meetings should include all possible agencies. Parents, teachers, social workers, community relations officer, police officers, and prospective employers. The community should be involved with planning the curriculum and teachers should have a timetable which should be in a position to act as a link between home and school, where possible visiting homes. Parents should be encouraged to give opinions. (In Deptford they have been asked to help design a reading book). The curriculum must take the community, its attitude and condition into account. Much of the material used, e.g. Janet and John reading books, which have a middle-class concept, is unsuitable for many schools. Maybe by getting parents into schools they can decide on the sort of topics and the ways in which the stories ought to be told.

To summarise, Mr Betty made the following points for the future, in the late 1970's and 1980's:

1. Visualise schools governed by a board of 50% parents. The rights of the casting vote to belong to the school but at least 60% of the management governors coming from people within the community.
2. Curriculum study groups to help determine a community-based curriculum.
3. 'Trouble Shooting Groups' of experts from all services to help deal with problems that exist both in school and the community.
4. Schools to be open 50 weeks in a year and home-school liaison, teachers with flexible working hours.
5. Every school to have a parents room (why not use the staff room?).

to live in the community.

7. A larger share of the gross national product must go to education.

8. Parents to be given a leaflet providing information on the particular school.

The second speaker was Mrs Yvonne Connolly, Headmistress of Ring Cross Infants school, N.7. She was the first West Indian Headmistress to be appointed and her appointment was widely reported in the press.

Mrs Connolly spoke of the practical areas which interest parents and children. She expressed concern about the many reports, surveys and recommendations which have been published about establishing links and felt that sometimes they miss some of the really vital day-to-day things which happen in a school. Teachers should abandon formality and approach the whole business in a very humble way and look at parents as human beings and as the link between home and school. Good parent-teacher links are rare and this is because the teachers' objectives are rarely the same as the parents except perhaps in middle-class families whose objectives tend to be similar to those of the teachers. It is very difficult to change attitudes and the least we can do is to try to understand what is going on, and what is the cause of the attitudes in the first place. Conversion is not easily reached, particularly when you get a group of people who live in the same situation all the time, which constantly reinforces their attitudes. If you are going to change attitudes you have to remove the whole thing you are dealing with. If you get an area in which people are in the same circumstances day in and day out, like poor home background, lack of playing space, large families, poor diet, frequent ill-health, attitudes are reinforced. Until we as teachers can understand these things, the parent-teacher links remain slim. It is not just the parents who need a general change of attitude but the teachers also. Some things that seem trivial are urgent and immediate, and the whole crux of establishing parent-teacher links depends upon the extent with which

they are dealt with. They can cut across the whole school curriculum and interfere with the activities of the classroom teacher. They are very important and should be regarded as part of teaching because attending to them determines some degree of security, or stability, or comfort for both parents and children and constitute much in the way of home-school link. In many parts of Islington there is a high rate of mobility and this makes a very transient parent-teacher relationship, where parents tend to regard their home and the school as temporary places in which the interest is minimum. Mrs Connolly went on to say that sometimes the way for education can be very traumatic and even take proportions one didn't expect and went on to tell a story of a West Indian mother who had 10 children and how she helped to lay the ghost of the mother who died.

For every school the culture or cultures in the community and the social factors are so important that each school must work out its own system. The problem of language is not only limited to the immigrant children, the children's English is often different from that of the teacher.

The parents too need to change attitudes to schools. Often parents view infants work as just play and compare them with their own experiences at school. This is specially true of the West Indian parents, whose schools and homes will have been very strict indeed.

Teachers should encourage parents to undertake the sort of things they are capable of doing, and not more. Schools should involve others working in the social field so that families receive all possible help and advice. School activities should reflect, and make use of, the cultural background it serves.

Mrs Connolly finished by saying that she thought it is possible to draw parents into the education of their children by allowing parents to do that which they can do with confidence and parents can help children with learning that which is within the parents' sphere, for if learning is outside it then the parents give up. If this happens, parents then

6. Provide houses to attract young teachers lose confidence both in relation to the child and to the school. If we can inspire this confidence, it may be only then that we can truly see that parent-teacher relationships have begun.

After lunch the Conference broke up into groups. Each group had a cross-section of people and specific subjects to discuss, and the following are summaries of the group discussions:

Group 1 — Introduction of parents and children to school

a) Choosing schools, information and guidance available.

b) The pre-school years.

There had been a lengthy discussion on the procedure for selecting a secondary school.

The apparent secrecy of the Head's assessment of a child should be recognised as a source of discontent, especially among immigrants.

An independent body of appeal should be set up to deal with cases of dispute.

Pre-school years

The group accepted that more resources should be given to pre-school activity whether in play groups, nursery schools or day nurseries, and the virtues of each of these were discussed.

Provision was necessary to relieve parents under stress and full-time working mothers (those who, for one reason or another, **have** to work). It might be possible to pay allowances to working mothers so that they could work less and spend time in their child's playgroup. Involvement in the playgroup is specially important for non-English-speaking mothers whose children need to learn English for primary school.

It would be interesting to compare the cost of providing day nursery places for children of working mothers with that of paying

the mothers to stay home and be involved in a play group.

Since it is unlikely that more resources will be made available it might be preferable to provide half-day schooling for children from 4-6 years old rather than full-time schooling for over fives.

Group 2 — The immigrants' background and educational attitudes

Immigrants' expectations from education and their children's expectations are often not fulfilled. Teachers should make links with parents and make sure that their hopes are realistic.

Poor, overcrowded housing can make study very difficult.

Does prejudice arise naturally in children or is it acquired from parents (or school fellows)?

The school curriculum too often is orientated too much to purely British attitudes. Teachers are not blameless in this, and in some cases not without prejudice.

There should be:

1. Closer contact between teachers and parents.
2. Fairer distribution of housing for immigrants.
3. More pre-school play groups.
4. Changes in the structure of examinations — more use could be made of CSE Mode 3 in which teachers devise the courses for their own school and set the papers for the public examination.
5. More attention to the problems of immigrants in courses of teacher training.
6. More use by teachers of immigrants in classes to liven up geography and other lessons.

7. Further education should provide courses to prepare the young immigrant for the working world, particularly the late arrival who finds difficulty in fitting into the school system.

Group 3 — Dunce or linguistic casualty?

- a) Language problems for the immigrant child.
- b) Subject teaching for the immigrant child.
- c) Ability assessment — the definition of ESN and who decides.

The lack of standard English also exists for English children. The experience of both immigrant and English children needs to be widened.

ESN schools

Ordinary schools should deal with ESN children.

ESN is defined as two-years behind normal school age.

A higher proportion of West Indian children are classed as ESN, partly because the relevant tests have a cultural bias.

There is a danger, when a child is declared to be ESN no longer ('deascertaining'), that the normal school environment will result in regression of the child.

There should be

- 1. Visits to ESN schools by ordinary teachers.
- 2. Better training for remedial teachers.
- 3. More adequate staffing with remedial teachers and teachers of ESN children.
- 4. For secondary schools, more flexibility in the curriculum.
- 5. More team teaching.
- 6. Parent volunteers in the ESN schools.

7. Meetings to explain specialist subjects, e.g. dyslexia.

8. An ICCR Study Group on the language problems of the West Indian children.

Group 4 — Cultural clashes

- a) Home and School.
- b) Child and Parent.

The problem is difficult to define, as are the limits between the functions of school and community.

School, perhaps, should help children choose in difficult situations — it may be a choice between cultural worlds. The resident culture and the immigrant culture are tending to merge.

Can school replace the community centre as the main meeting place of cultures? Though schools are a force in the social order they, and teachers, should not be asked to undertake too much in the cultural clash.

School should have non-academic aims, e.g. encouragement of political awareness.

Group 5 — Vocational guidance and the young immigrant

- a) Is the young immigrant prepared for the job?
- b) Is the employer prepared to receive him?

Employers, trade unions and the Youth Employment Service, had all been attacked in this discussion.

There should be

- 1. Use of school buildings during holidays as employment advisory centres for youth.
- 2. Parents' co-operation at an early stage in planning employment.
- 3. Careers advice given much earlier than now.

4. Visits by volunteers to children's homes.
5. Attention paid to school leavers who find themselves on the street.
6. Refusal by employment agencies and labour exchanges to indicate the race of clients.

Group 6 — The immigrant and his neighbourhood

- a) The community school.
- b) specialized agencies.

A community school is one, without barriers to the community or parents, which provides education in the broad sense, for all.

Pupils, if all from the immediate neighbourhood, may not have a representative mixture of all groups (racial, social etc.).

Parents and pupils should be involved in the government of schools.

There should be councils of consumers of education. The selection of governors and managers should be changed to improve the quality of boards. Parent-teacher associations should be strengthened, and more parents involved in schools.

Contracts between schools and special departments of local authorities (Children's Department, etc.) should be strengthened, as well as links with immigrants' associations; ICCR could help in the latter.

There should be more information on the number of teachers with home-school liaison duties and the proportion of immigrant children in Islington schools.

The recommendations will be put forward to the appropriate authorities and a follow up conference will take place in the Spring.

Questions were put to a panel of experts:

Miss Jocelyn Barrow — Lecturer at Furzedown College of Education and Member of

Community Relations Commission.

Mr John Barter — Islington Borough Council, Social Services Department.

Mr M. C. Beck — Central Youth Employment Executive, Department of Employment.

Mr Charles Betty — Inner London Education Priority Area Project.

Mrs Y. C. Connolly — Headmistress, Ring Cross Infants' School, N.7.

Mr Roy Truman — District Inspector, Inner London Education Authority, Area 3 (Islington).

Mr A. J. H. Widgery — Youth Employment Service, Islington.

It was recommended that the I.C.C.R. should examine the particular problems in education of immigrants and raise the level of public interest.

Footnote — As a member of the Education Panel and an organiser, it was indeed rewarding to see more than 170 people at the Conference. They came from all sections of the community and were prepared to give up a precious Saturday to think about an urgent problem which can create so much human misery and certainly will if nothing is done about it.

**UNIVERSITY OF SYDNEY
DEPARTMENT OF ADULT EDUCATION
BERNARD VAN LEER FOUNDATION ACTION-
RESEARCH PROJECT**

Donald McLean

**First Annual Review—
December, 1969**

The pace the Project has moved at in its first year can be described as steady, with a tendency towards increase always prevalent. There have been irregularities in the pace, with upsurges that were minor and down surges more pronounced. The direction has been rather remarkably regular for such a new concept in the virgin contexts of Australia and Aboriginal early education. All members of Project Staff have, that is, been busy and fully extended all year and consider that they have been working to a purpose.

As the day to day work and thinking have received detailed attention in the Project papers this, the first of our annual surveys, will concentrate on endeavouring to bring together the lines of thinking behind the three aspects of the Project, in order both to review how far the thinking and the aspects have developed and also to show the areas of emphasis opening up for 1970.

The three main aspects of the Project are:

1. Development by Aborigines in themselves of autonomy and identity.
2. Development, at the same time, in ourselves, as Project Staff, of competence.
3. Development, at the same time, in ourselves and other Australians, of awareness.

ONE:

ABORIGINAL AUTONOMY AND IDENTITY

The first picture we have seen this year has been one in which there are at one end of a continuum Aborigines who distrust themselves as individuals and non-Aborigines in total, whilst there are at the other end Aborigines who are able to trust themselves and non-Aborigines. The preponderance of Aborigines lies somewhere along the continuum,

too many near the pole of distrust. The first, the basic continuum can be portrayed:

distrust—> dislike—> suspicious—>
cautious—> doubt—> trust

with only small groupings having moved beyond caution in dealings with non-Aborigines. It is — in line with Erikson's view (see *Childhood and Society*, Chapter 7) — reasonable to expect to see a diminution in Aborigines of distrust and dislike, for the reason that these are states and conditions with which human beings, who have a preference, choose not to live. We all prefer to live in trust, while still having doubts and being cautious. We can expect Aborigines to be slower in showing signs of diminution of suspicion and caution. If, in five years, we can detect a diminution of their doubts and experience their trust, that will be progress indeed. Trust will be least likely of all characteristics that Aborigines and we can expect to experience.

Following on from the first continuum, and arising from it in a developmental sequence, is a second which can be portrayed:

shame—> inertia—> resistance—>
reluctance—> effort—> self-direction

As Aborigines, as all human beings, begin to move in the direction of trusting themselves and others they experience a sense of shame at their behaviour and conditions. That this feeling state is not logical is not the issue. They experience it. But to experience it and move from it is another matter.

Shame has been expressed to us on many occasions this year. Our effort has been located at the point of overcoming the inertia that follows. It is here that recriminations occur and there is capitulation back to hand-outs. If, and as, Aborigines overcome inertia in themselves as we support them, they will receive resistance from among their own, among non-Aborigines. If, and as, they persevere through resistance and begin to succeed they will face a feeling in themselves, and expressed by others of them of reluctance to admit that they can do what they have set out to do and we are supporting them in doing. We will lose many along this continuum for whom these feelings of reluc-

tance and resistance are overwhelming. Those who continue to strive will be those who find the effort worthwhile. It could be that if we succeed in supporting Aborigines through the delicate stages of resistance and reluctance, in 3-4 years those who make the effort will be capable of directing their own destinies. Certainly they will receive full support from us, as they will from their rising younger generation.

Continuum number three, which arises in a developmental sequence from the first two, can be portrayed:

anxiety—> resentments—> recessions—>
venturing—> application—> initiative

As Aborigines, as all human beings, make efforts there arise in them anxieties. We have seen great anxiety this year among individuals who have taken a lead in A.F.E.C. in their own communities and among those who have come to the National Seminar and to the Inaugural Advisory Council Meeting. Their efforts behind them, they have then faced a multiplicity of resentments from family, kin and non-Aborigines; to which they retort with resentment, an outlet for their anxiety.

Recessions will occur for these and so many other reasons and what appear to be well-founded, strong groups will fade apparently away. But because the Project is based on satisfying basic human needs, the recession will, with support, fade. A venturing out will occur. Some who venture, a few among the many who start out, will see application to their own lives and their children's lives. If they can arrive at the level of application with initiative coming from them, in the next two or three years, the Project will not have been in vain.

The fourth continuum in the development sequence can be portrayed:

apathy—> withdrawal—> listen—>
interact—> skills—> industry

Our busyness this year with Aborigines who are prepared to listen and interact came as a mild shock after the apathy and withdrawal experienced among earlier groups. A considerable section of the Aboriginal community is well along this continuum. In recording this situation care is needed to ensure that

the remaining withdrawn and apathetic human beings are not overlooked. They exist.

It is an essential feature of the Project that the interaction between Aborigines and us should result in the growth of their skills, so that within one to two years it is anticipated that there will be signs of industry among a swelling number.

The final continuum with which the Project is concerned in these developmental sequences can be portrayed:

denigration—> hostility—> factions—>
assertion—> competence—>
—self-awareness
—> —self-worth
—pride
—self-respect

A denigrated, conspicuous minority can only take out its deepest feelings by denigrating itself. The brawls and wife-beatings are clear symptoms of inverted hostility among denigrated peoples. These hostilities are now coming out. They will. They must. They cannot be avoided. But they can be channelled and sublimated. The energies in the hostilities can be harnessed.

We are faced with people hostile to us, to themselves, to the government. They are divided among themselves — although they band together on a common cause. They live with factions that disrupt something of what they are doing that is positive for their community. Too much public notice is taken of these factions. They are symptoms. Our task in the Project is to cut through the symptoms and find a positive channel for the causes giving rise to the factions.

A difficulty arises because then Aborigines assert themselves. In so doing, inexperienced and unpolished assertion offends. Assertion seems like skite, vanity — even stupidity — because ridiculous claims are made and unrealistic views are held of abilities. Again, if we can channel the energy of the assertion, the competence that emerges can be based on the skills already forming. We are seeing signs already in one year of pride in themselves. A sense of self-worth is emerging

among a few. They respect themselves as they show in their dress, public appearances, punctuality, attention to guests.

Aboriginal autonomy and identity is not one characteristic but a complex of many interacting characteristics in which the momentum of one area percolates to another area, which area's momentum returns influence to the original area.

TWO: PROJECT STAFF COMPETENCE

There are three continuing areas in which each of us as Project Staff has a constant responsibility. The responsibility is to examine frequently our own growth in these areas. These areas are:

- (a) Ability at meeting with people, especially Aborigines.
- (b) Sharing with people on these meetings, again especially with Aborigines.
- (c) Supporting people, especially Aborigines.

Area (a) — Meeting

Our meetings are of three kinds and at four levels. The first kind are the meetings we avoid. As our work is selective, so we have to select. The reasons for avoiding meetings need to be clearly comprehended. There are, secondly, the meetings we attend. The reasons for attendance have to be clearly comprehended, as does our role at the meeting. Then, thirdly, there are the meetings we arrange. What they are for, who is to come and how they are to be organized and run require to be constantly analyzed and the analysis documented along with the results.

The four levels of our meetings are: Personal, Project, Official, Social. Each level of meeting is of the three kinds just mentioned.

The quality of meetings at a person to person level depends upon our continuing ability as Staff to be clear about the purpose of the Meeting and our role before and after it. It is incumbent upon us in this kind of Project to develop our personal level and continue to expand in depth and breadth our reading;

the realm of our discussions; the explorations and experiments we undertake, e.g. in methods that promote more efficient learning, in the kinds, quantities and quality of equipment, materials, tools; the analyses we attempt of our meetings; and, the generalisations about our meetings that we decide will be applied to future meetings.

At the Project level, within the framework of agreed upon policy, each of us has to examine the question of the regularity of meetings with Aboriginal groups. Frequency may not be necessary, regularity is. Our reliability as an Aborigine's index of us has to be acknowledged impartially. What Aborigines learn from each meeting with us calls for close examination after each meeting. If they enjoy a meeting and seek a continuity it is not only because of personal relations, but because they feel more grown, more able. Their enjoyment lies in feeling more capable as a result of meeting with us. The level of such meetings is advancing when they begin to question and consult, first in a dependent manner conceivably, but — with our attitude of supported self-help applied consistently — with growing self-dependence. Staff can continue to be able to work with Aborigines over a five year period and not sense the Aboriginal growth as a threat to them if we apply this continuum to ourselves constantly.

The criteria for growth at the official level are significantly different, not on account of necessity or of our choosing, but on account of the variance between authoritarian, bureaucratic procedures and procedures adopted in this Project oriented to the growth of the self of all involved, Aborigines and Staff. The workings of authoritarian-oriented persons are well documented by Adorno and Frenkel-Brunswik; those of bureaucracy in educational and social service matters by Floud, Halsey and Anderson or Beeby, and more whimsically by Parkinson. Project Staff roles can be assessed for growth along a continuum of:

avoidance : buck passing : superiority towards : information-giving : assistance from : assistance to : interaction with
It is characteristic of large and official or-

ganizations to avoid initiating anything. Letters are answered if they have to be, but delays are inordinate. If responsibility can be passed elsewhere it will be, on the grounds of attending to one's own job, not interfering in others'. Once one has moved in closer the treatment from the machine is likely to be one of a superior attitude, impersonal, detached, unfavouring. The view from within the machine is as often from the opposite direction, so that one can detect favouring, special pleadings, self-righteousness, infallibility within the protective ranks. It is a further step to receive regular assistance from an official source, and further again when a request that assistance be accorded to an official source is received. The practice of Staff at this level of meeting is to aim to pass beyond all these conditions and achieve interaction with the relevant responsible officials. No society that purports to be democratic operates on official levels. Official levels grind quickly to a halt once voluntary contributions cease. The community organizations and the officials need one another. Our role is to be a means by which these two can interact and have the Aboriginal community organizations accepted at a responsible level. It is also our role to ensure that we are not an encumbrance upon officials.

There is the fourth, the social level on which we function. There is a continuum here for assessing our growth as a service in the community. At first we are little known and overlooked, which passes, and we enter with a growing number on an acquaintanceship level. This level deepens and acquaintances seek follow-up services or meetings for further knowledge or inspiration. Out of these acquaintances the give and take of friendly relations begins.

Area (b) — Sharing

Amongst the first characteristics Staff share with the people they meet are community sensitivity and responsibility. Our entry into a community calls for sensitivity on our part for our effect upon that community. Knowledge that we have about our special fields is the second characteristic we have to be ready to share, exhausting though the effort

is to be sure we are in fact sharing, and not imposing. Information that we have access to in educational matters can more readily be shared because others, too, have information that is special and specific to them. It is a criterion of the growth of our relations in a community when they and we share our respective information. This level of interaction can be seen to deepen when there is a mutual sharing of experiences. The role of the Staff on this Project is to advance a further dimension and help the Aboriginal communities reach a stage of wanting to share their experiences in zones, areas and on a State wide basis. It will be our constant alertness to move along the continuum that will help bring the growth along in Aborigines. As in all continua, however, there will be a retreat to an earlier, safer baseline as soon as a segment of the continuum is neglected. Community work is a sensitive barometer to the effectiveness of all the stages in each continua.

Area (c) — Supporting

The first stage of support, and the one that has to be continued, is to go to the people, visit them on their ground. The second stage is to watch as much as talk. The third stage is to listen as much as watch and talk. Out of visiting, watching and listening emerges the fourth stage, that of a generalized picture of relationships such that one can begin vaguely, and thereafter more clearly, to anticipate attitudes and events and be alert for the earliest signs of a portending event. When the community expresses readiness in these signs, we have then to be ready to offer extended opportunities. Failure to anticipate will leave us unready when they are ready for the final stage of community cohesion and action.

If, now, the canvas of this aspect, Project Staff Competence, is laid out as a developmental summary, the picture is that we have progressed to about the underlined stages:

Meetings:

- a. Personal — read; discuss; **experiment**; analyze; specialize; generalize
- b. Project — regular; **reliable**; learning; en-

joying; consult-depend; consult-self-depend

c. Official — avoid; buck pass; **superior; in-form;** assistance from; assistance to; interact

d. Social — unknown; **overlooked; acquainted;** follow up; friendly

Sharing: sensitivity; knowledge; **information; experiences;** zones; areas; State

Supporting: visit; watch; **listen; anticipate;** extend; community action

THREE: AUSTRALIAN (N.S.W.) AWARENESS

It is in this aspect of the Project, the development of awareness in non-Aborigines of Aboriginal needs and of our role in helping Aborigines meet a selection of these for themselves, that — somewhat naturally — we have most distance to progress. There are six areas in which we have been active: voluntary organizations, papers, official publications, press, the general public, in that order of priority, and for the following reasons. Until we had something to show we had nothing to tell. The strength of the Project lies in the self-initiated action that we can be party to have Aborigines engender among themselves. That they have and are initiating action for themselves sets the level of the most important advertisement of all, namely, word of mouth comments from those who are at the core of the involvement — the Aboriginal families themselves.

The papers have been made immediately available to all officials directly concerned with the Project. Officers of these departments also report in to their departments on what they see and hear. We, as said above in Aspect Two, Area A (level c), notify and visit these officers whenever we enter their boundaries on Project work. The papers have also been sent to the directors of other projects in and beyond Australia.

The effort that has been made to obtain press coverage has consisted of talks held with the Education Correspondent of the Sydney Morning Herald. An article has appeared re-

cently in that paper. Material has also been sent on request to the student paper, Aboriginal Quarterly.

Invitations to address Seminars, professional groups, Science Congress, have been accepted, and two publications have appeared this year with chapters contributed from the Project. A third is likely in 1970.

The general public has yet to receive more than the merest titillation it has had to date. The presence in an area of a Field Officer has been the major medium, other than word of mouth from Aborigines, for acquainting the general public to date.

I trust that this account has had the effect prognosticated, namely, to draw together the many involved strands at work within and upon the Project.

In practical terms it can be said additionally that:

1. The Project's Policy Papers are substantially complete. These are its baseline against which progress can be checked. A full list of the papers for 1969 appears as Appendix A, a total of 60 papers for the year.
2. Visits to areas have provided the factual basis and justification for the work. The visits will continue and the factual story is being built up in terms of who the people are, what their origins, language and culture are.
3. The Research Assistant has proven invaluable. She is energetic, hard-working, reliable. The quality of her shorthand and typing, lay out and stencilling are very good. Her application, appraisal of priorities and needs, at first confused and unsure, quickly stabilized. She is accepted by Aborigines and wants to be. The cross referencing of material is well under way, as are bibliographies, orders of books, library materials, resource materials. The

results of the groundwork put in during 1969 will show during 1970.

4. The weak link in our team has been the Secretary. At no time has she managed to get on top of the job. The fault has been mine to a great extent because I assumed that for the salary we would attract an able person. Able people tend to attract higher salaries and consequently the budget for Secretarial Staff will be increased in 1970. Alas I could have given more direction, but I sought a person who would manage her own department in consultation with me, as have the other Staff. The position is a big one with many facets, too many for most people not already in highly paid employment.
5. The Field Officer has proven himself to be extremely capable. He enjoys people and they him. He feels their position and plight keenly. He has been tireless in his efforts to help Centres get under way and stand on their own feet. He has been prepared to learn and be told. He realizes that there is a huge area of learning before him, beyond what he knows and is capable of in art and pottery, or what he is experimenting with in educational equipment.
6. The employment of the part-time Field Staff, wife of another Field Officer, was not a success. I acted against my better judgment here in appointing her in an endeavour to be as co-operative as possible and form a team in the field. It did not work.
7. The Aboriginal Social Worker employed part-time in Sydney was a demonstrable success in terms of those she contacted. I shall endeavour to repeat this move on a wider scale in 1970.
8. The three Maori Supervisors were of major value and importance. They established themselves quickly and drew a continuing response from the Aboriginal people amongst whom they worked. I shall advance the number of Maori women

to eight in 1970.

9. Partly because of delays in obtaining a Secretary and Field Officer, and in starting the Maori Supervisors, we did not develop our programme of schools as much as I had planned. Also, something of the plan for schools was incorporated in the National Aboriginal Seminar that we organized on additional finance from the Commonwealth.
10. Coloured photographic transparencies, 35 m.m. slides, are now being built up as a teaching medium. Particular emphasis to date has been focussed on obtaining slides of evidence of Aboriginal stages in gross motor development. As a by-product the concentration powers of Aboriginal children show out clearly. Photographic work is being carried out on the Basic Form Boards in preparation for their development. Two films, 20 minute black and white, 16 m.m. sound movies, are now available on the Maori Family Pre-schools. Efforts to obtain a parallel film of Australian activities are still under way.
11. The first printed leaflets in the section on manuals for parents have been produced. Workbook 1 will go for printing in 1970.
12. So far approaches only have been made to firms on the matter of producing books for Aboriginal children. These, and television films as reading media, are being planned.
13. Eight months of negotiation have to date led to no reply being received on the question of land on which to erect two buildings and relocate another for a third A.F.E.C. The reasons for the delay are many and difficult to unravel. They have to do with our newness and the implied threat that something new and different arouses; the situation in history relating to land for Aborigines; indeed, relating to land for anyone in Australia; and, it has to do with the change over from the Aboriginal Welfare Board to a Department of

Aboriginal Welfare in June, 1969.

14. Operational costs have been paid regularly to 11 Centres on account of their operating regular sessions of play activity for children under the oversight of parents who are learning the process of working with children in groups; the process of how children grow and learn.

Financial

The various annual balance dates cause some difficulties. The State's year ends 30 June. The Commonwealth's year, also, ends on 30 June, but requires information at a different time from the State. The University year ends 31 December, which is the ending we have asked the Van Leer Foundation if they, too, will accept.

Some unsatisfactory features about finance obtain. These relate to the past practice of unexpended moneys having to be handed back to the government. As these moneys were not allocated anyway until October, the working year was indeed only nine months. These features have now been resolved, but it will be a further full half-year from now before a steady State financial allocation will be known. When one considers all the paper work the Project entered into in answer to the requests from the State for statements prior to June, 1969, only to learn that no action was taken on these supplied statements by the outgoing Board, it is hard to find any other term for the contretemps than irresponsibility. When one further realizes that the Commonwealth is dependent upon requests reaching it from States, and learns that there was no such request entered, one again wonders what other construction to place on the failure to act, other than the one intimated above.

Authority to use unspent moneys and for purposes other than their earlier allocation, a realignment of the sources of supply of expensive items such as buildings, are among the extremely helpful actions put into effect by the incoming Minister and Director. The appreciation of the Project is extended to these authorities, especially as they, in their

newness, have to take the Project on cautious good faith until they can see its effect for themselves.

No moneys were left over from the Welfare Board accounts at the end of the financial year, except in the account for buildings. Here no moneys had been expended for the reason that no title could be obtained for land. All preliminary steps — such as community consultation, engagement of an architect, writing of policy papers — had been taken to a point where nothing further could be done until the site was obtained. It is this money that the Minister has allowed to be carried over and used for purposes other than buildings if so needed. It is so needed, and this outline indicates how it is proposed to spend the money from the Department of Aboriginal Welfare.

Salary — A.A. La Spina	6,250
Expenses — A.A. La Spina	1,500
Operating Costs, Centres	1,100
Bowraville building	7,750
	<hr/>
	16,600
Staff — Sydney	650
Tingha	2,500
	<hr/>
	\$19,750

The \$6,750 above the available \$13,000 is drawn from the reduced Aboriginal Ault Education figure of \$26,000 (1969=\$41,000), by arrangement with the tutor in charge.

The allocation of funds from the Van Leer grant are outlined in detail in Appendix B.

By way of explanation of the figures in Appendix B:

1. The letter of acceptance from the Van Leer Foundation nominated the 1970 grant as \$18,000, namely 1/5 of \$90,000, with an added \$5,000 as a reserve carry over figure for four months.
2. Research Assistant: There is a salary increment of \$100 due in February, 1970, and it is possible that in June, 1970, there

- will be an academic increase. These have been budgetted.
3. After a year's experience, it will be easier if the item for Research Assistant's Expenses and office is divided up into:
 - (a) her travel and accommodation expenses, which were around \$700
 - (b) petty cash, library and office requirements, which were around \$837.
 4. The Secretary was employed at a higher figure than budgetted for and hence the slight deficit. There has been a recent rise in the basic wage, so that a higher figure has been budgetted. It will depend on the abilities of the incoming Secretary as to where and on what lines a demarcation of duties occurs. At present and as a guide Appendix C shows the proposed division. An additional amount of \$1,050 has been budgetted for this part time person.
 5. Schools and courses are budgetted at a slightly lower figure than previously, largely because the need is likely to be in the direction of local and regional rather than State wide schools. The travel costs are thus reduced and much of the accommodation costs. With Field Staff in three areas, many of the Schools can be conducted by them in 1970.
 6. Costs of obtaining craftsmen of quality are going, on first enquiries, to be higher than estimated, and it seems that it may be desirable to have a set of the Boards in each Centre. For these reasons the budget here has been increased.
 7. Film-making, too, will incur higher costs it appears, and this has been budgetted accordingly.
 8. The success of the Maori visits suggests the desirability of a concerted effort in this direction in 1970, and hence the added budget.
 9. Manuals for parents are now being tried and we seem to have found a working level. Printing will therefore proceed.
 10. The figure for children's books is set in relation to what seems realistic for current prices if the work is to be achieved in quality.
 11. The reserve of \$5,000 was budgetted in 1969 to become \$4,500. A figure of \$1,800 could be needed from this for salaries, depending on the arrival date of the Van Leer cheque. However, on arrival the reserve is restored. Inroads into the reserve therefore are on account of:
 - (a) budgetting over the \$18,000
 - (b) a contingency for two months' salary for a possible Field Officer in the Tingha area
 - (c) the probable purchase of an electric typewriter.
 - (d) the balancing of the car account for the Field Officer. All costs of the Field Officer had been charged to the Welfare Board account. However, many of his expenses were because of day schools and equipment experiments, as well as in field training with me. A balance figure to right this proportion has been struck.

Emphases in 1970

A look at the 'Project Development Envisaged — Immediate' for the first 12-15 months will show that, omitting the item of the Project Co-ordinator's visit overseas, all other nine items are in operation.

- *There are three areas of operation — Richmond-Taree, Sydney, Tingha.
- *Training of the area leader, A. A. La Spina, is under way.
- *Eight Centre members have completed preliminary Workbook 1 and nine others are engaged on it.
- *No Aborigines available are advanced enough yet for levels 2 and 4.
- *Three Maoris have been across.
- *Reports have been published.
- *Still photographs are being made; films, tapes and manuals, too. Plans are under way for children's books.
- *Buildings are actioned as far as land contingencies allow.

- *Form Boards are under planning and introduction now.
- *Bibliographies are steadily building up.
- *Education schedules are being developed.
- *Base line studies are being developed.
- *Collating is proceeding.

I would have liked to have been able to report that I had completed my statements on (a) the conceptualization of the Project (b) the analysis of the meaning in the Project of Aboriginal Family Education Centres. Both of these reports are in preparation for drafting now. The conceptualizing will aim to point out where the emphases on growth, community, family, experience, learner-orientation, play, observation, cause this Project to follow directions different from other programmes.

A report is also considered necessary in order to avoid confusion in people's minds when a new concept appears. It is necessary, I believe, to analyze what we mean when we speak of Aboriginal Family Education Centres. Next will come the development of details in policy on buildings. Then, and throughout the year, the programme in the Centres will be described activity by activity in a developmental, inter-related sequence. There will be a new "Look and Listen" and a further text to be prepared.

An assessment of the Maori interchange will begin; of our techniques in working with Aborigines; and, of Aboriginal behaviour change as seen by and affecting Aborigines.

Some of these emphases will be realized if we can find the personnel to organize and develop some of the practical projects that we have been discussing as a staff.

1. To obtain from the Institute of Aboriginal Studies a scholar who can research the tribal origins, lineages, culture, legends of the people with whom we work. Professor Elkin is helping us here.
2. To obtain the assistance of a sensitive, qualified film cameraman who can build us a record of the parent-child interaction among Aboriginal families.

3. To submit raw speech data to a University of Sydney linguistics authority for further study.
4. To research the possibility of film as a medium for helping young Aboriginal children and parents learn to read.
5. To find ways of setting up out of work Aboriginal youth in industry related to the construction of educational toys.
6. To start, with Aboriginal parents and their teenaged children, parent education programmes along discussion lines.
7. To start, with Aboriginal youth, puppet-making and play writing, pottery, drama, mime, movement, dance classes or opportunities.
8. To start a discussion programme with non-Aboriginal parents who have adopted or fostered Aboriginal children.

There will be a pushing forward on the frontier of new ideas on equipment, mainly through the Field Officer's creative talents, but also with the help of the Equipment Committee of the Aboriginal Education Council. There will be two meetings of the Advisory Council, and meetings between these of the Centres in their own areas.

There will be the visit by the Churchill Fellow, Miss Eunice Waibunai of Papua.

There will also be a stepping up of efforts, in practical ways, with other preschool organizations and with Teachers' bodies for the purpose of spreading at large in the society an awareness of the need for positive mental health approaches in our activities.

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- Erikson, E.: *Childhood and Society*. Chapter 7. Imago.
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APPENDIX A

PROJECT PAPERS 1969

GPS=General Policy Statement

WP=Working Papers, 4 in all

WP/1: Establishing Aboriginal Family Education Centres

WP/2: Information about and the Information Process in, A.F.E.C.

WP/3: Working with A.F.E.C. Groups in Communities

WP/4: Aboriginal Family Education Centre Buildings

AS=Administrative Structure of the Project, 4 in all.

AS/1: Administrative Structure

AS/2: Financial Structure and Administrative Structure As It Affects Centres

AS/3: Advisory and Consultative Procedure

AS/4: The Parent Education Programme

SA=Summary of Staff Activities, 5 in all.

SA/1: 21st February to 2nd May, 1969

SA/2: 2nd May to 17th June, 1969

SA/3: 17th June to 3rd September, 1969

SA/4: 12th September to 31st October, 1969

SA/5: 1st November to 12th December, 1969

First Half-yearly Review

OP=Organizational or Operational Policy Papers, 5 in all.

OP/1: The Overall Plan

OP/2: Responsible Aboriginal Representation

OP/3: Specialist Services

OP/4: The Nature and Place of Correspondence Programmes

OP/5: Cross Cultural Interchange — Maori-Aboriginal

SO=Staff Observation Training Papers, 4 in all.

SO/1: Observation Guide Sheets

SO/2: Scarba — Interior, Buildings and Environmental Development, and, Provisions for Staff Qualifications

SO/3: Talk and Tape presented by Mr A. LaSpina and Mr A. Grey to the Aboriginal Education Council Monthly Meeting on 17th July, 1969.

SO/4: Sound Track of New Zealand Film of Matakana Family Preschool

RV=Reports of Visits, 23 in all.

RV/1: Report on Far South Coast Conference at Tilba Tilba, Wallaga Lake, February, 1969.

RV/2, RV/7, RV/9, RV/14, RV/21: Reports on visits to Coffs Harbour area.

RV/5, RV/6, RV/10, RV/12, RV/13, RV/18a: Reports on visits to Tingha area.

RV/3: Report on visit to Perth

RV/4: Report on visit to Canberra

RV/8: Report on visit to Adelaide

RV/11, RV/20: Reports on visits to A.F.E.C.s in the Sydney area

RV/13, RV/15: Reports on visits to Newcastle

RV/16: Report on visit to Cummeragunja

RV/17: Report of visit to Australia by Miss M. Toia, Maori Welfare Officer

RV/18: Report on visit to Armidale

RV/19: Report on visit to South Australia and Northern Territory

RV/22: Report on visit to Wilcannia

ACR=Advisory Council Record, 1 in all.

ACR/1: Record of The Inaugural Meeting, Advisory Council, Bernard Van Leer Foundation Project, 6th November, 1969.

PAPERS

1. Van Leer Meeting in Adelaide and Report on Meeting.

2. A Rotarian's Role in Aboriginal Advancement: Paper presented to the West Australian Rotary Convention in Perth, 17th March, 1969.

3. Aboriginal(?) Education(?) A New Era(?): Published in Aboriginal Progress — a New Era? Uni. of W.A. Press. (D. E. Hutchison — Ed.), 1969.

APPENDIX B
BERNARD VAN LEER FOUNDATION BUDGET FIGURES

1969 6.301 BUDGET & A/C CODE	I BUDGET FIGURE	II AMOUNT SPENT	III AMOUNT C/F	IV BUDGET FIGURE	V TOTAL AVAILABLE	1970
Research Assistant Salary	3,500	3,144	356	3,700	4,056	
312.4412 Research Assistant Expenses	1,750	1,537	213	1,000	1,000	Travel and accommod- ation.
312.4481				1,400	1,613	Petty cash, office, electric typewriter, library
Secretary 312.4413	2,500	2,538	-38	3,450 1,050	3,412 1,050	Book-keeper- duplicatist
Schools 312.4482	3,250	635	2,615	385	3,000	
Form Boards 312.4483	1,000	—	1,000	1,000	2,000	
Films 312.4484	1,000	164	836	1,000	1,836	
Maori 312.4485	3,500	2,221	1,279	4,500	5,779	
Manuals 312.4486	1,000	—	1,000	1,000	2,000	
Books 312.4487	1,000	—	1,000	1,550	2,550	
	18,500	10,239	8,261	+20,035 =	28,296	
Reserve	4,500	—	4,500	-2,035	2,465	
	<u>\$23,000</u>	<u>\$10,239</u>	<u>\$12,761</u>	<u>\$18,000</u>	<u>\$30,761</u>	

continued from p.458

4. The Preschool Child and the Teacher: Published in Aboriginal Education — The Teacher's Role. Tom Roper (Ed). NUAUS. 1969.
5. Aborigines and Maoris — Cross Cultural Interchanges in the South Pacific: Published in Te Maori, 1969.
6. Creative Learning in Children's Playgrounds: Published in Childhood Education, May 1969.
7. Early Cognitive Stimulation of the Culturally Different: Paper presented to N.S.W. Sections of the Division of Clinical Psychologists and the Division of Educational Psychologists of the Australian Psychological Society, 19th April, 1969.
8. Family Education Centres — South Australian Parliament Brief.
9. Perceptual Development in Maori Children: Paper read to ANZAAS, August 1969.
10. Aboriginal Education Through Supported Aboriginal Responsible Involvement: Paper read to ANZAAS, Section 25, August 1969.
11. Aboriginal Family Education Centres: Paper read to the Australian Preschool Association Conference, May 1969.
12. The Essential Psychological Considerations in Aboriginal Family Education Centres: Paper read to the Psychology Club, University of Sydney, April 1969.
13. National Aboriginal Seminar, September 1969 — Report Booklet.

APPENDIX C

DIVISION OF WORK

SECRETARY — Full time Item

1. Type and cut stencils of Project papers.
2. Type and mail letters.
3. Attend to telephone.
4. Daily filing.
5. Travel, accommodation bookings.
6. Write up diary and appointments.

PART TIME ASSISTANT — 2½ days a week Item

1. Duplicate, collate, staple Project papers.
2. Keep books of accounts.
3. Mail parcels.

4. Make up petty cash.
5. Orders and requisitions.

NEEDED:

1. Place for assistant to work.
2. Electric typewriter for Secretary in place of present machine.
3. Petty cash increase to \$20.

Record of the Second Advisory Council Meeting held in the Mackie Building, University of Sydney, on Tuesday, 16th June, 1970

Chairman: Mrs Eileen Lester

Dr. Crowley: I welcome you all to the meeting. It seems incredible to me that so much of a year has passed since the last meeting. Something quite important, so far as we are concerned, has happened in the last few days, and not by prearrangement; Mrs Lester was honoured in the Queen's Birthday list and we feel the University would like to express their congratulations to her. Therefore Professor Taylor, the Chairman of the Professorial Board of the University, has very willingly come along this morning to express the University's congratulations to Mrs Lester.

Prof. Taylor: I have done a little homework over the weekend on the affairs of this Department and the work that is going on here and that you are meeting to discuss.

The Department of Adult Education, in which the Van Leer Project is working, is a University Department and the head of that department has a seat on the University Professorial Board. I was reading in the Senate reports for the year 1969 how the Van Leer Project got going and I was asking how it came about that a Dutchman should be funding this important work in Australia. You all know the story which is based on 44 gallon oil drums — an enlightened piece of philanthropy. The Project is also funded by the Commonwealth and State governments. I gather that one of the most important and

interesting things that is going on in this area is the Aboriginal Family Education Centres — an intriguing and interesting business — and Mrs Lester is now very much involved in them.

I understand that Mrs Lester began life in Western Australia, was educated very briefly in W.A., and it was not until she came to Newcastle to study with the Church Army that she had much of an opportunity to get further education. It is, of course, an enormous tribute to her of keeping this goal in front of her. This must have been a long struggle and one involving a great deal of patience and perseverance. Since then, of course, her work has been in social and educational activities — a selfless and difficult task and obviously one which has brought her personal rewards. She was just saying to me that she has found how important Aboriginal languages are becoming again as a thing which joins people together, and I was quite surprised to learn from Mrs Lester that people from even widely scattered areas can make some progress in understanding each other.

Now the reason that I am here is to congratulate Mrs Lester on behalf of the University and say that the award she has received, the M.B.E., is a very well deserved one, and one in which she and we can take great pride. The University is very pleased that Mrs Lester is associated with the work in the Van Leer Project, and on behalf of my colleagues and on my own behalf I would like to offer warm congratulations for a very well deserved reward for a long career of service to her people. This is by no means the end of her efforts, in fact she is about to chair her first meeting! Mrs Lester, I congratulate you and we congratulate you.

Dr. Crowley: I would like to express my personal congratulations too, and I am glad that this award has come to such a modest woman. Now I gladly hand over to Mrs Lester to take the chair for the rest of the meeting.

Mrs Lester: Professor Taylor, Dr. Crowley, ladies and gentlemen. Thank you for your words this morning. In reply I would like to

say that I felt the honour not only for myself but for all my people and, as I look back on the life I had to struggle to do things for my people, it is theirs too. When I was asked to accept, apologize for or reject this honour of receiving the M.B.E. I decided to accept it because I feel that I am drawing all my people into this honour and this brings honour to my people first. Also, in saying this, we don't choose the people that we meet in our lives and say one particular person has helped us get there, but everyone we meet helps us. I can look back and say I have earned this and people who have helped me a step forward in my life are just as responsible for this honour. One man I have felt this great gratitude and responsibility to in my life is Professor Elkin. I am really honoured to have Professor Elkin here this morning. It was through him and his work, of living with our people and writing about them, that has helped give us a worthwhile image. To this man I owe something. I would like to say that Professor Elkin has been the man who has brought the Aboriginal image into a worthwhile focus.

This morning we would like to welcome everyone here from the various departments, organizations and the A.F.E.C.s in the country.

Dr. Crowley: The recommendations proposed from the floor at the last meetings and that arose spontaneously were forwarded to the various authorities concerned. (The three recommendations were read, together with the answers to the relevant letters.)

Mrs Betty Munro: Good morning. I am very pleased with the way the preschool has been coming along up there at Tingha. The children are all very keen and we are getting a few more each day. Not many of the mothers are interested, but the children still come anyway. Sometimes there are only two or three mothers. But after we get our building up and get a good go on, we know we are going to spread.

Mrs Lester: I was up at Tingha a few weeks ago, and while Mrs Munro was working with the children we could see that there are no problems with the children and the families

starting at the Centre, but there are problems with accommodation. They have arranged for a piece of ground near the mission and there is a building some nine miles away which we have been trying to get moved from one place to another where the families can use it. We are hoping in the near future to have this building moved so they can carry on with this work with the children. Meanwhile they are going ahead using little or no space — different homes and out of doors.

Boggabilla is some hundred miles away from Tingha and I would like to call on Mrs Whitton from Toomelah Mission to report on how her work is going, how it started up and what stage it is at the present moment.

Mrs Julie Whitton: Well I think it is the best thing that ever happened for us to have a preschool. Up our way there are so many little ones and they never have anything to do. Since the preschool started up they are really good. The mothers come along, a few of them at a time, but all the children come. We get help from the people in town, and they put things in the papers about us and we were on television last week with the preschool. I think we will be able to get more help from the mothers now that they see what the children are doing. But I know I won't miss out on a session — I leave everything else I have got to do to go to preschool and I never miss one. We have one session every week, and an extra one if anyone is coming. We get help from the teacher at the school now, whereas we didn't before. Fifteen miles away, over the border, we have been offered help from a teacher, and we are coming along well now.

Mrs Joyce McGrady (Mungindi): Good-morning. Last time I spoke of preschool at the Inaugural Meeting we were having trouble with vandalism. Now we have no school building at all, for they have completely wrecked it. We now have preschool at my home — Zonda Cubby, when she can come (she is the lady with the one leg and five children), and I. She is so keen on preschool that she walks miles to the mission for preschool; but nothing is usually doing at the mission with pre-

school. So now she comes to me. The children are coming on fairly well. There has been some sickness but now we are coming along quite well. The children are all eager and I think I can get a few more mothers interested enough to keep coming. I think that if the mothers will come along it will also help the children. It is something we never had when we were children. My son tries to tell me what to do now! I would like to get the preschool back to where it was before the vandalism occurred.

Mrs Eileen McIntosh: Ladies and gentlemen, I am going to speak on our problem, which is almost the same as that at Tingha. We have no building and there are some of our people up one end of town and some up the other end. Those at the far end of town have a transport problem, because the hall we use is up our end of town. Pat Troutman, who was down in Sydney at the time of the Queen's visit, runs one session up her end of town, and we have the problem of a building, or transport or both.

Mrs Lester: Mrs McIntosh has told you of the problems but she has not told you of how well they are going. I'd like to tell you . . .

Mrs McIntosh: I'll tell them. We all love and enjoy it. The children are so eager to be getting into it that they get into the hall in the morning and wait for us till afternoon. We all enjoy it. I love fishing, but I'd give fishing away any day for A.F.E.C.

Mrs Lester: From the north coast we have Mr Martin Ballingarry — one man amongst the women — and we are rather proud of this. But first we will call on Mrs Olga Yuke from Box Ridge.

Mrs Olga Yuke: I would just like to say that the work I do is as part-time Field Officer in the Lismore area, getting the mothers working from one mission to the other, and helping the mothers get going. At Box Ridge our problem is a building. We have no building, only an equipment shed. Our preschool during the warmer weather we have out under the trees where it is cool, but now during the winter

we can't have it outside because it is too cold. And we can't have the children in the sun when it is too hot. We really need a building. At Tabulam the preschool is going all right and they have a school building for the children. All the children are anxious for preschool and they wanted to move the building out in front of the homes because it was way out of the way where it is. But they got together and talked it over and decided to have it back in the original place and have a caretaker to look after it for them.

The work is something new to me. I have to go around different missions and work with the mothers. I enjoy it.

Mrs Muriel Roberts (Lismore): I don't have any preschool children, mine are all grown up, but I have three little grandchildren. I started the preschool off at Lismore by lending the mothers my garage. The young mothers there are very interested and the children do like it very much. They have only started two or three months ago and the children have come on really well in these months. I see my little grand-daughter who is only five and she can now count up to ten, pronounces her words really well, and I hear her in bed at night saying poetry to her mother. She is coming along really well. I do my best to encourage the young mothers and they enjoy it. We have a session for two hours every Thursday afternoon. They have 12 children in Lismore going to the preschool. They have not anything much, but the mothers bring along old books and the children cut out pictures; they have not anything much yet because they have only just started. I help them along with pencils, and the older children bring things home from school to help out. They really need a building of their own because they only use my garage and it has a cement floor. I really think they should have their own building and there is plenty of spare ground. They are coming along and the mothers and the children are really interested in it. I think it is good to have the children learn. I know all my children had a good education and I look to see the younger Aboriginal children come along because they had a hard life years ago.

Mrs Gloria Kelly (Cabbage Tree Island): I am the Secretary of the Cabbage Tree preschool. There are about six mothers that attend and about 12 kiddies. We decided to go around to the school which does not get used much and we got a lot of help from the school-teacher, who hands down to us things which they don't use. Recently we were given some tables and chairs and the kiddies think it is great sitting up to a table. We have a few raffles to get supplies — salt, flour and things. The kiddies are very interested. Only this school where we are now has a couple of broken windows in it, but I think we can get that fixed in no time. They like the dough play and the painting and the last couple of weeks we have been taking it in turns reading stories to them. We are hoping to save up the raffle money to buy ourselves a jug so we can put on morning tea, and I think the little ones and we would enjoy that. I am very interested in the work and so are the other mothers. We don't get many mothers, only half a dozen of them.

Mrs Susie Quinlan (Bellbrook): I'd like to say that we started our Centre on 29th June last year — four mothers and myself, two grandfathers. Our Centre is coming along wonderfully, I must say that. The kids have a good feed of the dough when we give it to them!

We have a problem. The play centre we hold in the room at the school. But since I was here the last time, we have lost our school teacher, I think because of the noise we make. But we can't help that. We all enjoy it and are happy.

We had the Maori ladies down, and you tell the kids: 'Time to pack up and go home', but they won't go. In the end the mothers have things to do, so the little ones pack up. It is wonderful what the little ones can do. The Maori ladies sang songs and action songs. 'We want the Aunt Mary song', they say (Mary Samuels). Our problem is the same as everyone else's. We would like a building of our own. We really enjoy ourselves there and it is going very well.

Now when we started we had a little four year old boy who couldn't talk, but if you could see how plainly he talks now — you should see it. My daughter really loves it. Next time I hope to have her and one of the grandfathers down to give the report.

Mr Martin Ballingarry: I help with the preschool at Bowraville with my sisters and the rest of the family. We get the children along and help them out in any way we can. All the men come up and help sometimes too. They are keen on the preschool and they would like to help build it.

Mrs Lester: We have not been able to get down to work at Redfern and Chippendale. We apologize to the Redfern and Chippendale groups because we have not been able to get on with the training in these groups. I had been six weeks in Singapore, then along came Christmas, then the Queen's visit, and we were very busy. We were invited by the Women's Organization to participate in the Town Hall Bicentenary Celebrations. Eventually half of us mourned and half rejoiced; however I am proud to say that the A.F.E.C.s participated at the Town Hall, running an A.F.E.C. and having a display set up of our equipment every morning for the ten days of the Pageant of Endeavour. The Queen came to visit this Exhibition and one of the things that happened was that every one of the A.F.E.C. people — about forty in all — actually saw and met the Queen, and two little girls presented the bouquets to the Queen and Princess Ann. These things have kept us from actually doing something in these two Centres, but at the same time every family in Redfern and Chippendale helped to carry the load of the ten days at the Town Hall and whenever we wanted something done for the country people the Redfern and Chippendale people helped out. We worked not so much in a building, but rather moving from one place to another.

The next reports came from our two Maori Supervisers, Mrs Mana Rangi and Mrs Hana Tukukino, who have been with us for the last five weeks. Aunty Mana, who is one of the elders from New Zealand, has been to Erna-

bella and Aunty Hana has been in Tingha with us, supervising and helping them get hold of the running of an A.F.E.C. We welcome you and we, the Aboriginal women here, all express our appreciation. We know the day will come when we won't need you any more and will just have you come and visit us.

Mrs Mana Rangi: Mrs Chairwoman, ladies and gentlemen, and all my Australian friends and relations. It is a great pleasure to be here amongst you today. We have enjoyed working among the people in Australia. In fact everyone we have met has been very kind. I had an enjoyable trip to Ernabella. The people up there are so natural, they speak their own language which made me feel as if I was an outcast. I felt very proud because I had my own language and culture to offer to them. My relations in Australia should be trying to do this, I think, to get their own culture back. I would like to learn your language and perhaps you might like to learn mine. The people were always so friendly I was not homesick at all. However the work I did there with Mr Hart was very encouraging because all came along to work with me and they all helped out, setting out the preschool equipment and so on. While they were sitting around in the morning you could not stop them from doing things with what the children were working with — they were in it as well as the children — and this is what we like to see, the mothers working with the children. On the mission is a craftroom where the mothers work and they can't always come to the preschool. I have left it with them that surely they can spend one day a week working with their children, because children work better with their parents since they are settled more and don't run around so much. Our job here is to try to introduce this to all these mothers and interest them to come along. I know it is a hard job to leave the home and come out, but we know if your children are important to you then the first thing you think about is them. What we do in our homes is something that we can put aside for a while and give part of the morning to the children. But in Ernabella I have great confidence in these mothers coming out to work with their children. I

won't say much more, but the report on Tingha I will leave to Hana.

Mrs Hana Tukuino: (following a greeting in Maori) I would like to thank you all very much for the pleasure of being able to speak with you this morning. We have been in the Inverell area, Tingha at present, but we have been around and met the people at Boggabilla, Ashford, Mungindi and Moree. We have slept in their homes, eaten with them, played with their children. We have found them to be warm people with a sense of humour, who have their children at heart. They need to preserve something that is there, and the beauty of A.F.E.C. is that they work for it and bring their sons, fathers, grandparents along and all work together for it; then the thing does not end with the building but goes back into the home. Unless it is in the home it does not change the way of life. This makes them into themselves — Aborigines — not imitation anything else. They feel ashamed at having lost their language. It is about time someone in the University started classes where these people can go back to school and learn their language and preserve what is left now. This is held by the old people who are getting few and far between, and the coming generations will miss this. We try to encourage the grandparents to come along and tell the stories of the past and feel important too — it is not just for the young children and the parents. The parents really want to help their children so they will have something to grow up looking forward to, and having a pride and confidence that the A.F.E.C. gives the parents and the children. This is the greatest thrill we get — these people are getting confidence and pride of self. We feel that when they have this pride of self they can stand amongst the white people as equals.

Mr Tony LaSpina: It is good to see everyone gathered here and hear the people talking about what is going on in their areas. Most of the points have been covered — the idea of people doing things for themselves. I might touch on something different and basic. The Maoris talk about the Maori people, the Aborigines about the Aboriginal people. I would

like to talk about human beings and the importance of the family and the very young life. It does not take much convincing to any person to think about the little ones being the important ones, the hope of the future. We add up and count the problems which are still here, but if we lay the foundations properly the future is promising. In Lismore the mothers are having difficulty getting a pre-school because of the small area and expenses, but they have organized their Centre and are going well. They have problems, but these problems are brought into the place where they can be looked at and faced. The mothers with their children at home see the problems, but it is more natural to see it when there are other parents and children there in relation to others. It is very interesting to see these problems brought by the people themselves to a place where they can be handled, all together. This is the spirit, people getting together and doing things for themselves.

I don't think there are two Centres that are the same, all are quite different. Some have a lot of problems — employment and so on — but there are these problems and they have to be faced up to. But when it comes to the children, even when the mothers are having difficulties, they keep harping back to two things:

(a) The children — they want it and get the mothers along somehow.

(b) The other pressure is coming from the older people who are starting to see this as something worthwhile, and the older people are pressuring the younger people to join in. Once they get there they enjoy it so much, as witnessed today, and once they get the spirit of the whole business. So on the question of a race, or feeling an importance or identity. I am quite convinced that if a person can feel as a human being important — be he Aboriginal, Maori, Scotsman, Indian — I don't think we can get any peace in the world till people feel important as a person and because of their background. There has been too much of 'everyone has to be like the average Australian'. I was, as a child, made to feel ashamed that I was a bit dark. Now I

laugh at this, but at the time it was a cutting remark. This does not come from the children, it comes from the home. Every human being should feel proud of his origin, and then he can contribute of his best to form an urban society better than we have had in the past and have in the present. We have a much richer society when people from different origins come together proud of their differences and origins. Music, dancing, song. Some of the children from Lismore performed a corroboree on the stage and one of the mothers seated next to me was getting excited and she said: 'Look at them, so happy. We've been so stupid, trying to make them like us, not doing what they want to do.' This summarizes the whole thing, doing what is important to them. I think we will have a far richer world then.

Buildings are one problem. There is great excitement at Bowraville. The men there are asking questions about the building and they do want to help to build it and put it up. Bowraville have the problem of accommodation, and there will be a preschool building going up there. I am very excited about it too. We have waited twelve months for the land; we thought we'd never get it. The architect has been up. I don't want to make the other Centres jealous, but the reason Bowraville was chosen is they are really hard up for space — 7 houses with 165 people living in them. At Coffs there are housing problems, too, but learning and doing is what is the important thing. The Bellbrook people are going well. I did not announce my arrival one day, and when I got there the mothers were a bit embarrassed at being caught dancing and singing. I don't know why — I joined in too. But we have to come to the human being as he or she is, and we have to get to know each other like this. The main effort in this work is to work with the very tiny ones and their mothers. Everything has to start with the young, with the mothers. You can only get the children with the person nearest and dearest to them, and you can start language at this early stage and anything else you want to start. But it does not end there, it comes into the home. The mothers and the children come back into the home. We are

all learning.

Mrs Ann Bowe: I think most of you heard last year what I was hoping to do in co-operation with Lex Grey. I am a member of the Aboriginal Education Council of which Alan Duncan is Chairman. Lex smartly put us to work on the equipment side. I am feeling guilty we have not more to show for our year's work. We have had a hand in some of the bits and pieces displayed on the shelves. These sculptured toys represent about six months work, with an architect, because when we try them out with the children they are not always quite right. This has taken about six months work and we hope that quite soon they will be in the Centres and the children will be able to tell us what is wrong with them then.

The blocks are made for all preschools — A.F.E.C. and traditional — and they fit pretty well to the dimensions Lex Grey asked for. They are all worked out mathematically and build up and fit into each other and a pattern. Lex is hoping again that, with funds raised by the Centres and some additional help, a set of all these blocks will soon be in the A.F.E.C.s.

There are other bits and pieces we got for the Town Hall Exhibition from Playways, which has some equipment that is good, but such work still needs to be done here. Sydney Technical College presented the storage units and tables, and we have plans for further furniture. But there is the problem that this is expert precision work. We have had a lot of help in a voluntary way, but we are reaching the stage where we have to pay for this precision equipment. Various methods will be tried for this, after the prototypes have been produced. We are hoping the Centres will be able to help here. We have tried advertising in trade journals for retired carpenters, craftsmen etc. and I am hopeful that something will come up here. We are still battling.

Other things we have been working on which we hope the Centres will be able to help with are the soft toys. We have a couple of designs and we are hoping when we have a few samples the mothers will be able to stuff and

decorate them once they are cut out. I am also looking at the idea of wooden animals.

We still have not found anyone to make the Form Boards. The carrier was a complimentary job made for the Town Hall Exhibition and the Form Boards have been worked out for use in the Centres. We have to find a top-notch craftsman to make these and again I am afraid that I have not hit the jackpot. If anyone can give us any leads here we would be very grateful for this help. We have also collected a lot of equipment that will be available for the Centres, such as big tins, to see which is the best sort. A further idea is musical instruments — we need the right hides for instance. I would like to know what the views are on Aboriginal instruments.

Mrs Alcorso will be working on producing books for use in the preschools. We all notice that the emphasis in the children's books is always on European or American life, not the Australian way of life. It is even more difficult to find things that will appeal to Aboriginal children. Mrs Alcorso will be starting in on that very soon.

Miss Joan Fry: I would like to say how interested I am in what is going on, and how much I admire anyone who can speak without a bit of paper. This year for the first time the Commonwealth Government is paying for the training of teachers who will go and work in the Northern Territory. They are doing a course in conjunction with the ASOPA course. We have with us a mother from Melville Island who next year completes her training and will return home. I visited the Northern Territory and visited preschools in several areas and, for those interested in writing books, I was interested in what was being done there to produce illustrated books of Aboriginal myths — written and illustrated by the children themselves. This might be a source of books, perhaps only related to the Territory people, but this may be of help. I regret we have not been more involved in what is happening here, but we don't get State finance for the training of students.

Mrs Proudon: I am here representing Miss

Harrison, the Principal, and I was terribly interested to hear all about the developments which are so exciting. I have made copious notes. We have not really been involved in the work being done here and will support it all we can. I am interested in the cars and trucks and am particularly interested in some of this equipment. We have four students going up to the Northern Territory this year.

Mrs Rosemary Roebuck: I would like to mention we are a white A.F.E.C. group. We meet twice a week and have only met for the third time, 24 mothers and over 30 children. We don't know yet how it will sort out. We, like everyone else, have been lent a church hall with ground adjacent. We have no equipment yet, but each mother is contributing something each time. Perhaps next year we will have more to contribute here. When we are on holidays perhaps we can come and visit your Centres if you agree, and learn more about it.

Mr Robin Wayne: I have been sitting there taking copious notes. The Commonwealth Office of Aboriginal Affairs is very interested in the idea of A.F.E.C.s and, to a degree at least, have expressed this interest in a tangible way. People who have mentioned they have been waiting for buildings, such as Mrs Munro at Tingha, it is only a matter of moving a building from site A to site B. Although there are hold-ups and these people are wanting the buildings, they will arrive eventually. It is the slow wheels of official machinery, they are moving although you can't see them move. I visited, in the company of Margaret Laurie, half the Centres in N.S.W. and am hoping shortly to go again before the end of the year and look at all the Centres. Because this idea is so new and fascinating, all the education experts (with a question mark) just scratch their heads when you mention this idea that parents educate the children. I can say we are certainly interested and are not doing as much as we should be doing, but at least we are doing something.

Mr Herb Simms: It is certainly good for me to be here this morning. It is my pleasure rather

than my boss's to be here, because he was unable to be present. I am glad to hear all the reports of the people who have come and hear something of the work being done all over the State. It was something marvellous. I have wondered over the past twelve months what has been happening, but to come here and listen to the people from the groups, it is really something to hear. I met Lex in Kempsey when he first came here. Now as I sit and listen here this morning to these reports, we can see that Lex and his group have certainly been doing something and I only hope that as an Officer of the Department I work for, if I can do anything to help foster this work and you hear of me being in your area, that you will come and see me and, further, I'll come and see you. On some of the trips I have done recently I have been encouraged to see preschools going up. One at Annandale, one at Green Hills in Kempsey, but I am sure in this whole programme, whether the formal preschool or A.F.E.C., it is a way in which I feel that the Aboriginal people — not just the children — can benefit and there is a need for family education. I am sure all interested in the welfare of Aborigines will see a forward move from the work done by A.F.E.C. and other bodies. We will see the part we have played will be well worthwhile. In conclusion, if there is anything I can do for you when I am in your areas, let me know. It is certainly a joy for me to be associated with you.

Mr Geoff Falconmeyer: When the preschool situation comes up in the country areas, I was thinking of the furniture problem. Could not the A.F.E.C. people use some of the furniture from the school stores. In every area, the city too, they take furniture to a depot. I think you would have no trouble getting furniture. A request to the store would, I am sure, be well received.

Mrs Sue Dunne: Everything comes back to Mr LaSpina's point on people together and the culture aspect. This year the theme of NADOC activities is 'Walk Ahead'.

Mrs Lester: I would like to thank everyone for their advice, help and promises.

How do children become prejudiced? What should we as teachers do about this?

John Dwyfor Davies, B.Ed.

The term 'prejudice' has been used by different people to imply many different things and because of this ambiguity we must determine exactly what we mean when we refer to prejudice throughout this paper. Krech, Crutchfield and Ballachey¹ define it as 'an unfavourable attitude towards an object which tends to be highly stereotyped, emotionally charged by contrary information.' The Latin 'Praejudicium' meant a precedent — a judgment, based on previous decision and experiences. It developed a meaning in English that implied a judgment formed before due experimentation and consideration of the facts — a premature or hasty judgment. Finally, it has acquired its present emotional flavour of favourableness or unfavourableness that accompanies such a prior and unsupported judgment. The Krech, Crutchfield and Ballachey definition implies that the term denotes negative feelings and attitudes only, but prejudice can be of a favourable, as well as an unfavourable nature, as the New English Dictionary states — 'A feeling, favourable or unfavourable towards a person or thing, prior to, or not based on, actual experience.'

Usually, 'prejudice' is used in dealing with individuals of rejected groups and we tend to frame our actions to accord with our categorical generalisation of the group as a whole, paying little or no attention to individuals. So common is this process that we might define prejudice as — 'an averted or hostile attitude towards a person who belongs to a group, simply because he belongs to that particular group, and is therefore presumed to have the objectionable qualities attributed to the group.' We must also remember that prejudice becomes prejudice only if it is not reversible when exposed to new knowledge. For these reasons I intend taking Allport's definition which seems to take account of the difficulties which I have outlined:- 'Ethnic prejudice is an antipathy

based on a faulty inflexible generalisation. It may be felt or expressed. It may be directed towards a group as a whole, or towards an individual because he is a member of that group.'² Ackerman and Jahoda³ include one other ingredient — 'Prejudice is a pattern of hostility in interpersonal relations which is directed against an entire group, or against an individual member; it fulfils a special irrational function for its bearers.' This implies that negative attitudes are not prejudices unless they serve a private, self-gratifying purpose for the person who has them. This, however, is not always the case, since much prejudice is a matter of blind conformity with prevailing fashion.

Innate Prejudice

Many have argued that there is an inborn source of prejudice. As soon as an infant is able to distinguish between familiar and unfamiliar persons, they often show anxiety when strangers approach. They may even show greater anxiety if the approaching stranger wears glasses or has a different coloured skin. This could suggest that instinctive fears of the unusual has a bearing on the organisation of attitudes. This argument is not a conclusive one to support the 'instinctive' theory of prejudice, but gives added weight to the 'home environment' theory, which will be discussed further a little later. This theory is not a new one. Hobbes, the political theorist, postulated:-

So that in the Nature of man, we find three principal causes of quarrel. First, Competitive, Second, Difference, Thirdly, Glory.

The first maketh men invade for Gain; the Second, for Safety, and the Third, for Reputation. The first use violence to make themselves masters of the other men's persons, wives, children and cattle; the Second to defend them; the Third for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their person or by reflection in their kindred, their friends, their nation, their profession, or their name.'⁴

What Hobbes is saying, is that the sources of

conflict are (a) economic advantages. (b) fear. (c) desire for status — pride. This theory, however, falls into disrepute, for it assumes that the pursuit of power is a basic drive in man, and some psychologists argue that hostility and hatred is but secondary love-value. There can be no hatred until there has been frustration.

Tradition

Following this argument we can postulate that a person can not help, but adopt the judgment of his ancestors, the viewing of each out-group with the eyes of tradition. The well-known hostility of many Welsh people towards the English, reflects a pattern having its origin in the misdeeds of some English landlords, centuries ago — the same can be said of the Irish. But time does not necessarily seem to remove prejudice. Indeed, time often seems to enhance and increase it. A child grows up, surrounded by influences which he tends to absorb and reflect. These influences can introduce their prejudices in very subtle and indirect ways. One such example is given by Allport⁵ — 'An inspector of education in a British African colony wondered why so little progress was made in the learning of English in a certain native school. Visiting the classroom, he asked the native teacher to put on a demonstration of his methods of teaching English. The teacher complied, first making the following preface to the lesson in the vernacular which he did not know the inspector could understand — 'Come now children, put away your things, and let us wrestle for the hour with the enemy's language.' — This quotation speaks for itself.

Frustration

Every child knows frustration and many will argue that this is in itself good for the child. In so doing, however, we should not overlook the dangers attached to frustration and how these can lead to situations that are favourable to the development of prejudice. Deprivation and frustration lead to hostile impulses. Anger, once formed may be displaced upon a victim and the target of such aggression need not necessarily be logically related to the frustrating situation. When the target of

aggression is a racial group, the condition is created for the development of an attitude of racial prejudice. There seems to be some experimental evidence to support this theory, G. Lindzey⁶ exposed 20 individuals to a group experiment, the situation was such, that the subjects worked with four strange students on a co-operative card-sorting task. The experiment was so arranged that he and he alone caused the group to fail in reaching its goal. Lindzey noticed that those who were high in prejudice, were more frustrated than those who were low in prejudice. This was determined both by hidden observers during the course of the experiment and by subsequent interviews with the subjects.

A. Campbell⁷ took a sample of 316 white, non-Jews and interviewed them as to the factors in their personal attitudes towards Jews. Each subject was rated for attitude towards Jews; degree of satisfaction with his own economic situation and the degree of satisfaction with the national political situation, and shows that persons who were rated as dissatisfied with their own economic situation expresses hostile attitudes towards Jews more frequently than those who were economically satisfied. Clearly then, frustration seems to be closely linked with prejudice. We must not assume that frustration ALWAYS leads to aggression and consequently prejudice. If this were so, all of us would harbour vast stores of aggression and be very prone to prejudice. Most of us meet frustration by attempting to surmount the problem causing the frustration. But the child has barely begun to develop frustration-tolerance and therefore is less skilled in meeting the obstacles. All of us undoubtedly harbour strong desires of cruelty, greed and sexual aggression, which in all probability, we would release on other human beings if we lived in a state of nature. Twentieth century society however, will not allow this and consequently these desires have to be controlled and repressed. This, in turn, leads to much conflict in the individual's mind and the attempt to solve such conflict can lead the individual to a relationship which will form a plausible reason to account for and justify the failure of goal achievement. When such a reinterpretation in-

volves certain discriminatory ways of regarding the members of a specific racial group, we have an instance of racial prejudice in support of culturally disapproved wants. Rationalisation in the form of prejudice can be a marked characteristic in almost any walk of life and almost at any age.

Anxiety

Anxiety is a defused, irrational fear and can stimulate prejudice. A threat of any sort will usually induce a desire to strike back or to withdraw to safety. A man in danger of losing his job will feel surrounded by danger and will often displace this fear. Bristolians in the 1920's feared the trickle of Welshmen who came into the area in search of work. This fear was exaggerated and soon prejudices in the attitude of many Bristolians towards the Welsh. Anxiety, like aggression, tends to make people ashamed of it. Our ethnic codes place a premium on courage and self reliance. Pride and self-respect lead us to mask our anxiety. While we repress it in part, we also give it a displaced outlet—upon socially accepted sources of fear.

In society, there are many people suffering from nameless apprehension. They perceive differences between people as menacing. Feeling anxious for no consciously ascertainable reason, they try to find a cause for their anxiety. They decide that it lies in some difference that can be rationalised as a source of their dread. When all the anxious individuals in a community put their fears together and agree on an imagined cause, the Negro, the Jew etc., a great deal of fear which can produce hostility may result.⁸

Ignorance

As yet, we have concentrated on the development of attitudes primarily from a biological—environmental aspect. Now we consider the vital part which external pressures play in the formation of prejudiced attitudes. An individual is greatly affected, both consciously and subconsciously, by the information to which he is exposed. In cases where individuals who are completely ignorant of the facts of an issue are confronted with an opinion and that opinion happens to be a

convincing one, they could well accept that as the only valid opinion. If, however, they were presented with both sides of an argument, then they could conclude rationally; and an element of prejudice would have been done away with. A study by Morris Davis⁹ on the beliefs held by residents of Seattle about fluoridation will illustrate this point. Interviews with these residents revealed some of the reasons why many had voted against this measure. Many believed that fluoridation was a mass-medication; socialised medicine; rat poison; that it ruined batteries, radiators and lawns; that it caused hardening of the arteries and veins; premature ageing; loss of memory and nymphomania. These attitudes had been formed through lack of sufficient information.

Furthermore, we must remember that attitudes are comprised of MANY facts. The meaning of a single fact is never independent of the other facts with which it is associated. This point can be exemplified if we take the fact that a Negro in darkest Africa may possibly score lower in an I.Q. test than does a resident of England probably because the test required familiarity with urban life in Britain. We have not considered all the facts and therefore, our conclusions are incorrect and misleading. Such misinterpretation may well support — if not induce — racial prejudice. While it is obviously impossible to ascertain all the essential facts about all things, we must rely on the word of the 'experts'. Often these authorities may be correct in their assumptions and conclusions, but they may also be honestly mistaken.

Group Pressure

The groups with which the individual associates, play an important role in forming his attitudes. It is generally accepted among social psychologists, that the individual's attitudes tend to reflect the beliefs, values and norms of his groups and that to maintain his attitudes, the individual must have support of like minded persons. The tendency is, for a person who cannot find a group that holds or supports views similar to his, to lapse into conformity. It is almost a basic instinct of human beings, to wish to belong —

to belong to a group or groups. In every society on earth, the child is regarded as a member of his parent's groups. He belongs to the same race, family tradition, religion and so on. The child is normally expected to acquire his parent's loyalties and prejudices; and if the parent is an object of prejudice, the child too is automatically victimised. Not only is he an object of prejudice, but he will often, if not always, strive to adopt the attitudes of the other members within that group, those of his parents in this case, in order to be accepted by them. The role of conformity is therefore of the utmost importance in discussing the basis of prejudice. The extent to which an individual conforms to the norms set down by others within his group is indicated by studies carried out by Lazarsfeld, Berelson and Gadet and again by Berelson and Lazarsfeld and McPhee¹⁰. They discovered that between two-thirds and four-fifths of the voters in Ohio and Elmira New York, voted in elections for the party of their parents.

We are now in a position to discuss the 'Group-Norm' theory — a major theory in relation to prejudice. This holds that all groups develop a way of living with characteristic codes and beliefs, standards and 'enemies' to suit their own adaptive needs. The theory holds also that pressures are inserted to keep every individual member in line. T. F. Pettigrew¹¹ emphasises the intensity of this pressure to conform, especially in racial attitudes, in the present day in the Southern States of America — 'Those who dare to break consistently this conforming taboo must do so in many parts of the South under the intimidation of slanderous letters and phone calls, burning crosses and even bomb threats.' The in-group preference therefore, must be the individual's preference; its enemies, his enemies. The Sherifs, who advanced this theory write: 'Ordinarily, the factors leading individuals to form attitudes of prejudice are not piecemeal. Rather, their formation is functionally related to becoming a group member — to adopt the group and its values (norms) as the main anchorage in regulating experiences and behaviour.'¹²

This view is strongly supported by the relative ineffectiveness of attempts to change attitudes through influencing individuals. It is far easier to change the attitudes of the group. Recent research lends support to this view. The one big draw-back with this theory, is that it pre-supposes something 'collective' about prejudice, while prejudice is not exclusively a mass phenomenon. My own social attitudes do not in fact conform closely to those of my parents, in many matters.

Having discussed the role of 'in-groups' in relation to prejudice, we now examine the effect of 'out-groups'. More especially, we must ask whether one's loyalty to the in-group, automatically implies hostility towards out-groups. The French biologist, Felix le Dantec, insisted that every social unit could only exist by virtue of having some 'common enemy'. In support of this view is the well known Machiavellian trick of creating a common enemy in order to cement an in-group. Hitler created the Jewish menace, not so much to demolish the Jews, as to cement the Nazi hold over Germany. School spirit is never so strong as when the time for an athletic contest with the traditional 'enemy' approaches. Studying the effect of strangers entering a group of nursery school children, Susan Isaacs reported, 'The existence of an outsider is in the beginning an essential condition of any warmth or togetherness within the group.'¹³ There is no denying that the presence of a threatening common enemy will cement the 'in-group' sense of any organised aggregate of people. A family will grow cohesive in the face of adversity and a nation is never so unified as in time of war. But the psychological emphasis must be placed on the desire for unity and not on hostility itself. In other words, hostility towards out-groups helps strengthen our sense of belonging, but it is not required. Since our own family is an in-group, all other families are out-groups. But this does not mean to say that we must be hostile to all other families.

Burnstein and McRae¹⁴ set up an experiment primarily to test the relationship between shared threat and the expression of prejudice, it had been noted earlier by Feshback

and Singer, that when members of a social system are threatened, marked changes seem to occur in social relationships. French, as early as 1941, had established that where the consequences of the threat and the responsibilities for coping with it were shared, an increase in group cohesion and a relation in disruptive antagonism may occur. This view was later verified by Leighton in 1945, Pepiton and Klainer, 1957, Sherif in 1953 and Wright in 1943. In the experiment conducted by Burnstein and McRae, 48 subjects, varying with respect to anti-Negro prejudice were placed under conditions of shared threat or non threat, in task orientated co-operative work groups. A Negro confederate was a member in each group. It was found, as hypothesised, that under conditions of shared threat, a reduction in the expression of prejudice occurred in terms of direct evaluation of the Negro by other group members on a post-task questionnaire.

While much anxiety has its origin in childhood, we must remember that the adult years are also a potent source, especially in connection with economic insufficiency, but the terms of this paper do not allow us to delve into the specific problems posed by adult pressures. It suffices to realise that this period of development is also an important one in the forming of prejudice.

Having now established to some extent, how prejudice develops in the child, we are faced with the problem of what we, as teachers should do about it. We must first of all satisfy ourselves as to whether or not it is within our rights, as teachers to set about combating the tide of prejudice in a child's mind. Arguments are set up both in favour and in opposition to this view with equal force and conviction. One of the weaker views expressed by pundits, is that a child should be left alone, to develop according to his own bent. That an individual should develop and adjust his attitudes as he sees fit and we should not interfere with these. This argument however, is weak and in the light of what has already been said, falls short on several scores. Attitude development, as we have seen, is not achieved free of external influences — these

influences are themselves responsible, to a large degree, in forming the prejudices in the first instance. In view of this, in the knowledge that the child is constantly exposed to prejudice and that these prejudices are re-enforced by other exposures, it is surely our task to balance the scales somewhat. Another argument that has been put up when discussing this very issue in the staff-room of the school where I teach, is that problems such as this should be left to the church. It is not our task, as teachers, to involve ourselves with the moral development of our children. What of the children who do not attend church? Is an unqualified Sunday school teacher more capable than a trained teacher to take upon himself this very important and complex aspect of the child's education? It would seem clear that indeed much has to be done — **AND IT IS UP TO US AS TEACHERS, TO DO WHAT NEEDS DOING.**

The way in which we set about this will vary from one teacher to another, but basically, there are several paths open to us, apart from the inadvisable and positively dangerous direct approach. Many of the following suggestions are already widely used in schools. I only suggest that they be used more widely and that teachers re-consider the importance of what they teach and how they teach it.

Every teacher is aware of project work as a means of approaching a subject. If only he used this method wisely, it could be a real weapon to combat prejudice. Human projects are ideal for this purpose. The study of 'MAN' can, if directed wisely, lead to a deeper understanding of human differences — understanding will, in turn, lead to open-mindedness and open-mindedness to sympathy. A child must be shown that we are all different and that these differences are desirable — or at least, that differences are not necessarily undesirable. Many subjects of the curriculum could be included in the project to achieve the end in view. R.E., English, Literature, Geography, History, Art, Drama, Movement, Music, all come to mind at once and I feel sure that no elaboration is needed to clarify this point.

Discussion, should form an important part of this work. The children should be allowed to talk about problems arising from work done and by so doing, acquire a deeper knowledge and understanding of 'MAN'. For the less able, discussion is obviously even more important. The child who cannot express his thoughts through writing may well be able to communicate verbally. The more-able child will also benefit greatly through verbal work, since in this way, the ideas of his colleagues can be exchanged and developed.

As discussed earlier, prejudice is often the result of fear and frustration of ignorance and pressure. I feel strongly that many of these could be reduced and possibly eliminated if the children could be given the opportunity to meet members of various racial, ethnic and religious groups. In order to **UNDERSTAND** minority groups, children **MUST** be given the opportunity to meet them and **DISCUSS** their problems, cultures and ideas face to face with them. Successful meetings of this kind could well help dispel the prejudices that their family and peers had implanted in them.

Another technique which has been used by teachers to increase social sensitivity and can therefore help this struggle against prejudice, is role playing. This involves the acting out of a social situation, with individuals assuming roles of the participants involved. It is necessary for the teacher to plan role playing sessions which illustrate problems, in this case, the problems of prejudice. These sessions are designed to arouse the pupil's awareness of their need to learn ways to solve problems — by describing the problem and asking the pupils to indicate any similar experiences they have had. Or a story that illustrates a typical social relations problem could be used as a starting point and the pupils could act out possible solutions to it. Before the participants are selected, the situation should be clearly defined and the roles carefully described. The details of the setting, the role that each person is to portray, and what the role playing is to illustrate should be understood at the beginning. Most of this can be done through discussion with the class and this involvement should generate

great interest. Pupils who have different viewpoints on how the problem should be approached may be selected for different role playing sessions, as there is no hard and fast solution to any human problem, which the children should appreciate and they can then discuss the best solution. Before they begin, the pupils are advised to make general plans but do not decide specifically what they are going to say or do in the role playing session. The actual role playing is a spontaneous enactment of how they feel that the role should be played. Mistakes are expected and no one is criticised for the way the role is played. Misinterpretations and errors frequently stimulate discussions concerning different ways that the role could be played. This often leads to constructive suggestions concerning the ways to react in social situations.

Discussion is again an important part of the exercise, because the pupils analyse the feelings, attitudes and behaviours that seem effective and ineffective in dealing with the problem. The various solutions that have been portrayed are discussed in detail and their consequences in social relations considered. The actual acting-out of solutions makes the situation seem real to the pupils and discussion is readily obtained. The situation is then re-enacted followed by further discussion and analysis.

It is important that the pupils should be able to identify factors in the role playing situation which contributed to the problem and to recognise the reasons why some solutions worked better than others. The impression should not be given that there is only one solution to human relation problems, but the pupil should be helped to acquire insight into a variety of ways of dealing with these problems without the fear of failure that is present in real-life situations.

These are but a few suggestions of ways that we, as teachers, can set about fighting the problem of prejudice within the confines of our class-rooms. I do not pretend that this is an easy task, nor do I assume that the above suggestions are in themselves the en-

tire answer. What I do say, is that we **MUST** make a start, and these are some of the ways by which we can make this start.

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EDITORIAL NOTES

Associate Editors

Australia: E. W. Golding

Holland: L. Van Gelder

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United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield, Sussex.

Tel. No. Hadlow Down 389.

We regret delay in sending issues to our readers due to the postal strike. We thank our printer for the way he carried on and helped us through the emergency. We apologise to our contributors and our readers. We hope now that communications have resumed that we shall get many articles based on practical experience and experiment from readers.

Parent Education in a Residential Setting

John Taylor

Senior Educational Psychologist,
London Borough of Hillingdon

Everybody knows that in order to educate children the educator has to be sensitive to the nature of the family background as parent attitudes towards the school, the teachers and to other families can often determine the ease with which school programmes become meaningful to each child. The number of variables affecting learning are very great, and it is common knowledge that it is not always possible to create optimum conditions for effective learning. The family pattern, or the life style of particular individuals within this pattern, may be particularly resistant to change. These resistances can occasionally be altered, or broken down, by understanding and patience or by appropriate skilled help. But they can as often be so deep-rooted that there is so far no known way in which certain behaviour can be modified. Faced with extremes in anti-social, or anti-person attitudes which may harm other people, either physically or psychologically, the educator has to accept that limits have to be defined and boundaries to disturbed behaviour have to be drawn.

However, changes in parent and teaching attitude do occur and often without any conscious planning, but merely by providing a facilitating environment in which problems can be aired without threat, anxieties can be shared without fear of judgement, and where the social group can act as a support in working together for a common purpose. Many of the problems and complexities arising here became highlighted for me when I became involved in what was a rather unusual experience . . . I was invited to attend an American Family Seminar in Berchtesgaden by Dr. William Bastendorf, an American Psychologist attached to the Guidance and Special Education Directorate of USDESEA (United States Dependents Schools European Area). I was a member of the 'permanent' professional staff for a fortnight, and my

role was to run the parent discussion groups for parents and for the teenagers.

I have described elsewhere ('Family Support in a Holiday Setting' in 'Concern', the House Journal of the National Bureau for Co-operation in Child Care No. 5 Spring 1970) the aims and characteristics of this residential family seminar. This description was based on my short stay, as an observer only, during the first series of seminars held at Berchtesgaden during the summer of 1969. There was no essential difference between the 1970 and 1969 project (apart from the inevitable minor improvements and staff changes) with one exception. Each of the families attending in 1970 made a compulsory financial contribution to their stay, and this was generally felt to be an important ingredient to the project. Otherwise there is no point in my repeating many of the details available in this article. The 1970 family seminar was financed by parents, by the American Civilian Health and medical programme of the Uniformed Services (SHAMPUS), USDESEA and the European Congress of American Parents and Teachers (ECAPT).

Families were selected for the seminar from American Service families in Europe on the basis that they had at least one mentally backward child in their family, (called by the Americans a 'retarded' child). The 1970 project covered a six week period, and three groups of families of about twenty families in each group lived together for a fortnight together with a small number of resident staff. These included Miss Jana Haley, a Social Worker, who directed the summer programme over the whole six weeks, and a group of four 'master' teachers who directed the teaching of their specialist subject in art, physical training, drama, music and dance. Teaching took place every morning, and attached to each master teacher were 'observer' teachers drawn from the American educational service in Europe. Specialist lecturers covering a variety of academic disciplines relating to mental backwardness attended, a different one each morning, when the parents were given in a formal talk, a summary of the present state of knowledge in that discipline.

In this way paediatrics, education, child psychiatry, psychology, sociology, social work and law were covered fairly systematically. There were many opportunities for extended discussion after each lecture, and many of the lecturers were available for private consultation, if necessary, during the rest of the day.

It is of course difficult for any one person to make an objective appraisal of the effectiveness or value of this project, as this is best done by outside observers relatively uninvolved in day to day activities. Without the resources of camera or tape recorder I could not possibly do justice to the richness, variety and complexity of the various happenings and conversations. However, there were a number of threads running through the project, and in my discussion groups, that seemed to be easily discernible and possibly worthy of comment.

What were the main features of the programme that seemed to make it a little different from the usual run of residential courses? The differences between the families were quite wide on such variables as intellectual level, educational background, social class (or military status — from private to high ranking officers) and emotional stability. Yet curiously enough such differences did not obtrude and only rarely became a noticeable hindrance to ordinary social intercourse or to the quality of the discussions. Mostly all the parents welcomed the opportunity to talk among themselves, often in an unhurried fashion, with or without experts present. All, with one exception, said they would wish to repeat the experience, and certainly could recommend the seminar to other families.

The parents learned more about the school-room side than they were usually able to do. They went into the classrooms and watched what was going on. They themselves were taught by the 'master' teachers so that they might get the feel of what it was like for their children, and to give them an idea of classroom work that was very different from what they had experienced as children. The teach-

ers had the time and interest to answer in detail the parents' many questions. It was demonstrated unequivocally that it was possible to educate some backward children, certainly below the age of twelve or thirteen, together with more intelligent children, in groups that were not too large (the usual size of group was about twelve) and in activities which normally do not form the core of the curriculum. There was general agreement amongst everybody that the children enjoyed what they did, and mostly used their opportunities well.

The parent discussion groups met on several occasions always in the evening. I had intended that we should have two separate groups so that each group would be small enough for everyone to have an opportunity to participate. Discussion groups for parents are not for all parents, and as expected there were a small number of parents who opted out right at the beginning. (Six parents did so). In spite of fairly regular attendance by all the other parents they preferred to meet as one group for a 2-2½ hour session rather than in two separate groups each for an hours discussion. All the discussions were without exception lively and rewarding.

My main aim in these groups was to create an atmosphere which might allow the parents to 'think aloud' on their views about personal relationships and, more specifically, on the problems arising from relationships within the family and school. My method was to combine both directive and non-directive approaches. My introductory talk outlined some general pointers arising from research on the backward child as well as on normal children, and attempted to set the tone for future groups. For example, I thought it important to mention that any extended discussion on politics, religion, or sex, while these are obviously attractive activities for many people, might easily lead to a by-passing of the central topic, i.e. a consideration of the other person as a person, and how we relate each to the other. In the event the groups were articulate and involved in working out some of the implications of treating society, or societies, as a network of interpersonal relationships. One

session was devoted to sex education and the part it ought to play in children's general education.

There were two parents whose personal problems occasionally interfered with proceedings, and these were the familiar 'wreckers' who mostly were dealt with by the group with good humoured tolerance. There were the dominant parents who would have been quite content to monopolise affairs had not firm limits been set. There were the silent parents who were quite content to listen, often apparently rather passively, to others. One parent was rather nervous of joining in, and afraid of thinking what others might be thinking about her. These non joiners were important in the group as all of them afterwards described the benefits they thought they got out of just sitting and listening.

Some parents described how difficult it was to accept the backward child within the family especially if the gap between the intellectual level of other members of the family was a wide one. The basic attitude towards the child had to be one of acceptance, on a pure feeling level, and difficulties were created if there was any feeling of rejection when understanding and sympathy were minimal. The unkindness and prejudice shown by others was thought to be a problem for some of the parents to have to cope with, but at the bottom this was still felt to be mainly a function of the parent's basic attitude towards the child. These attitudes were caught by others rather than taught to others. Accepting the child as he is rather than what the parents would like him to be or to become, seemed to make for many dilemmas, uncertainties and anxieties for some parents.

Having an opportunity to share their family experiences with other families in an unusual setting and with relative strangers seemed to be rewarding for some in helping them to put their own problems in perspective, and to start off processes of self-analysis. Certainly some parents seemed to change their attitude towards themselves and their family quite dramatically although without adequate follow up and measurement it is impossible to

draw any conclusions, even tentative ones.

A large number of topics were explored, some at a very superficial level, others at greater depth, love-hate relationships, disguised ways of rejecting others, the defences people have against anxiety, the games that parents play against their children, and children against their parents, how to prepare children for death, the advantages and disadvantages of boarding education, eating and sleeping disturbances in children, when and how a parent might intervene in helping their child to read, how the parents saw the school and teachers, adolescent problems relating to rebellion, aggression, identity and independence. The list seemed endless.

Everybody agreed that they had enjoyed themselves in all the activities, and I was satisfied that the whole venture had sufficient merit for all concerned that it should be developed in this country if and when suitable sponsors could be found. It is not too fanciful to foresee that such a family seminar could become a permanent feature of the English scene with a permanent headquarters taking families from the whole country. Meanwhile a pilot project is to be started in this country in August 1971. It will be run by Dr Isabel Benjamin at Culham College of Education, near Oxford. It will be financed completely by the Americans, although British observers and staff will be participating. It is hoped that this might be a prototype for extending this unusual form of family support when educational and social work skills can be combined in the service of parents and the backward child.

DATE

W.E.F. Jubilee Congress, Palais des Congrès, Brussels, Aug. 16th to 22nd, 1971. Details from M. Biscompte, 105 Boulevard du Souverain 105, 1160, Bruxelles, Belgium.

BOOK REVIEWS

Summerhill: For and Against

Hart Publishing Company, Inc. New York City \$7.50

A year or two ago on a depressing Sunday afternoon I saw Neill off, at Liverpool Street Station, on his way back to Summerhill. He didn't think his work would have much lasting value. On all sides there was evidence that the Establishment was winning hands down. I tried to reassure him, but he would not be comforted I believe that in this new book, out of New York City, he will find evidence that he has really started something. It is a heart-warming vindication of all that he has fought for.

And all the more reassuring in that it is no hero-worship by disciples. Neill never sought disciples. He just wanted to make life happier for the children who went to Summerhill School. These American educators want to make life happier for children brought up in circumstances vastly different from the background of most Summerhill children. They go on from where Neill left off.

Neill didn't want children to be preached at about social problems, he didn't want them to become Crusaders for this or that cause. But what several contributors to this book say is that you can't divorce education from social problems. 'In order to clear space for self-regulated growth one must inevitably come into conflict with the forces of repression,' says Michael Rossman (a representative of the left wing campus, a Berkeley graduate involved in youth political action). 'I believe in Neill's work as a seed which will germinate. Within time his ideals will become generally recognized in a new society in which man himself and his own unfolding are the supreme aim of all social effort,' says Erich Fromm, Psychology Professor at New York. And Fromm continues, 'The educational system reflects the social and cultural processes of society as a whole . . . Who could deny that juvenile delinquency is related to the failure of our educational system to provide stimulation and meaning for our adolescents?' 'Learning disorders and under-achievement are a consequence of a sick family, a sick school system, a sick community,' says Nathan Ackerman, Psychiatry Professor at Columbia University. In a sympathetic study (like that of these others) Ernst Papanek, Professor of Education at New York, says 'Neill was not ready to attack the social foundations of his era. His approach was quite radical — some fifty years ago. Neill's message is still important, but it is no longer radical. After 50 years, I suggest some revision is due.' And Goodwin Watson, formerly of Columbia and now of Antioch, says, 'Summerhill was the creation of an earlier era, related to a different world from that in which we today struggle for survival. Without negating the valid view of personal development and the learning process which Neill developed, we are pressed to take more account of unsolved social problems.'

You can't run a country's schools on Summerhill lines without coming up against the Establishment. They depend on a schooled majority, dutifully shouting their hurrahs as the Emperor's procession passes. Neill is the naive child who says that the Emperor doesn't have any clothes (or rather the naive dominie asking the pupils if **they** see any clothes on the Emperor). After that question, the whole outfit begins to fall apart like a zip when you cut it in the middle. The Establishment had reason to be angry about Summerhill. I imagine that, until he met the concentrated fury of the Establishment, Neill didn't realise the full implications of what he was doing. He set out to brighten the school-days of some pupils. He encountered the

Establishment of an uninhibited witch hunt. Some of us, from the safety of the more gently pioneering schools, began to size up the situation anew. Here were the officers of the Establishment in an ugly, unexpected panic, losing their habitual sang-froid. In a Scottish village like Neill's I had been brought up to believe that the prefects and proconsuls of the Establishment were gentlemanly chaps, Buchan-like characters cast in a finer mould than the rest of us sinners. We discovered that, under pressure, they were just as likely as the rest of us to act in an ungentlemanly fashion to keep their end up. Nothing was ever the same after that.

These were two things that Neill, probably unwittingly, was responsible for — he exploded the myth about the nature of the Establishment's officers, and he pointed the direction of educational progress into an enquiry into the nature of society. Many of the contributors to this book, while acknowledging their indebtedness to Neill for his work, like fellow-explorers make their own assessments as they prepare to penetrate farther into new territory.

For example, Paul Goodman 'The form that progressive education takes in each era is prophetic of the next social revolution. Rousseau reacted to the artificiality and insincerity of the royal court, and the parasitism, the callous formalism, and the persuasive superstition of the courtiers. The establishment of his day had simply become incompetent to govern. A generation later it abdicated.

'John Dewey reacted to a general culture that was irrelevant in an industrialised society . . . Again, after a generation, Dewey's moral vision had largely come to be . . .'

'A. S. Neill's Summerhill School was likewise a reaction against social-engineering. Neill reacted against the trend to 1984 as Orwell came to call it, against obedience, authoritarian rules, organizational role-playing instead of being, the destruction wrought by competition and grade-getting. Since going to class is for children in the immutable nature of things, Neill's making of attendance a matter of choice was a transformation of reality; and to the extent that there was authentic self-government at Summerhill and to the extent that small children were indeed given power, the charisma of all institutions was challenged.'

Rejecting political radicalism ('Our novel problems of urbanization, technology, and ecology have not heretofore been faced by any political faith'), Goodman is an educational radical. 'Schooling has had little effect on either vocational ability or on citizenship'. '“Teaching” is largely a delusion.' Dr Saburi Biobaku, Vice-Chancellor of the University of Lagos, was saying something along the same lines in this year's 'World Year Book of Education'.

This is one of the liveliest, most seminal, books I've read. One of the interesting things is to find that different enquirers have independently reached similar conclusions. 'Summerhill pupils would probably rate much higher on need for joy and need for serenity and need for affection than on need to achieve,' says Goodwin Watson. Erich Fromm also puts the emphasis on 'living for just the sake of living without **having**, without any achievement to show for it.' Goodman says 'What these kids need is freedom from pressure to perform.' (Many years ago Lyward based his school in Kent on 'respite from pressure.'

Then on the subject of parents, Ackerman (Psychiatry, Columbia University) says, 'The answer is not self-sacrifice for the adult; it is rather, the creation of a

time balance between the generations while keeping faith with the natural differences of child and adult.' Eda LeShan agrees. 'It would be far more helpful for parents and children to be encouraged to accept their common humanity—not to criticize just the parents for their vulnerability and frailty. A child can be a damned nuisance—unpleasant, mean, impatient, inconsiderate.'

No review can do justice to this book. But I'd like to mention the memorable contribution by a Jesuit priest, John Culkin, which will give Neill much happiness; and to finish off by referring again to Eda LeShan. 'My generation of parents raised a generation of giants. We seem to have brought up a generation of young people who **really** believed all the things we told them when they were little . . . they actually want to **practise** what we merely **preached!** They are the first generation which was raised with more kindness than fear.' And, she says 'Neill ought to be triumphant about these young people on the barricades.'

May I tell Miss LeShan a story? Not long ago Neill stood for the rectorship of Edinburgh University. A professor, alarmed perhaps at the prospect of Neill as Rector, said that Neill was the man who had fomented student revolts in universities in Britain. Tackled about it, Neill said, 'No, I never fomented any student revolts.' After a pause he added, 'But I wish I had.'

You did, Neill; you did.

R. F. Mackenzie
Somerhill Academy, Aberdeen.

New Movements in the Study and Teaching of History

Editor, Martin Ballard
(Temple Smith, 1970) 230pp. 38 shillings

Most History teachers urgently feel the need for 'new movements' in their subject, especially in an age that demands more and more relentlessly that the subjects we teach shall be tailored exactly to the capabilities of the taught and shall be relevant to the world they live in. This collection of 18 essays is a welcome and stimulating attempt to answer some of the problems of studying and teaching History against such a challenge, but it provides no easy or agreed answers. What History really needs is a coherent research programme rather than the usual debating of ideas and experience that has been the traditional response of concerned historians hitherto. (Perhaps the forthcoming Schools Council project will provide some much-needed answers?) In the meantime, this collection of essays explores various aspects of the study and teaching of History, it asks some thought-provoking questions, and it makes a stab at providing answers too.

The authors range from established academics like Arnold Toynbee and G. R. Elton to experienced classroom teachers like Sheila Ferguson and Peter Bamford. The topics explored range from analyses of the problems of constructing a History curriculum in a changing world, to a discussion of the new contributions being made in such fields as Economic, Local, 20th century, demographic, and American History. There is also a section examining the links between History and other disciplines and a section on classroom realities.

It is Impossible to look at each contribution separately, but some idea of the breadth of material included can be gained from a few examples. Professor Peter

Mathias and Dr E. A. Wrigley emphasise the way in which 'systematic quantification' is becoming an essential technique for the historian today; and Dr Wrigley makes a convincing argument for the value of population and particularly of family studies in the history curriculum. Professor Marcus Cunliffe has some stimulating and constructive ideas for a thematic approach to American history, using such themes as 'plenty' and 'democracy' that are more than narrowly national and can be taught so that they 'encompass the aspirations and dilemmas of modern man.' Mr Derek Heater also outlines ideas for the history syllabus, though his contribution suggests a model in which history and social science are complementary. Dr R. N. Hallam makes an interesting study of the developing thought skills of younger secondary school pupils and places this against Piaget's ideas.

It is perhaps a pity that the book ends with Professor Elton's somewhat sweeping attack on school history, especially 6th form history. He brings a note of pessimism into a collection that otherwise gives ground for much optimism.

Grace A. Jones

Becoming Comprehensive: Case Histories

Editor: Elizabeth Halsall
Pergamon Press. pp 286

An edited account by present or former Heads of 14 comprehensive schools of varied pattern: small and large, urban and rural, two-site and two-tier, of earlier and later foundation, and including new middle school and sixth form college.

From over 1,000 comprehensive schools it could not have been easy to select and at the same time give so wide a coverage of type and circumstances. Nor was it easy for the contributors to compress their individual odysseys within the limits dictated by a volume, which, with brief editorial introduction and conclusion and a useful index, has fewer than 300 pages.

By and large it is a history, or series of histories, of hard-won achievement against the odds. Dr Elizabeth Halsall has chosen case-histories which present the widest variety of problems and attempts at constructive solutions. It could not be said that any comprehensive school, from the pioneers of the late forties to their Circular 10/65 successors, has had an easy passage. Even the relatively few with adequate provision and buildings and suitable catchment area had to make their way against difficulties and opposition. But some of the early pioneers were able to vindicate the comprehensive idea and to that extent give heart to those who with determined devotion were coping with the seemingly impossible.

We read here of Heads who have had to strain every effort to get facilities which the London schools were given, almost as a matter of course, from the start.

What actually happened in a striking number of cases is that the methods devised by Heads and teachers to cope with novel and exceptional difficulties led to genuine methodological advance. Teachers have often had to make virtues of necessities; some Happy Warriors have 'turned their necessities to glorious gain.'

F. Oldham (Hinckley Grammar) and Mrs P. M. Lycett (Mount Grace High School) describe the Leicestershire Plan.

This was originally conceived as 'half-way house to comprehensive', the enterprising achievement of the currently possible to circumvent the frustrations of the currently impossible. It initiated the 'tiered' pattern of comprehensive that has become the predominant type.

P. J. O'Connor in his account of St. Richard of Chichester School points to the paradox that the difficulties of the multi-site school, when faced with enterprise and spirit, impel the adoption of new techniques and a total spirit of 'co-operation, active and continual, of children, parents, staff, all in fact concerned with the school.'

As a follow-up to the studies of the New Middle School (ENEF Pulborough Conference, 1969), the two examples of this type in action are welcome: Delf Hill, Bradford, purpose-built, and Bartholomew School, Eynsham, 'a conversion job', both post-Plowden and both accompanied by plans. The second has 'family grouping' in the 9-11 age range.

J. Climo, Headmaster of Glossop ('three into one') makes the case for the trained counsellor, pointing to the disproportionate amount of time that key staff have to give to a few abnormally disturbed and hardened recalcitrants at the expense of an appreciable number of the disadvantaged who could substantially benefit by special attention.

The same headmaster stresses the vital importance of a period of 'gestation' before those responsible are committed to the actual task of reorganisation—a condition that patently has not been fulfilled in many improvised hand-to-mouth schemes.

A timely chapter on Unstreaming concludes the contributions. Of particular interest is the account by D. Thompson, Headmaster of the Woodlands School, Coventry. A number of readers must have followed his two articles in Forum: the first (vol. 7 no. 3) dealt with the initial unstreaming of the first year: the second (vol. 11 no. 2) carried the description forward to the second year. The present article brings the scheme up to date with the unstreaming of the third year, up to the point at which an option system sets in, with appropriate 'setting' in G.C.E. and C.S.E. groupings—virtually an unstreamed comprehensive school.

This account and that by A. R. Barnes, Headmaster of Ruffwood School, Kirkby, begin to move towards an educational rationale of the 'mixed ability group', the need for which various contributions to the New Era have indicated.

A useful book not only for those grappling with comprehensive problems and those contemplating—perhaps apprehensively—the prospect, but also for those who feel the need to be better informed about the variety of types that are emerging.

Raymond King.

The Playwright in his Environment

**The New Theatre Magazine — pub.
Dept. of Drama, Bristol University, 5/- (25p)**

The object of this admirable issue of The New Theatre Magazine is 'to examine the problems of playwrights from different angles'. And this it achieves most successfully with the assistance of apposite experts. Margaret Ramsey, that go-ahead agent, tells of the exciting liaison between new writers and the audience. Mention is made of the Arts Council subsidy to playwrights. Geoffrey Strachan, Plays Editor of Methuen, says that not only is his firm concerned with extending

the scope of the dramatist, but also with introducing new plays to enterprising amateurs; such as the Questors Theatre, Ealing, which, as Alfred Emmet points out, has itself aroused the interest of the professional theatre through the quality of its annual Festival of new plays.

A freshly written, direct and to the point, word of warning against the risk of having ideas contained in submitted scripts pinched comes from Roy Wilcox. On the other hand, may be, David Illingworth and Nick Roddick deliver a somewhat loaded attack on the Bristol Old Vic's so-called West End bias in selecting new plays. There is an interesting postscript by John Alder on Stephen Joseph, pioneer of the Theatre in the round, who insists that the survival of the theatre depends upon the provision of properly designed stages.

Three playwrights are interviewed. That on David Campton, being admittedly informal, is not very illuminating. Although not altogether easy to follow. Rochelle Owens examines the ritualistic element in her theatre—surprises springing from someone always wanting, yearning for something, be it constructive or destructive—the use of words becomes extended because of an induced or inherent ambiguity. John Hale is more explicit when considering the more traditional author-producer relationship. The later can certainly help to clarify the intentions of the former and achieve a balance in the relationship between author and audience. He mentions too the importance of discovering and stressing what he calls the basic spine of a play; a point emphasised again in comment on the Peter Terson/David Croft association, when several plays by the former are reviewed. The review section includes also work by, for instance, David Mercer and Max Frisch; in addition books on the theatre, ranging from Elizabeth Sweeting's 'Theatre Administration' to Ivor Brown's 'Shakespeare and the Actors'.

All in all a jolly good twenty-five pence worth for anyone interested in the contemporary theatre scene.

R. G. Newton

We are printing for July/August a special JUBILEE issue. This will contain an editorial by Dr. James Henderson. Extracts from early issues and some more recent ones. An Evaluation of the work of the WEF by a writer well known in education, Dinah Brook. We want to look forward and we hope young readers will write about the FUTURE.

We invite students and young readers to send us short notes on THE NEW. What does NEW mean to them?

**Co-operative Teaching —
An Organizational Experiment**

Philip Hine
Victoria Park Junior School, Bristol

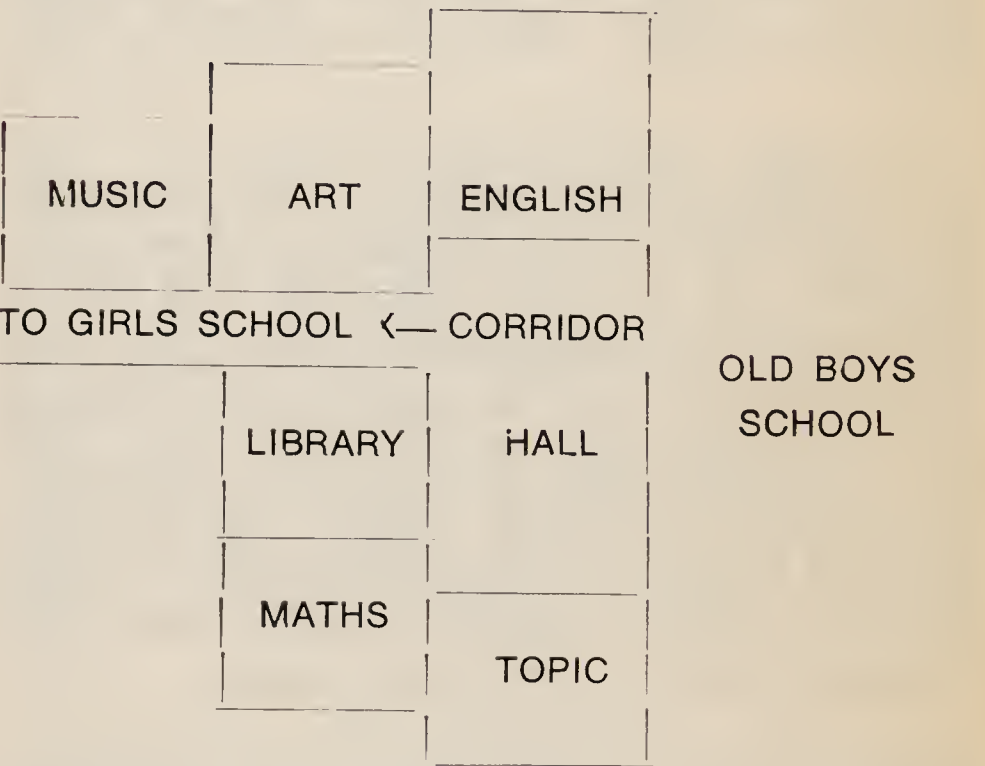
There are many agencies which work to bring about Educational change, for example the Head has attended a course and returns bursting with enthusiasm, or the school nearby has started something new and we feel that we are being left behind. These and many other reasons cause school staff to re-value their organisation and bring about change. This is an account of the way in which change was brought about at Victoria Park Junior School.

The school was opened in 1896 as an all-age school and did not become a Junior Mixed until 1963 when the Junior Boys and the Junior Girls amalgamated under one head. Physically the building was still divided into two schools each with its central hall with classrooms around, a corridor being built to join them. The classrooms were small and filled with large, locker type desks so that in the smaller rooms there was difficulty even in moving about and this severely restricted the informal teaching which the staff were attempting. Yet at the same time there were two halls and two spare classrooms, therefore the first problem that we had to solve was that of effective utilization of space. It would have been possible to use the spare classrooms as a maths room and as an art room — but this would not have relieved the general congestion which existed for most of the time in the classrooms. Head teachers usually encounter the difficulty of spreading the teaching strength of the staff equally throughout the children. Teachers are not equal, some are strong, some are weak, some are brilliant mathematicians but deal very poorly with art and craft, some deal well with disturbed children, others cannot cope, some are men and some are women. How does one arrange the school so that each individual child shall extract the maximum benefits and be exposed to as few weaknesses of the teaching staff? Although few would defend the practice of streaming children at the

Primary Stage, there is no denying that in certain situations it had its advantages. Would it be possible, therefore to operate an un-streamed group of children so that in some way, without destroying the relationships and atmosphere which instreaming builds, we could, never-the-less, at certain times operate a system which enabled children of like ability to gather together.

It was with these problems in mind, how do we utilize to the full the space within the school and how do we most usefully deploy the teaching staff and how can we efficiently group children, that the organisation began.

It was decided to form a 'co-operative' teaching unit of the 9-11 year group. Some 170 children together with 5 teachers in the 'boys' school building.



It was intended that the area be thought of as a large classroom — with 'rooms' in place of 'corners' — i.e. a Maths Room instead of a Maths Corner. There were 5 such rooms — Maths, English, Art, Music and Topic — which includes History, Geog, N/Study. In addition the Library (an old classroom) was located there and it was possible to use the hall as an overflow.

The children were to be allowed free access to any room — i.e. they were not to be directed to art — maths etc., but allowed to choose their own subject. The question then arose whether or not the children should be in this 'open' situation all day or part of the day.

However it was felt that there were aspects of the time table which needed the 'class-room' situation. P.E., games and the reading of stories are obvious examples of this and although we appreciated the need for computation in Mathematics and basic skills in English to arise from the child's interests, we decided that there was need for direct instruction at certain times. Therefore it was decided to have a 'sandwich' day.

9.00—10.30 With Class teacher.

10.30—12.00 Subject Choice

1.30—3.00 Subject Choice

3.00—4.00 With Class teacher

Each teacher then had the dual task of being a 'class teacher' to his own group of children and the Subject Teacher for all 170. With his own group he would be responsible for the progress in the basic skills of English and number, together with P.E., Games, Story etc.

During the Subject Choice times he would be responsible for the provision of books and materials, for his own discipline and act as adviser to the children who came to him, and supervisor of work. He was free to organise as he chose so that the children might work from assignment cards, decide their own programme of work or be given group or class lessons. Children would normally come to a Subject room for one of two reasons.

- a) They had decided to 'do' that subject.
- b) They were following up work begun in another room.

We hoped to encourage as much of the latter as possible.

If there was any marking of work to be done in the Subject rooms it was the responsibility of the teacher in charge.

We recognised the danger of becoming Subject based in 'Secondary' fashion but thought that the following safeguards sufficient to ensure against this.

1. Children chose the subject . . . the teacher did not know who was going to come or how many, so could not think in terms of 'lessons'.
2. The children were free to leave the room during a session and pass on to another room.
3. Each teacher would encourage the child to follow up work done in one room with work done in another so a piece of research done on Pirates in the topic room could be followed by a painting of pirates — in the art room — a Pirate poem in the English room etc.
4. Teachers were to leave their doors open most of the time to discourage the closed atmosphere and increase the flow not only of children but of staff around the unit.

Work was initiated by the choosing of a topic — Elizabethan England — Water — Mountains etc., by the staff during a group discussion. Each staff member produced flow-diagrams of how he thought he could contribute to the general scheme — Topic — Eng., — Art — but the part that Music and Maths played depended on the topic chosen. Each teacher would introduce the topic to his own class at the beginning of each term and the various Subject teachers would present them with work, ideas, books and interest. Normally topics were designed to last for a term but they were to be considered very much as starting points and should individual or group interests arise during the term these could be freely pursued.

If then we follow the progress of a particular child through a day we should find that he comes in at 9.00 a.m. to his class teacher. After registration and assembly with his teacher he will engage in basic skills in English and Mathematics until 10.30 a.m. After break at 10.45 he proceeds to the Subject room of his choice. If he is following up work previously begun, either in that room or in another he will immediately, without reference to the teacher, begin his work. Should he not have a task to follow then he will take advan-

tage of those ideas which the Subject teacher will present, either in card form, or by discussion and group instruction. Normally he will stay until 12.00 noon. At 1.30 p.m. he repeats the process and finally at 3.00 p.m. returns to his class teacher when P.E., Games, Story etc., may be timetabled, until 4.00 p.m. The emphasis is constantly on the learning situation, the modes and attitudes of learning rather than the attempt to acquire a body of knowledge. We hope in the co-operative times to provide a learning situation which the child can explore and in the classroom times to ensure that he has the basic skills whereby he can take advantage of the learning situation.

Records and Recording

Although we have discovered that it is quite possible to know 170 children as they come in and out of the room it is obviously necessary to have records of progress. Without laying down strict rules each child is expected to share out his time amongst the 5 rooms, and to ensure this a weekly check of how each child has utilized his time is conducted by the class teacher. There is considerable flexibility so that it is possible for a child to spend the whole week in one room following an interest if it is a genuine one. Full record cards are kept for the Authority — Reports are sent out twice a year to parents and each child's progress through a reading scheme is charted. In addition each Subject teacher keeps his own check, usually by means of a card system, on the child's progress in that particular subject.

What benefits have we found from operating this system? There is an obvious economic advantage in that with all the apparatus for 170 children in one place there is greater utilization. Brought down to its simplest terms 5 classes operating in 5 rooms need 5 sets of brushes for art. 5 classes operating in one room need one set. Children are in contact with enthusiasts for their subject, they are in contact with more people. The load of a maladjusted or difficult child is shared and the child benefits from the opportunity to establish wider relationships. The teachers are not isolated, they are able to share problems

and enthusiasms. This is particularly noticeable in probationer teachers who find that discipline problems are less, because there is an overall discipline. Staff changes in the middle of a year, which can produce very unfortunate effects are considerably lessened and staff absences do not cause so much disruption.

The atmosphere created has enabled quiet introspective children to assume more self-reliance and children who for one reason or another are 'difficult' have found that the greater freedom of movement removes some of the frustrations and they are better able to adjust to school requirements. As teachers are able to concentrate on a narrower field, the standards and variety of work has improved. Each teacher develops specialist knowledge of his subject so that he is more capable of handling the interest needs of the maladjusted and backward child. Acceptance of his own limitations is easier for the child when the teacher has sufficient material and information to cope with him. The same could be said for the bright child. It is quite possible within such a flexible system to arrange for groups of children with like interests to meet together and to make outside visits together. It can also be easily arranged for the cleverer children to be in a particular room at a particular time for more advanced work.

Above all is the disappearance of the inequalities in the class teacher system where one group of children could have a very fortunate passage through a school and another group could have a very difficult time.

The question which interests us is this, if one had the situation in which a brilliant teacher had a class in one room with all the equipment he needed, would this be better than co-operative teaching? This we cannot answer, but until such a Utopian state arrives we feel that some form of co-operative teaching has much to offer.

Biographical Note about author Philip Hine

Taught in all types of Junior School since 1950. Deputy Head of a progressive Junior School. Head at Victoria Park since 1965.

Structuring in Curriculum Reform

Peter Prosser

Senior Lecturer in Biological Science,
Redland College, Bristol

The 1960's have produced many curriculum theorists, but not a lot of agreement about what curriculum theory is. No doubt a body of knowledge relevant to the preparation of curricula is being built up, but to suppose that all curriculum changes of the 1960's either grew out of it or seriously took it into account would be optimistic. It is interesting, therefore, to look at an aspect of curriculum theory that has received both theoretical study and practical application in schools, particularly in the United States.

J. S. Bruner (1960, 1962) defines teaching as 'Interpretation of the structure of a subject in terms of a child's way of viewing'. Most of the curricula in primary and secondary schools in the U.K. have been, in terms of material, a compound of tradition and expediency. What the children needed to learn was what the teachers wanted to teach and this depended on what the teachers themselves were taught. Thus, what the teachers were taught by specialists arose from a subject structure largely, and this they perpetuated. Many O Level syllabuses until recently were nothing more than catalogues of topics — clusters of concepts — in no sort of order of importance. Traditionally, too, our syllabuses were confined to what was taught, with no mention that how the material was taught and in what order might affect the educational outcome.

Bruner's quotation makes clear the two major components in the structuring of curricula, namely the so-called logical structuring inherent in the subject-area or discipline, and the structuring of material in a manner appropriate to the learning abilities of the children.

Structure concerns the relationship of concepts, but there are many forms of relationship. It is commonly assumed that structuring within a discipline involves a logical ordering

of concepts, but this is not just an adult view of ordering; it represents the current consensus of the thinking of that discipline's most able exponents over a long period of time.

Logical structure is, perhaps, seen most clearly in mathematics and science. It rarely provides an appropriate way of developing the subject in schools, for each discipline has its own framework of concepts whose hierarchical structure only becomes apparent after prolonged and mature study. Such an order would frequently conflict in teaching with what is known of the developmental psychology of children. The problem is to select the most significant concepts in a given discipline, and then to find the most efficient way for the children to learn them. Bruner believed that in any given subject area (and again science provides a good example), there is a sequence of powerful, inclusive concepts that embrace within the hierarchy, all the significant ideas of that subject. He convened a series of conferences (including that at Woods Hole in 1959) to bring together eminent scholars, leaders in their fields of knowledge, and educationists, teachers and psychologists. The task of the former was to identify this hierarchy of concepts in sequence, as they saw it currently; that of the educationists was to put together a series of approaches to interpret these concepts in a way which was both intellectually honest and appropriate to the intellectual development of the children. These were the writing conferences that produced the B.S.C.S. High School Biology curricula, and similar courses in chemistry, physics and mathematics. This material went far beyond mere syllabuses. Detailed sequential programmes were developed, with texts and laboratory material, on a scale never attempted hitherto.

As early as 1949 J. J. Schwab was offering courses in curriculum structure at Chicago. His views on the structure of knowledge may be summarized:-

1. Few, if any, bodies of knowledge consist of facts in a 1:1 relationship. Each fact gains meaning from its association with others.

2. The logical concept of structure is concerned with the truth of relationships within a discipline.
3. There is nothing absolute about facts. They are only concepts at a given time and they ought constantly to be examined in the light of their relationship with others.
4. Knowledge is the interpretation of conceptual structures, is fluid, and is itself capable of change.
5. Thus, facts have periodically to be re-ordered; as a result of this re-ordering their conceptual structures may be replaced by currently more relevant ones.
6. There is little point, therefore, in teaching factual concepts dogmatically since the status quo will not persist and they may well be contradicted.
7. In a discipline, the most slowly changing parts are the fundamental principles that give it its coherence, and it is on these that our teaching should be based, rather than on a body of peripheral factual material that may soon be outdated.

Early science produced catalogues; in modern science we seek patterns. Within Schwab's argument can be seen the beginnings of a case for discovery learning but a case can also be made for the development of a highly sequential learning programme to lay bare as efficiently as possible the fundamental core of concepts. As American programmes such as B.S.C.S. showed, this can confine a discovery approach within very well defined limits. It certainly does not allow the kind of exploratory freedom found in some of our Nuffield courses.

Each subject area can be thought of as consisting of two sets of components, its fundamental framework of patterns, evidence and proof, the so-called **syntax**, and a body of factual concepts, the **substantive** structure. The former changes slowly, and it is argued that this aspect of the subject is important in the education of children. But the inclusive

hierarchy of basic concepts is part of the substantive structure. These concepts may, as Kuhn (1962) shows, remain stable for many years to be upset, particularly in science, by quite sudden insightful discoveries. It is doubtful whether this aspect of a subject can be considered in preparing curricula for ordinary children except in a historical perspective. We can only provide an up-to-date logical framework at the time it is studied, and ensure that it is revised as frequently as possible.

Schwab (1964) considered a number of possible approaches to structuring. The two extremes might be represented by Compté's hierarchy (1853) in which subject areas were sequentially arranged in such a way that knowledge in each depends on that built up in its antecedents (an example would be mathematics → physics → chemistry → biology → sociology), and a Platonic hierarchy concerned with the general organisation of concepts and ideas in a concrete to abstract sequence. The influence of both these kinds of structuring is evident in school curricula, the Comptean approach providing a rationale for subject—structure, and the Platonic structuring providing levels of thinking appropriate to the children's stages of development.

Clearly there has always to be a compromise between the current logical structuring of a subject and the way in which it is presented to children of given ages and abilities. The criterion of the former is level and extent of transfer, while that of the latter is whatever accords with what is known of psychological development.

Logical purists would claim that you cannot select material, since by selection and alteration of sequence the meaning of a concept is lost. No one group of facts can be extracted since each gains its meaning from its context. Schwab goes so far as to identify five distinct forms of logical structuring, claiming that meaning is lost in the absence of structure and distorted in the presence of inappropriate structures.

Ausubel (1964) makes much of the obvious but important point that each person eventually arrives at a unique internal structure for his own purposes; that the internal organisation of concepts that takes place is quite different from the logical organisation of subject matter; and that only in a few rare scholars do the two coincide. By a process of selective forgetting we arrive at our own conceptual network.

Ausubel's writings open up for us the whole area of concept formation and the development of cognitive maps. An individual's organisation of subject matter has the most inclusive concepts at the centre with less inclusive sub-concepts and factual data at the periphery. New data have to be anchored to appropriate concepts, there is a continual reduction towards the single, inclusive concept, and obliterative stages where non-relevant material is forgotten. The theories of Piaget and other developmental psychologists will influence the manner and the order in which we attempt to build up the cognitive maps. Broudy, Smith and Burnett (1964) deal fully with the importance and development of appropriate cognitive maps.

If it is true that the more able is the pupil the more clearly established his body of general concepts becomes, and conversely, that the achievement of less clever pupils is limited by their failure to acquire adequate cognitive maps, then order and structure become more important than ever for the less able children.

In the important matter of transfer Ausubel takes a rather different meaning from that of Bruner. Bruner says that a general idea can be used in re-organising subsequent problems as special cases of the original idea, and he assumes retention. Ausubel regards the conceptual net as a means of retention of new material rather than for its re-organisation.

The influence of Bruner's approach to the curriculum has been widespread. It can typically be seen in the science section of *Design for Learning* (Northrop Frye, Ed.

Toronto, 1962) — a drastic re-appraisal of the Ontario state secondary science syllabuses. Unlike the team at the Woods Hole Conference, practising teachers predominated in the writing of these syllabuses, yet although there is much sophisticated discussion about logical structuring there is almost no consideration of the needs and abilities of the ordinary boy and girl.

As I have indicated by now, there is a large body of recent writing on the various aspects of curriculum structuring. Reading it, one becomes aware of the dangers of studying structuring at a theoretical level; for the writers, even where they are themselves teachers, appear to be far removed from the needs and capacities of average boys and girls. All structuring is an artefact of man's intellect. Logical structuring in particular is a concept pattern developed by scholars in a discipline for its continued rigorous study. To the scholar, knowledge is an end in itself. Some teachers, identifying themselves with scholars, press ahead, teaching their subject, rather than children, to produce a few more scholars to perpetuate the system. Logical structuring makes no concessions to children's needs.

If we are to use subjects as an educational means rather than as an end, we should define both the children's needs and our strategy and a knowledge of structuring helps. Economy in teaching is much to be desired, i.e. the most efficient relevant learning in the shortest time. It is claimed for logical structuring as the basis of a teaching curriculum that understanding its fundamental concepts yields the greatest degree of general transfer. It is claimed that constant re-examination of concepts leads to a narrowing of the gap between the subject as it currently developed, and the subject as it is taught in the classroom.

There is no reason to suppose that teacher and pupil have the same conceptual needs. Few teachers will operate at a level where their own conceptual development corresponds at high level with the current logical structuring of their subject, particularly in

science, where it is reckoned that major restructuring can occur every ten years. Most teachers operate from an out-of-date logical structure.

Few of them have yet had a chance to acquire the kind of knowledge that includes detailed conceptual frameworks of psychological development. Still fewer are able to reconcile both sets of concepts, which means that teachers need to be provided frequently with up-to-date material that they can order to suit the needs of their children, and they need frequent re-training themselves.

Much of the American science material proved to be successful and stimulating with clever children but much less so with average and less able children. Our own Nuffield O Level courses, much less highly structured, also proved most successful with clever children. Recent material such as the Schools Council Combined Science material comes in the nature of resource material from which the teacher can choose and organise.

What emerges from all the writing is that there does appear to be a theoretical basis for the structuring of curricula, and that we need not go on constructing curricula by a combination of insight and seeing what works. All of this has implications for our current reforms. What significance do we give to the logical structuring of traditional subject areas in the new integrated and cross-disciplinary courses? It may be that we shall have to consider the development of completely different structures from the traditional ones. P. H. Phenix (1964) discusses a number of alternative structures such as that of Tykociner. How do we avoid taking 'bits' from a lot of areas and what is the structure of a new, integrated whole? What degrees of freedom can we allow in discovery and topic approaches, and what kind of structure should we impose? There are clear implications here for unstreamed classes and for individual learning programmes.

We seem to have developed a large number of innovations all at once on a largely **ad hoc** basis, and many of them have been pro-

liferated by fashion rather than from any rational background. Considerations of structuring affect them all, yet one fails to find any detailed justification in these terms for most of them.

If teachers are to assume the role of managers, as with group and individual learning they must, there is an urgent need for them to acquire the tools of structuring a curriculum suited to the needs of their particular pupils more precisely than the old rule of thumb methods permitted in the past. As so often happens, theory is effectively divorced from practice.

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A Cure for Loneliness

Alec Wilding-White

The Misuse of Drugs bill, 1970, with its heavy penalty increases, is a typical product of the basic fault in our educational system. Because there is some exploration today in opposite directions the bill has an especial interest. Within its limitations as an unvarying part of our system, it seems efficient. But there is no vision in or behind the bill, so its efficiency, like so much so-called efficiency today, is a petty or caged-in efficiency: tactical at best, not strategic. As a method of controlling drugs the bill, when law, is bound to fail, as Prohibition failed in the U.S.A., because it is not founded in knowledge. This knowledge our system prevents. Why? Because under our system we compel one another to be and do what we want each other to be and do instead of trying to help each discover and fulfil self. One result, and cause of this, is that I judge you from where I am instead of from where you are. This gives me an opinion but no knowledge about you: in other words a guess. Such guesses vary from fairly good to wholly inaccurate. Inaccuracy is frequently made certain by factors we all know, such as projection.

If we stop a moment and feel into our methods we can realise that failure to judge you from where you are is born of and also continues to cause, a semi-conscious taking for granted that others are basically in the same position, psychologically, socially, etc., as ourselves, able, therefore to do or avoid doing whatever we can, or believe we can. On some level of unconsciousness it appears to us, therefore, that when we behave in one (approved) way and you in another (disapproved), you behave as you do because of some sort of conscious recalcitrance against what you know or ought to know is right. So the only 'remedy' we can visualise is to impose our will on you, by a variety of methods that include legislation. This is violence and, it seems, the definition of violence: to impose anything on to or into another. It is rarely recognised as violence, partly because we are so used to it and it is approved, but

also because it is a cold, legalised, violence; and we are in effect taught that violence is passionate, rough, hot.

Judgement of you from where I am is ego-centric and therefore blind. So this violence is likely to be rushed in where angels fear to tread, like a bull in a china shop, making your position and therefore also the total situation and consequently also my position, worse. Examples of this include the Drugs bill, as well as the general method by which our whole system, including schools, colleges, hospitals, prisons, everything, is run or rather forced to creak along. A host of artificial props for this artificial system result. In the national/international scene currency devaluations, for only one example, temporarily salvage and reprop us from the damage that artificial groupings, barriers and opinions wreak.

To discover the real way to saving ourselves from addictions, whether to drugs, alcohol, crime, or others we shall mention, we need to look at the roots of our system: in short at our own addictions to and in the system. It is rooted in two principles: to make you be and do what we think you ought to be and do, as stated; and to make you as successful as possible therein, according of course to our conception of what success is. A result is that career becomes a thing separate from self. We select and build it as a decoration added to ego, a thing possessed; not as an evolvment of self. Nevertheless this pseudo-glamorous appearance of success serves as evidence that we have succeeded and so that the system is right. It is essential therefore, lest the system be disproved, that you too more or less succeed in it. So we teach you to admire this success and bribe you into it by a lifetime of lavish rewards. Failure to succeed, in this sense, we must for the same reasons blame on you, claiming that your failure is due solely to your distortion, not ours. So we dub you criminal, alcoholic, drug addict, suicide 'while of **unsound** mind'; although what you may be doing is trying to find your own way instead of ours, or in your split bewilderment between the two, seeking either a sanctuary or sup-

port for an ego that has failed in our terms. In the latter case it helps prove to you the pseudo-manhood we have taught, if you take and drive away a fast car, acquire the admired possessions if need be by robbery with violence, steal if only to feel money in your pocket and therefore somebody in our system instead of a walking, standing or sitting nothing. I am not theorising, but quoting many 'criminals' who have let me into their secrets. Lest we are proved wrong and so not only utter failures but violent wrong-doers, evil, we must hide you away, if you do not conform, in prisons, mental hospitals: those oubliettes that differ from earlier prototypes only in that they are geared to pushing masses, not only individuals, out of sight and memory.

So it is that we have developed this ubiquitous system of bribery, by reward and punishment, by which we impose our will into you; and all of it is violence, even to the helpless baby in the crib. It starts in the cradle and continues at every moment throughout terrestrial existence and so makes it all but impossible for us to discover and fulfil ourselves but only obey and, not love but believe we love big brother. The bribery starts, as we all know, with a mother's granting or withholding a smile or her arms: in other words with granting or refusing her love, or appearing to do so. It adds up to acceptance or rejection of the baby as someone, depending on whether it conforms. The bribery continues in school, as well as outside, throughout all 'education', in high and low marks, good and bad reports, school colours, the cane, prizes and prize day with its variety of atmospheres, and a host of other grantings and withholdings of approvals and disapprovals, topped by expulsion; plus the threat of all of these. We continue the bribery in 'adult' existence through a vast list of childish rewards that include the O.B.E., peerages, O.M., legion of honour, Congressional medal, V.C. and other medals, the Nobel prize, and a host of others that compel us at least insidiously to think out how to adapt our own truth-to-self and to our work, so that we might perhaps win one or more of these. Penalties for those who do not conform or conform negatively

include the cat, fines, prison and, until very recently, hanging. It is all part of our effort to prove that I am the good one, the sane one, you the evil one, the lunatic, etc.

Private and public opinion, often much admired as a force, is one of the most powerful bribes, of which all the above are parts. It creeps cancerously in everywhere. Inevitably between self and this moulding, we all become split, some more some less. Of course, striving to do and be what we are not meant to do and be, there will be an unsureness, a lack of self-confidence, inside us; a low valuation of self resulting in compensations resentments, self-assertions that include careerism and other greeds in business and politics, law-breaking, as well as sancturies in alcohol, drugs, even smoking, and many more. Let us give thought to the question why, in spite of all the dire warnings is it impossible for us to give up smoking? It is the sanctuary in it, and in the nicotine, not the nicotine alone. The stunted self, somewhere still existing, needs comforting. The ever present compulsion to measure up to yardsticks external to ourself, rouse to haunt us those ever present ghosts of fear of failure and a sick need to shine in the presence of other men; not in that of God and in the way God intended. Of course we are made godless today, though always also somewhere searching. Of course our anxieties to measure up drive us to a vast proliferation of violences, of brutalities, not natural to our nature, at home and everywhere else.

It is all product of man's long and, yes, courageous struggle to take on the gift to him of responsibility to decide what is good and what is evil, symbolised as our coming out of the Eden garden of domination by instinct. This results in man-made codes ethics, principles, precepts, that because they support us in our need to prove ourself good, become rigid. We must prove ours right and yours if any, wrong; force ours upon you even unto annihilating you and/or ourselves. Judging you from where we are, results in havoc-wreaking beliefs and slogans such as that current earlier in North America: 'The only good Indian is a dead Indian'. The same,

substituting 'German' for 'Indian' was current during the latest, so far, of our world wars. We have only to turn slowly around to see further examples everywhere, internationally, abroad, at home, in our own homes. Thus we annihilated the American Indians, the Aztecs, the Incas, and a host of others. We have made worthy attempts to annihilate the Jew, the Englishman, the Frenchman, the German, the Russian, etc., and may yet succeed unless we start to judge you from where you are, simply by feeling into your experience and so sharing it, so that we make it our own and thus acquire knowledge instead of an ego-bolstering and therefore blind and inaccurate guesswork. But this knowledge will not grow in the international sphere unless it has also started at home, in the family, the school, everywhere. The brute law is very evident still in the drugs bill. Knowledge alone of its existence increases the general split, unhappiness and depression and makes turning to drugs, alcohol, etc., and so to greater profit and greater trade in them, more likely.

In America more people have been forced by the enormity of the threat of crime, drugs, etc., and by the success of our system only in increasing them, to look elsewhere and among other places inside themselves for the fault. As a result these, still relatively few, have started turning to feeling and imagination instead of to the well known hammer. If we examine this hammer genuinely we find that in truth it grows, indeed was born, from frustration of our desire to impose our will on others: on addicts, the 'criminals', the suicides, the other races, nations, sects, all those in short, who by their very existence, tend to prove our group wrong. We have to call it recalcitrance, done while of unsound mind, etc., or our whole system's fabric crumbles and then — where are we? Either we change and see the light or we ourselves turn to drugs, alcohol, insanity, much of which we have already done. So our violence, however legalised and cold, is a sort of revenge, however subconscious, to which we are addicted as you are to drugs, alcohol, prison. Here are addictions as divergent as are capitalism and communism. Like capitalism and communism they share the fact that each is

forced upon those within the régime by those already indoctrinated within it. We all need to start travelling with instead of against each other.

Talking recently with two mainstream heroin 'addicts' as we call them, I asked advice how might I help a friend who is, without help, unable to 'save' herself from heroin.

'Why d'you want to stop her taking it?' one asked; the other nodding agreement.

'If she is not helped she'll be dead in six months, aged twenty'.

'So what? She'll have lived meanwhile . . . instead of . . . instead of . . .'.

There, very briefly stated, is the whole point. If we study this brief conversation we realise firstly that I, like the great majority of us, was deeply addicted to mere time. Realisation that we are thus addicted frees us to ask: Which is of more value? — a brief life with some meaning and discovery? — or a long drawn out existence in frustration and misery? Would we be John Keats, though dying at twenty-six, or, say, a brain-damaged spastic living to a hundred? — an exaggerated simile but it clarifies the point. Secondly we realise that these two girls at least, had won to greater freedom, perhaps to the ultimate freedom. They did not at all costs have to have possessions; not even the possession of existence. Is the purpose of existence on earth, to go on existing; or perhaps an opportunity to discover? Not only doctors but we too are addicted to a compulsive need to go on existing. If we cared less about it we might try more to discover and as a result massacre each other less. Christ, Mahatma Ghandi, a few others, did not wish to cease existing, but did not **have** to go on existing at all costs. This is what made them unassailable. Likewise we can forget a man, or woman, into prison; but we cannot take from them if in some way they have it and are determined to keep it, the Holy Ghost.

We all know what the 'instead of . . . instead of . . .' is. What we rarely realise is our con-

tinuing share in creating it. We are able to go on existing in it (not having had their glimpse of something else); so, we thunder, why not they? Thus we continue judging them from where we are, not from where they are. Further emotionally blinded by failure to obtain obedience we add: If you will not go on existing without aids from drugs, or the like, we will compel you to do so. We will not look at the core of it because that is camouflaged inside us; and were we to look inside at all the slaughter, it might be too horrible, too terrifying, so that we might have to turn to some opiate instead of . . . instead of . . . The rot supurates out and surrounds, engulfs us: profit; greed; I'm all right, Jack; no more homes: human storage units because built with no love to provide for you but for my financial gain. You'll have just to exist in it. Advertisements, obscene in the true sense, segregating and so degrading things lovely when part of the whole such as, for one example, sex; to compel you to serve, bow down before, possessions and other false values, distorting you; to compel you now to be not even like me but like something I don't even like or, if I think, wish to be. But examples are little use. **Our** addictions to false values are everywhere, so that we are accustomed to them and fail to see them as addictions, perversions. The atmosphere has penetrated largely inside each of us and there goes on festering; external atmosphere and inner rot interacting to keep each other going, make each other worse. Who then in real truth is living in a phantasy world?

It is with this in mind that Wilhelm Reich says:¹

Psychotic patients want to lock up nurses and doctors as being the real patients, considering themselves right and the others wrong. This idea is not as far from the truth as one might think.

and again

If one begins to question the absolute reasonableness of this respectable world, the access to the nature of the psychotic becomes easier.

What he is saying is that when one starts querying oneself, one begins to become sensitive to feeling one's way into the experience of the other and so able to acquire knowledge, in place of fear, prejudice and blindness. If even as occasional individuals we become able to do this, we can avoid the conditioning atmosphere and by entering into their experience help, even by our company there, to supply what they are seeking so that drugs, alcohol, prison, become unnecessary and quite incidentally are dropped. I have known instances of this. It is moreover the basis in which my work in joint freedom of expression and discovery (called drama or art therapy) is founded. By joint I do not mean a group, in which each expresses his or her self separately in different directions, but where two or more sensitively go along with one another in discovery. I feel sure we shall find that this is what is meant when we read:

' . . . where two or three are gathered together **in my name**, there am I in the midst of them.'²

Our job is not to continue to bash at these wanderers that at best we call unfortunates, but (recognising our own unfortunate limitations, indoctrinations, addictions) to try to join them in their experience, understanding their need, their necessary journey, and go with them through it. One of the discoveries we shall make in doing this, is that they also have gone with us through our journey and helped free us from our rigid limitations, our addictions. This is the true knowledge (not mere gathered data, usually about 'them'); and it is this true knowledge that says:

Knowledge: Everyman, I will go with thee,
and be thy guide,
In thy most need to go by thy side.³

In this old morality play and elsewhere, the poet-prophets have given us the answer so often; and we have never really listened. If only each of us could listen to the poet-prophet inside himself, inside herself. Conditioned into brittle artificialities we live inside an encircling wall of 'defences' that usually

we can let down only when in alcohol, meths., or drugs.

Knowledge means consciousness; ultimately total consciousness that if won to results in Christ, Buddha, perhaps a few others. I believe we will all admit that none of us comes anywhere near this. However, even the little consciousness that you and I have discovered may well have searched into different fields of consciousness. That is one reason why I profit from getting inside your experience and you profit from getting inside mine; instead of, in an effort to prove 'my' superiority, bashing at one another in a constant terrified effort to protect the walls of pretence, known as ego-defences, inside the confines, increasingly narrowing throughout this sort of existence, of which each tries to go on existing. Drugs bring down those walls, at least while their effect lasts. Why can we not make living more lasting, without the damaging effects, on existence, of drugs and the like? Why in short cannot I 'go by thy side' and you go by mine, so that each of us learns, realises, grows and lives;

When a 'cure' in hospital is over it supplies in effect no one truly and everywhere and lastingly by our side to remove the need for both sanctuary and glimmer of enlightenment. One individual helps. The total problem needs a new total atmosphere, of which, however, each individual must be an essential part. Dante and Virgil side by side through Hell. Edgar with King Lear and then with Gloucester his own father; through Hell. Many others. We have told it to ourselves so often. We have to go through the Hell, of denudation of defences, to find heaven. We need a companion. King Lear named this unknown, apparent madman, in rags (Edgar) who went by King Lear's side, his 'philosopher'. That is as serviceable a name as any. Edgar throughout his journeys, with King Lear and with his father, is anonymous: Shakespeare's symbol, I feel sure, of the total non-egocentricity required truly to go by another's side: to become a real philosopher. It requires non-egocentricity to escape from existing inside one's own experience only; to enter the experience of another. Who is it

who really profits? Prospero achieved it. Why did Shakespeare give him a name that means I will prosper? It is so difficult that individually and all together we need our philosopher; indeed a whole host of 'philosophers'. Let us look at but one example.

No doubt most of us would like to decrease the amount of strife. Let us take as example industrial strife. Without a 'philosopher' to bring us into some sort of co-operation, we are all prey to might is right in our jungle struggle to be rich, even to exist. Slowly out of this apple of consciousness of right and wrong comes the budding notion that might and luck are not necessarily right, or beneficial to anyone. Yet in our continuing limited ability to judge others from where they are and to find true values, we all need a philosopher to guide us into something nearer what is right. Moreover even if some win to see the other where he is, the penalties in our jungle for any altruistic failure to prey on the weaker are so materially severe that it is difficult even here individually and unaided to turn from the brute law: not at least without a change in values that includes acceptance if need be of bankruptcy. The acceptance would be a real freedom but the event an unnecessary hardship. One recent example then of such a philosopher is the Prices and Wages Board. Properly operated it should enable workers and management to avoid force of one kind and another; and no doubt many even among the stronger would like to do this. Political expedience and other policy were allowed to inhibit the Board's functioning. Meanwhile because electricity is so essential the electrical workers tried to be nice and avoid force. As a result of this and of the inhibition of the Board, they were left well behind in the prices and wages spiral. With no philosopher they had in the end to return to the brute law.

Are we then going to treat 'drug addicts' with the usual lack of imagination and feeling with which in general we treat others, for example those who steal? The following is a generalisation and perhaps a simplification, but nevertheless true. A man or woman who steals is locked into prison. He steals again

and is locked away for a little longer period. He steals again and back he goes again, inside. So it goes on until finally he receives an absolutely savage sentence. This omits mention of such more imaginative steps in the process as probation, approved school, Borstal, etc. They are omitted because they are merely steps that do not alter the basic truth of our statement. In medicine, business, indeed in virtually every other branch of our system, case histories such as the above would be looked at and taken as proof of failure and incorrectness of the treatment; and a new treatment would be sought. Why then alone as a group (excepting a few individuals) are law-makers, judges, prosecutors, etc., so stubborn? By and large they are not stupid people, or of especially low IQ. Then why? Before we try to answer let us get the picture better by looking at an example.

A friend of mine (brought up incidentally by his grandmother) has a long history of thefts and burglaries; also an 'alcohol problem' or, to be more accurate, a psychological problem that forces him to the sanctuary now and again of alcohol. He lived with wife and child. Next door lived a lady of 84 whom he used regularly to visit on friendly terms, make her cups of tea, etc. One day, with a few inside him, he broke into her house and stole — nothing of consequence; then returned to his home. When the police came he went back, talked with them, tried to console the old lady, made her cups of tea. He insists he has no idea why really he broke into her house; but adds that he does things when he has had a few drinks that he has never done when sober. Perhaps we need to remember in vino veritas and look into his alcoholic actions for the truth. He got three years. In what way is this violence to him going to help him, make it less likely that he will do it again? It will increase his need for sanctuary, in alcohol in his case, and the likelihood that he will do it again greater. Old ladies are thus not protected but put in greater danger; but the law, and the judge, and the prosecutor, and many of us who read, have wreaked our will on him; and never mind the old ladies and others. Yet among these there are intelligent, brainy, people. Then why?

It is because the legal system is emotionally charged; and the emotion is subconscious or at the most semi-conscious. Being brainy does not in itself increase our consciousness. It enables us to learn that two and two make four, to understand formulae. Unfortunately brains, the academic, is alone admired; imagination, intuition, feeling, the whole feminine side of each of us, are by and large scorned, even as woman's nonsense, superstition, ununderstood and therefore seeming even a sort of black magic. By and large we the law-makers and appliers of it, have not yet increased our consciousness by looking inside ourselves and, perhaps, by more widespread listening to two sad 'drug addicts', to thieves, and others, instead of continuing only to look at them from where **we** happen to be. For that golden moment those two girl addicts became my philosopher and added a very necessary piece to my education, God bless them. They also let me in, momentarily, to their experience. But what is the emotional charge that stops us in the law from looking inside ourselves and increasing our consciousness.

Again the following is a generalisation, but true. By and large the law is made by the 'haves' (the strong); and although it may well be that we do not fully realise it, a basic purpose of the law is to preserve to the 'haves' what they have; so, also, virtually only when forced does it provide anything to help the 'have-nots' improve their situation. So it comes down to 'we' and 'they' from the point of view of each side, with neither side trying to feel into where the other is. Recently a friend of mine told me she had had her purse snatched. 'I was terrified' she added. I sympathised and then asked: 'What did you do? —or want to do?' 'I wanted above all to catch him and have him put inside.' 'Resentment?' I asked. 'Revenge?' She thought a moment and then, mollified, added: 'Yes; I suppose it was.' I repeated the story to a friend who has done a total of many years, for thefts. 'Yah', he barked. 'And one of the reasons for stealing is just that.' So the stealing continues and both 'we' and 'they' suffer, as in all wars; cold (legalised) violence on one side, hot violence on the other. I am not sympathising

only with law-breakers. They too are both 'we' and 'you' whether outside or inside; so inside a prison consciousness is as limited and the jungle law rules, as much as outside. I am sympathising, I hope, with us all: with man in his brave struggle, toward greater consciousness, 'gone oft apley'. We all need mostly to realise that we go apley as oft as they do.

Working with a group of Borstal girls, we had by various means brought about a relationship between each girl and an object she had picked up from a wide variety of objects offered. One picked a hand-made Buddha statuette from Thailand. Then each wrote, drew or spoke, without thought, about whatever the relationship evoked. The girl who had lifted up the Buddha wrote:

Inferior to something great.

I wish it was mine I would feel safe.

This would seem akin to hugging perhaps a teddy bear; a search for durability. Of course it is not suggested that presentation of statuettes is going to solve their problem; but it does perhaps suggest that the hammer, increasing penalties, is only going to increase the desperate need for the teddy bear, the something more, the numinous statuette, the drugs, perhaps even the invasion of the old mother figure's home and the understood taking from it of a something (perhaps a sort of permanence); also the return even when the police, the authority, the 'father', were there too: giving himself to the family he had never had, after trying to take a reminder of it home with him. But if we are in a state of emotional resentment that **our** will (our command: thou shalt not) has been seemingly flouted we are blinded within the narrow walls of being merely where **we** are, manacled away from entering your experience with all the wealth of broader living it would bring us, and you. Another friend who has done a big total of years, for thefts, mentioned that he had been lucky enough to end up in Henderson Hospital. Gazing at me in wide-eyed amazement, as announcing something utterly strange, he said: 'There they try to help you find out **why** you steal, and why you

go on stealing.' There are about thirty-five people in Henderson Hospital, and only some of these have been law-breakers. There are 40,000 in our prisons (4,000 more than in 1969): of which about 85% are inside for offences to property. Henderson Hospital cannot succeed with those who have been through the mill of approved-school-Borstal-prison or prisons. These are too conditioned to a security in supervision, authority, absence of real responsibility, etc., for Henderson's democratic method. We call these 'hardened'; a better word is conditioned, until prison has become their sanctuary or, to quote one who has done twenty years since the war, 'my father and mother'.

Prison has in effect become their permanence. A half-way house between prison and Henderson has no doubt been thought about; perhaps Grendon Underwood might work as one. But the number of vacancies are as a drop in the ocean. In any case a half-way house would be but an attempted remedy for what need not have been caused. Many improvements seem to have been thought about and a good many people within the system work very hard toward more imaginative methods; but the system remains — around them, inhibiting them. Yet also there is a visible upsurge, all over our world, of something long kept unconscious. It is the spirit. On its way up out of unconsciousness of course it sometimes flounders and makes mistakes. But it is there, within movements that include the overall approach to each other of races, nations; the ecumenical movement; the aid to have-not nations, however tainted with policies; the welfare states; the words and music in 'Underground' pop singing, and the birth and growth of the Underground itself; the soundless call from and so the arrival in the West of missionaries from the East; the riots, college sit-ins, demonstrations; the slow disappearance of class. Because it is an upsurge from world unconsciousness we had better, whatever our views, respect, indeed reverence it. Unaware of what it is and its slowly growing ocean-like tide and so its relentless deep power, its opponents have already reacted by becoming increasingly reactionary: already at work to hammer the

lid down again. As it goes on growing they are likely to become increasingly intransigent and desperate and there are plenty of Barry Goldwaters and Enoch Powells waiting for that moment to take power. The hammer will compress it and cause its inevitability to explode instead of working through reform. The only kind of civil war we have not yet had is a world civil war. The French revolution could seem pale in comparison:

If that the heavens do not their visible
spirits
Send quickly down to tame these vile
offences,
It will come,
Humanity must perforce prey on itself,
Like monsters of the deep.⁴

The 'visible spirits' add up to this: if you love people enough (instead of fearing and so bashing at them) they let you into their secrets. Then we know where we are, and what to do; and among many discoveries we find that we are not lonely, even when alone.

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2. Matt. 18, 20.
3. Everyman, Anonymous 15th Century author; Everyman's Library, p. 222.
4. King Lear, IV, ii 46.

Who's Who

FRANKLIN PARKER

Benedum Professor of Education, West Virginia University, Morgantown, West Virginia, U.S.A.

Dr. Parker has taught in several outstanding universities of the United States and spent a year in Rhodesia, Africa, as an International Fellow (1957-58), and a year in Zambia, Africa, as a Fulbright Scholar (1961-62).

His works include articles and chapters on Africa and two books: **African Development and Education in Southern Rhodesia**, pub-

lished by Ohio State University Press, Columbus, Ohio, 1960; **Africa South of Sahara**, a social studies textbook, published by Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1966.

Professor Parker's many interests include student movements, research, lecturing, writing and work with an organization of comparative and international education.

We are sorry that many photographs of education in schools of Africa to illustrate his article cannot be published in THE NEW ERA. They illustrate graphically the classroom materials and activities in elementary and high schools, and teacher education in universities.

PETER PROSSER

Teaching experience in village schools and as head of department in grammar and modern schools. Particularly interested in the teaching of average and less able children and in the teaching of science. Main emphasis on the environment as a stimulus for learning in its broad sense, rather than within subjects. Wrote a thesis on structuring science for average children for Bristol M.Ed. Now experimenting with teaching of the concepts of conservation in schools.

ALEC WILDING-WHITE

who is M.A., B.C.L., of New College, Oxford, was originally a barrister, then on the executive staff in international big business (Aluminium Limited, Canada). Returned to university (Exeter) and other training, qualifying in English literature and drama (practical and academic) including drama and art therapy. Taught English and drama in a public school and a secondary modern school; then turned to drama and art therapy in prisons and with people in after care from mental hospital. **Drama Therapist at Pentonville and Holloway prisons etc.**

UNESCO'S Aid to Teacher Education in Africa

Franklin Parker

The African continent sprang to world attention in the post World War II era. The number of independent African countries rose dramatically from 4 in 1950 to 41 by 1970, forming the largest group in the United Nations. Africa's new leaders, many of them former teachers, pressed for rapid political, social, and economic changes. They viewed education as a vital catalyst in modernizing their nations and saw teacher education as the necessary foundation. UNESCO alone among international agencies had the special charge to help spearhead a continental drive to further African educational development.

Addis Ababa Conference, 1961¹

This drive to advance African education resulted in a continent-wide conference on educational needs and goals held in Addis Ababa, Ethiopia, in 1961, by UNESCO and the United Nations Economic Commission for Africa, with Ministers of Education from 34 African countries. It was then estimated that 80% — 85% of Africans over age 15 were illiterate, nearly twice the world average; that fewer than half of middle Africa's 25 million children of school age would complete primary school; that fewer than 3 out of every 100 would enter secondary school; and that fewer than 2 out of every 1,000 would receive any sort of higher education. At Addis Ababa the following educational targets were set for continental attainment by 1980: universal free primary education (first six years of schooling), with 20% of these primary-school leavers to enter secondary schools and about 2% of these eventually to enter higher education. Expenditures on African education for this 20-year period were expected to rise from \$450 million in 1960 to \$2.2 billion by 1980. These UNESCO-set goals provided African countries with periodic education growth targets at which to aim and these targets encouraged them to align their economic priorities for increased investments in education.

Nairobi Assessment, 1960-1965²

Another conference co-sponsored by UNESCO and the Organization of African Unity met in Nairobi, Kenya, in 1968 to review African education accomplishments up to 1965. It was found that primary school enrolment, which was 36% of the relevant age group in 1960, reached 44% in 1965, 3% below the 47% target for 1965 (that is, fell short of target by 1.1 million pupils). Secondary school enrolment, which was 3% of the relevant age group in 1960, reached just under 5% in 1965, more than 1% below the 1965 target of 6% (that is, fell short of target by 272,000 pupils). Only in higher education was the Addis Ababa target slightly overfilled: the enrolment of .02% of the relevant age group in 1960 reached .05% in 1965 — .01% above the Addis Ababa target for 1965.

The shortcomings identified at Nairobi indicated that the Addis Ababa targets for 1980 might not be achieved. The reasons include a high dropout rate and undue repetition in primary grades, caused in part by larger total population and larger school-age population than anticipated. Addis Ababa called for a 5% annual increase in primary school enrolment, but the average annual increase from 1960-1965 was 1.8%. The result is a growing illiteracy. On the basis of 1960-1965 trends and assuming at least four years of education as minimum for literacy, it was estimated that 3,816,000 Africans or 71% (as against 54% forecast) of those at age 6 in 1960 would be adult illiterates at age 15 in 1969 and that 4,160,000 Africans or 69% of those at age 6 in 1965 will be adult illiterates when they reach age 15 in 1974. Nor were Addis Ababa targets reached in the number of trained primary and secondary school teachers, although substantial gains were made.

UNESCO as Stimulator of African Education Development

The UNESCO-sponsored Addis Ababa Conference in 1961 was an important historical event in continental educational planning for modern Africa. For the first time in history African leaders had the opportunity to formulate their own educational goals and growth patterns. Acting in its initial role as con-

ference stimulator, UNESCO helped convene further meetings of African Ministers of Education to evaluate educational progress and to amend educational targets: in Paris, 1962; in Tananarive, Malagasy Republic, 1962, on higher education; at Abidjan, Ivory Coast, 1964; in Nairobi, Kenya, 1968; and at other intervening meetings.

United Nations Development Program (Special Fund) and UNESCO

Supplementing its role as conference organizer, UNESCO has also undertaken an active operational role in African education, particularly in improving teacher education. It has collaborated with such advanced countries as Sweden and others which give aid to African countries; it has coordinated the educational efforts of other United Nations agencies, such as the United Nations Children's Fund (UNICEF); and it has worked with such international agencies as the World Bank. Most important, UNESCO has acted as executive agency for the United Nations Development Program (Special Fund), money for which has come largely from voluntary pledges from member nations and private agencies. By 1969 UNESCO's education experts had aided officials of African countries in designing Special Fund projects in 22 new or enlarged teachers colleges. The assisted institutions are listed below by COUNTRY, name of institute, city, year founded, Special Fund (years covered), and enrolment (year) when available:³

BURUNDI, Ecole normale supérieure du Burundi, Bujumbura, 1965, \$1,231,500 (1966-71), 77 students (1968).

CAMEROON, Ecole normale supérieure du Cameroun, Yaoundé, 1961, \$1,309,979 (1961-68), 143 students (1967-68).

REPUBLIC OF THE CONGO, Ecole normale supérieure d'Afrique centrale, Brazzaville, 1962, \$1,799,126 (1962-71), 238 students (1966-67).

DEMOCRATIC REPUBLIC OF THE CONGO, Institut pédagogique national, Kinshasa, 1961, \$2,438,160 (1964-69), 411 students (1966-67).

ETHIOPIA, Faculty of Education, Haile Selassie I University, Addis Ababa, 1962, \$1,320,437

(1965-71), 604 students (1968).

GHANA, Secondary School Teacher-Training Institute, Cape Coast, 1962, \$886,333 (1964-70), 128 students (1967-68).

IVORY COAST, Ecole normale supérieure, Abidjan, 1964, \$1,168,871 (1961-68), 233 students (1967-68).

KENYA, Education Department, University College, Nairobi, 1965, \$1,382,100 (1967-73), 170 students (1967).

LIBYA, Teachers' College, University of Libya, Tripoli, 1965, \$1,683,020 (1966-71), 150 students (1966-67).

MALGASY REPUBLIC, Institut national supérieur de recherche et de formation pédagogiques, Tananarive, 1963, \$3,051,104 (1963-69), 132 students (1966-67).

MALI, Ecole normale supérieure, Bamako, 1962, \$1,246,025 (1963-69), 243 students (1965-66).

MOROCCO, Ecole normale supérieure, Rabat, 1963, \$937,626 (1964-68), 1,865, (1966-67).

NIGERIA (Federal Territory of Lagos), College of Education, Yaba, Lagos, 1967, \$1,048,808 (1963-68), 383 students (1968).

NIGERIA (Northern Region), Secondary School Teacher-Training College, Zaria, 1962, \$1,024,750 (1962-68), 400 students (1965-66).

NIGERIA (Western Region), Adeyemi College of Education, Ondo, 1963, \$1,045,782 (1963-68).

RWANDA, Institut pédagogique national du Rwanda, Butaré, 1966, \$1,826,273 (1966-73).

SENEGAL, Ecole normale supérieure (ENS), Dakar, 1962, \$1,323,000 (1962-69), 148 students (1966-67).

SIERRA LEONE, Milton Margai Training College, Freetown, 1960, \$997,700 (1965-71), 183 students (1966-67).

SUDAN, Higher Teacher-Training Institute, Omdurman, 1961, \$1,194,485 (1963-68), 402 (1968).

TANZANIA, Secondary School Teacher Training at the Faculty of Science, University College, Dar es Salaam, 1961, \$918,550 (1966-71), 185 students (1967).

TUNISIA, Ecole normale des professeurs adjoints (ENPA), Tunis, 1962, \$1,053,718

(1964-69), 1,120 students (1967-68).

ZAMBIA, School of Education, University of Zambia, Lusaka, 1965, \$1,127,020 (1966-71), 179 students (1968).

Example: University of Zambia School of Education⁴

Supplementing Special Fund aid listed above are large grants from host governments and other sources. The University of Zambia's School of Education may be taken as an example. Originally, \$1,127,020 from the Special Fund was allocated for postgraduate teacher education at the University College of Rhodesia from 1963-1970. But Rhodesia's unilateral declaration of independence from Britain on 11 November, 1965 produced a dilemma. The Special Fund aid and UNESCO's staff were transferred in 1967 to neighboring Zambia's University School of Education. An additional Special Fund grant of \$1,286,900 for undergraduate teacher education raised the total to \$2,413,920. The Zambian government added \$5,357,031 and UNICEF added \$68,000, for a grand total of \$7,856,951. These supplementary grants illustrate the cumulative support for teacher education in Africa generated by UNESCO and the Special Fund.

Of the total 45-member academic staff of the University of Zambia's School of Education in 1970, 16 members or 35.5% are UNESCO lecturers paid out of the Special Fund. They are assigned as follows: 8 in the Department of Education, 7 in the Science Education Center, and 1 in Library Studies in the Institute of Education. The School of Education offers a one-year and a part-time two-year postgraduate Certificate of Education, the B.A. and B.Sc. degrees leading to secondary school teaching qualifications, an Associateship Certificate in Education (A.C.E.) for selected primary school teachers, a postgraduate Master of Education degree; and a Ph.D. degree is planned. Thus, UNESCO and the Special Fund have played a significant part in accelerating the progress of this School of Education and of the other institutions listed above.

Africa, UNESCO's Testing Ground

UNESCO-assisted teacher education programs in Africa aim (1) to produce qualified teachers who are also community leaders; (2) to offer refresher courses, in-service training, and further education for upgrading all school personnel; (3) to revise courses and to produce better teaching materials, textbooks, and correspondence courses; (4) on the primary level, to integrate the child and the still largely rural community; and (5) on secondary, technical, and higher levels, to meet national manpower needs.

Among its worldwide teacher education programs in 1967-68, UNESCO provided 20 advisory experts in Africa — compared with 7 in Arab States, 6 in Asia, and 13 in Latin America; aided 22 African institutions — compared with 7 in Arab States and 6 in Asia; and allocated to Africa \$9,975,577 — compared with \$3,349,695 to Arab States, \$2,965,319 to Asia, and \$663,290 to Latin America.⁵

Africa is thus UNESCO's prime testing ground for the lifting power of education. In Africa as elsewhere the struggle is at hand. In Africa as elsewhere the battle must be won.

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2. UNESCO and Organization of African Unity, **Conference on Education and Scientific and Technical Training in Relation to Development in Africa, Nairobi, 16-27 July 1968, Comparative Statistical Data on Education in Africa** (UNESCO-OAU/CESTA/Ref. 1 Paris); same conference (UNESCO-OAP/CESTA/4 Paris); **School & Society**, XCVII, No. 2315 (February, 1969), pp. 119-120.
3. UNESCO, **Directory of Teacher-Training Colleges Assisted by UNDP (Special Fund) and UNESCO** (Paris: UNESCO, 1970); updated statistics and program descriptions are in UNESCO, **Report of the Director General on the Activities of the Organization in 1969** (Paris: UNESCO, 1970), pp. 36-38; also, private report by James E. Christensen, 'UNESCO Special Fund Projects in Sub-Saharan Africa, 1959-1969' (Los Angeles, Calif.: UCLA, 23 March, 1970).
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5. **UNESCO Field Experience in Teacher Education** (ED/CS/177/5, Paris, 2 October 1967).

Teacher Training for a World Perspective

Edith W. King,

Associate Professor of Educational Sociology, School of Education, University of Denver, Denver, Colorado, U.S.A. describes a five-week institute on Worldmindedness for adults working with elementary school children. The institute was organised in cooperation with the US Office of Education as authorized under the Education Professions Development Act of 1968.

The Worldmindedness Institute was designed to aid elementary school administrators, curriculum coordinators and experienced teachers in developing the values of worldmindedness, a sense of global responsibility, with elementary school children through the study of concepts and theories in the social sciences, arts and humanities. This institute focused on the creation of viable models for curricular materials that could be utilized in the elementary school program by the participants of the institute.

Lectures by outstanding educators, discussions, and readings were designed to give the participants an in-depth knowledge of concepts and theories in the social sciences, arts and humanities that can be incorporated into the elementary school curriculum. Field trips to local museums, Mesa Verde National Park, Aspen Institute of Humanistic Studies at Aspen, Colorado, Navajo Indian reservations and schools and the museums and pueblos of Sante Fe, New Mexico, were designed to stimulate the participants in their creative efforts and to develop perspective and depth for assimilation of concepts and theories in behavioral sciences and cultural arts.

The Institute focused on these specific areas: Education in America, a multi-cultural society, reflects the nature of world cultures; use of the Arts in developing worldmindedness, interdisciplinary social sciences applied to worldmindedness, development of curricular models and designs for worldmindedness in the **elementary** school.

The Program

Thirty-four elementary school administrators and teachers participated in the Institute after being selected from applicants from throughout the United States and its Possessions. Edith King, an associate professor of Educational Sociology, at the University of Denver was director of the Institute.

During the **first week** of the program, O. J. Harvey, Professor of Social Psychology at the University of Colorado, presented the background of the Conceptual Belief Systems, which he has developed. He then administered his 'This I Believe' tests to participants as the method of evaluating the effectiveness of the Institute. He explained how this schedule of testing, and retesting during the last week of the Institute, would help measure any significant changes in the attitudes and beliefs of the participants.

Dr. Harold Taylor, renowned writer and lecturer and author of one of the Institute texts, **The World As Teacher**, discussed the mass movements of social change seen throughout the world. He urged the group to become more worldminded by becoming truly active in solving the problems of minorities in this country. Dr. Taylor was interviewed by local reporters and appeared on television during the time he was in Denver speaking to the Institute. He discussed changes in education courses as offered by enterprising schools of education.

The beautiful and inspiring mountain community of Aspen formed a perfect setting for the program's **second week**, planned around the theme, 'Art and Music Techniques for Developing Worldmindedness.' Daniel Jordan, Professor of Education and Director of the Center for the Study of Aesthetics in Education at the University of Massachusetts, interacted with participants in developing the concept of 'Worldmindedness Through Music.' An accomplished and gifted pianist, Dr. Jordan demonstrated by use of the piano the qualities of worldmindedness through musical analogies.

An important and integral part of the Institute

program was the trip to Mesa Verde National Park in the **third week**. The carefully considered plans and organization in developing a worldminded perspective was to study and then to tour the ancient mesa top and cliff dwelling ruins of the Anasazi people that inhabited the park area over 1,000 years ago. The philosophy behind this field trip was the attempt to understand the universality of man, to explore that which is human and humane down through the ages, so that communication between all men is possible. One can share in the successes, the dilemmas, the joys and sorrows of these members of families of cliff dwellers as one sits in the kivas of their creation hundreds of years later. The surroundings provided ways of giving the individual the opportunity to dip into the experience of others, a taste of being universal man, an opportunity to try on a situation — to know the logic and feelings of others even though these others lived hundreds of years earlier in the dim past of a primitive society.

The fourth week concluded with a two-day visit to Sante Fe, New Mexico, which prides itself as being 'the last unspoiled city in America.' The quaint charm of its streets, shops, and museums formed a meaningful backdrop for members of the Worldmindedness Institute. Then, Institute participants were able to trace the historical thread of the Mesa Verde Anasazi Indian while they were on a tour of the Santa Clara Pueblo and Puye Cliff Ruins north of Sante Fe. It is believed that the builders of these New Mexican ruins descended from the clans which abandoned their homes at Mesa Verde, Colorado. Participants visited a reconstructed kiva, or ceremonial pit, and found pot shards which probably dated back hundreds of years.

Back in Denver that weekend, the importance of developing a sense of global responsibility was graphically demonstrated by man's arrival on the moon.

The theme of the **fifth week** of the Program, 'Interdisciplinary Approaches As Applied to Worldmindedness', was keyed by Irving Morrisett, Professor of Economics and Ex-

ecutive Director of the Social Science Education Consortium, at the University of Colorado. His address outlined current trends in social science education, reviewed new elementary social studies materials now available which reflect the interdisciplinary approach, and explained the work of the Social Science Education Consortium in evaluating projects in social science curricula. Dr. Morrisett described the evaluative tool developed by the Consortium, titled the 'Curriculum Materials Analysis System.' Specific curriculum evaluations and current publications related to social science education are available through the Social Science Education Consortium in Boulder, Colorado.

Institute participants toured Gilpin School, located near Denver's central city, to observe the Denver Public Schools' Cultural Arts Program in operation. The Program, which is funded by the school system, is dedicated to nurturing in a favorable environment the spontaneous, the joyful spark of enthusiasm that leads to learning and to creative thinking. It is designed to foster an appreciation for the unique and the excellent in artistic performance, to spark self-expression, to encourage direct personal relationships with others, and to stimulate pupils to creative patterns of thinking. Each pupil selects one area for emphasis, but explores all four areas of the arts — art, music, dance, and drama.

Worldmindedness: Past, Present, Future

The underlying theme of this Institute was developing the concept of worldmindedness, which encompasses far more than merely bettering intergroup relations and utilizing audio-visual aids to effect such learnings. Worldmindedness is based upon humanistic philosophy, grounded in the arts and humanities and the major contributions the social sciences bring to furthering knowledge about the human condition.

Worldmindedness ties us to the cultures of the past and to the wide diversities, and commonalities as well, of the cultures of the present. It holds that the cultural diversity of humanity is a 'good' — not a problem. Worldmindedness opens the door to the better life.

World Youth Talk Back

Helen C. Lahey, Associate Professor, City College of the City University of New York, attended the World Youth Assembly at United Nations Headquarters, New York City, July 9-17, 1970. In her letter accompanying this article, Dr. Lahey states, 'The World Youth Assembly was among the most exciting events I have attended in my fourteen years of observing and writing about the United Nations scene'.

From 112 countries and territories 638 young people converged on the United Nations Headquarters to participate in one of the most unique conferences ever fostered by the world organization. Originally instituted under the encouragement of Secretary-General U Thant as part of a series of celebrations commemorating the world organization's twenty-fifth birthday, young people from every continent, representing many races, creeds and ideologies came face to face in a nine-day dialogue, on almost every aspect of the problems troubling their elders today. During the session, July 9-17, 1970, peace and disarmament, human rights, environmental hazards, education and development were put under a sharp and youthful scrutiny.

Age and Composition of Representatives

All United Nations member states had been invited to send up to five representatives, defined as 16 to 25 years of age. In addition, the Planning Committee composed of 13 international youth and student organizations ranging from the Boy Scouts World Bureau, World Service, religious organizations — Catholic, Protestant and Jewish, Palestinian youth, were authorized to select up to 126 youths to attend the assembly. The same Committee, meeting in Geneva, invited some national and international youth and student groups to nominate candidates, among whom were delegates from non-member UN states and territories. Communist (Mainland) China, North Korea, North Vietnam and the Viet Cong (National Liberation Front) although invited, declined. East Germany (German Democratic Republic) sent five delegates, as did UN member state Cuba.

Many of the delegates in the Soviet and communist eastern European teams (Hungary, Poland, Czechoslovakia, etc.) ranged somewhat above the age-limit of twenty-five. The oldest representative came from Outer Mongolia and was forty-seven years of age. Experience in organizational management and long attendance at youth parleys may have been a decisive factor in the selection of youth from communist lands, and communist-oriented international organizations. The age issue became a bone of contention during the early meetings, but the Steering Committee voted to accept all credentials as they were presented.

Storm Clouds

Most of the storm clouds hovered over the so-called Political Commission concerned with such problems as Disarmament and Human Rights. As in the strategic Steering Committee, leadership was taken by youth from communist countries supported from the floor by representatives of Arab, some African, Asian and Latin American youth groups. Moderate western liberal and socialist youth leaders soon found themselves snowed under by well-planned and effectively executed Marxist-Leninist tactics. Palestinian chairman of the Peace Commission, Fawan Naja, issued a report which was labeled in the New York City daily press as 'anti-Israel' and 'pro-Arab', as well as 'anti-U.S.'

Puerto Rican, South Korean and South Vietnamese delegates were challenged and quit the assembly in protest. The Puerto Rican youth leader was promptly replaced by a left-wing youth urging separatism of his country from the United States. Soviet delegate, Gennady Yanayev, chairman of the Soviet youth organization, demanded withdrawal of all youth organizations 'from countries formed by puppet and dictatorial regimes'.

Youth from the western democracies hastily threw together a defensive alliance, but proved no match for the skilled organizational techniques which had laid a fine network to trap them. Confusion was the keynote for most of the protagonists of the 'democratic consensus'. Familiar platitudes of 'fairplay',

and demands for 'let everyone speak his mind' were mowed down with a relentless and overpowering conviction of the extreme left-wing, communist and sympathetic 'third-world' adherents.

This came as a great shock to many liberal reporters and young people from the so-called 'western democracies' who had journeyed to the United Nations to 'dialogue' with those of opposite views. The attitude prevailing among this disenchanted group reflected Secretary-General U Thant's philosophy of 'live and let live'; a recognition that millions of people throughout the world differ ideologically from the western democratic concept.

It became increasingly clear during the Assembly that 'free speech' and toleration of the other fellow's point of view was not the order of the day as far as the voting majority of youth delegates was concerned. This truth seemed to paralyze many of the young people, including those from the United States delegation.

Idealists Contact with Reality

The moment of truth that 'free speech' was a dead issue to those confronted with the harsh realities of struggle for existence in emerging nations. Although constituting an educated elite and, thus, a minute fraction of the youth in their own lands, these young people arrived angry at the more affluent countries. Having swept through the skies on the magic carpet of jet airliners and set down among the high-rise buildings of Manhattan, and the United Nations Headquarter's chrome and glass urbanity, their protests burst forth like over-heated geysers. Here was the confrontation between youth speaking for their poorlands to those from rich and developed nations. The poor cousins relations faced their affluent cousins in the world family! They found skilled guidance in the set-up of the plenary assembly, as well as in most of the working committees.

Of course, this should not surprise any close observer and student of contemporary youth protest movements. The Berkeley 'free speech'

movement gave way long ago under the able steersmanship of Professor Herbert Marcuse. In his classic 'Critique of Pure Tolerance', the German-born scholar attacked the liberal agnosticism which seeks to guarantee freedom of expression to all groups in society. He proposes 'the withdrawal of toleration of speech and assembly from groups and movements which promote aggressive policies, armament, chauvinism, racial and religious discrimination, or which oppose the extension of public services'. He moves from this defense to call for 'intolerance against movements from the Right and toleration of movements from the Left'.

While this proved a traumatic experience for many young democratically oriented delegates from western-oriented nations, it was, in reality, a valuable experience. This motley assembly of youth from a myriad of backgrounds, cultures, and ideologies was the first real contact with reality which too many young idealists have ever had. A new view of the world was thrust upon them. Here for the first time the familiar shibboleths of democracy were challenged in a fashion quite novel to them. For some it telescoped a junior year abroad.

The **Pravda** correspondent found the finest outcome of the nine-day meeting shown by the Youth Assembly: 'the evidence that youth of the western countries is increasingly freeing itself from the influence of bourgeois propaganda and is stepping up its anti-imperialistic struggle'.

Puzzling Problems of the Present

U Thant in his curtain-raiser speech to the youthful Assembly in the impressive cavernous Assembly hall — usually reserved for the regular diplomatic delegations — expressed his hope that they would find answers to some of the problems which had puzzled their elders. 'It will be your task to come to grips with fundamental causes of the present discontent; world peace, development, education and environment'.

Optimistically, he paid tribute 'to the broad-mindedness of the younger generation and

their freedom from many of the prejudices that have afflicted the older generation.

Like many of his own generation, the UN chief was hardly prepared for the abrupt irreverence of many outspoken youths in the assembly. One young delegate might have shocked his host had he remained for the stormy plenary that followed his courteous diplomatic speech of welcome. The young iconoclast referred to the Secretary-General as 'a high priest' and proceeded to tear many of his polite utterances to shreds.

Perhaps the most relevant words during the Assembly were spoken by U Thant: 'The United Nations will probably never be the same after the World Youth Assembly'.

Rules and Regulations Swept Away

Youthful impetuosity mowed down the formidable protocol and stiffness which hangs over the sound-proof, deep-plush carpeted corridors. One by one the rules and regulations for closed meetings, invitations, attendance at social events, order of speakers, credentials were swept away. The result was revolutionary and electrifying. Most diplomats had fled before the oncoming surge of youth; no significant meetings were scheduled during the eventful days in July. The delegates' lounge where clusters of polished diplomats traditionally huddle to confer on international matters were crammed with youth in saris, African tribal robes, jeans and minis. The sound of exuberant young voices filled the committee rooms and corridors. It brought with it a glimpse of the future. Youth had found its way into the world assembly for the first time; and in the resolutions and report to be presented to the General Assembly during its twenty-fifth session, it became clear they intended to stay.

UN Volunteer (Peace) Corps of Youth

Educationists may be encouraged to learn that the greatest harmony prevailed in the Commissions on Education and Development. Delegates from the developing countries or 'third world' outnumbered those from developed nations, and this influenced many of the views expressed.

The young critics of the educational establishments decried the lack of purpose in contemporary pedagogy. Serious young voices called for an end to aimlessness and triviality in the classroom. After much debate the recommendation was approved calling for education to 'lead to the full development of the individual intellectually, materially, physically, and morally, and especially enable him to be sensitive to the development of the society'.

The high moral purpose of education was recognized in both the Education and Development Commissions. Criticisms were leveled at pornographic literature and movies, and the harmful effects of narcotics on youth. Service to the local community and nation, and, above all, to the international community were urged. Social dedication of youth found expression in the approval of Secretary-General U Thant's plan for an international Volunteer Corps which already had been approved at the Geneva meeting of the Economic and Social Council and was due to be on the Twenty-fifth General Assembly agenda.

This United Nations 'Peace Corps' would involve youth in technical, teaching, agricultural, medical work in the developing nations — at the request of the individual nation concerned. 'The youth of the world must play a large role in determining the functions and specific tasks of the Volunteer Corps'. In the recommendations to the General Assembly, it is requested that the Corps be solely administered by the United Nations — free from intervention by any one nation. Young people must be included on the advisory board for this group.

Participation in Policy-Making of UN

The resolutions and recommendations called for youth participation in policy-making in future meetings of all UN bodies. The Economic and Social Council should appoint a working group on this matter with substantial youth membership. Details for the administration of this international peace corps includes a central staff to provide coordination and administrative leadership to consist of young personnel, 'sensitive both to develop-

ment processes and to volunteers'. A central office is envisioned to finance the projects. The chief guideline is to prevent domination by the developed nations, particularly, the super-powers.

International Youth Center

The youthful planners went beyond the United Nations itself, and called for an International Youth Center to provide 'the first global co-operation between youth and the United Nations'. The resolution reads: 'It recognizes the strengths of the youth community in each country and in liberation movements and nongovernmental youth groups.'

This Youth Center of the future would channel unified youth activities; relate the values and activist orientation of the international youth culture among youth and 'thereby help to mold the United Nations itself'. Youth is seen as participating in all phases of UN concern from development and social change to the environment. The Center would coordinate information for youth; publish and inform and thus provide a shared pool of information and resources. Youth in developing lands was very much at the center of concern. International youth cooperation would serve to lend a helping hand to young people involved in national movements of liberation. Regional seminars — televised round-table conferences for both youth and UN officials are advocated. In addition to publications, broadcasts, setting-up work-study programs, the center would host 'Peace Institutes' in 'United Houses' which would be set up all over the world. Chief motivation for this concerted activity would be the promotion of peace on a global scale through disarmament and development.

International University Approved

The young delegates adopted the idea of an international university — already approved by the Economic and Social Council and placed on the Twenty-fifth General Assembly agenda. Open enrollment was urged — particularly directed 'to all oppressed groups and youth from developing lands'. The needs of these emerging nations would receive prime attention in the university. Technicians, scien-

tists and specialists would go forth from the global university to fulfil the expressed needs of the poorer nations. Students attending the international university would pledge to return and serve a volunteer year of social service in their own countries.

Despite all the press' damaging criticism made against the youth assembly, much of a constructive nature was put forth by these young people in a remarkably short time. Some may seem visionary but others like the volunteer corps and the international university had already been proffered in the UN itself, and will probably reach realization.

Much cynicism has been expressed by elders on the failure of the United Nations to fulfil the high expectations stated at its launching in 1945. However, the remarkable outcome of this Assembly was that a generation of youth is confident the world organization can be remoulded to a more perfect form. Of course, this is only if youth is included in its advisory and policy-making commissions and organs.

PRE-SCHOOL PLAYGROUPS ASSOCIATION

87a Borough High Street, London, S.E.1.

10th Anniversary A.G.M. and Conference Weekend, 3rd and 4th April 1971 at University of Keele, near Newcastle, Staffordshire

The Pre-School Playgroups Association held a Conference, which was attended by over 700 delegates from all parts of Great Britain plus many day visitors and representatives of other organisations.

The Conference opened on Saturday evening, 3rd April, following the Annual General Meeting in the afternoon.

The Conference heard talks from Miss E. McDougall, Staff Inspector for Nursery and Infant Education, Department of Education and Science who addressed the Conference; Dr. Yvonne Lejuene, B.A. Ph.D.(Rand), Lecturer in Psychology, Department of Adult Education, University of Keele, 'The Child: Yesterday, Today and Tomorrow'; Also a talk by

John Fitzmaurice Mills, F.S.A., F.I.I.C., R.D.S., F.R.S.A. 'The Growth of Child Art'; and Mrs Brenda Crowe, National Adviser to PPA, introduced two short teaching films on Playgroup activities, made for PPA by I.E. Films Ltd. Mrs Rae Paul, of Glasgow PPA, introduced a short Playgroup Documentary, made by Organ Films Ltd for the Scottish Social Work Services Group and Scottish PPA.

A P.P.A. publication which is well worth buying and reading carefully is:-

'PPA Which Way Next? A Basis for Discussion'

W. D. Wall, B.A., Ph.D.

Dean of the Institute of Education, London University (obtainable from 87a Borough High Street, London S.E.1. price 10p).

This publication is an edited form of Dr Wall's Presidential Address to PPA's 1970 Annual Conference, Brighton.

A Synopsis:

The years up to Four account for something like half the intellectual variability in human beings. The rich advantages of progress, if they are not carefully thought out, will deprive all children in a variety of ways. The possibilities of the future can only be exploited if the majority of the people know how to handle themselves and others in highly technological, rapidly changing and stressful cultures.

Few or no families are completely adequate to the needs of their pre-school children, simply because a number of things which their children must learn — for example, the meaning of genuine liberty within a free community — are not provided, nor do they occur by chance. 'Maternal instinct' whatever that may be, is not in itself enough. All adults need education in adequate parenthood, and all children need something in addition to what the best family can give.

I would emphasise the intrinsic value of playgroups as a means of meeting the needs of

children and mothers. The very basis of our work is the involvement of parents with each other, with their own children and with other people's children, as the means for improving their skills and their insights. It isn't enough to wait until a mother has her first baby: we ought to be giving the experience of playgroups, particularly, and of nursery schools and nurseries to girls and boys in their teens.

Playgroups as part of Pre-School Service

The watchwords of pre-school provision should be Variety and Flexibility. We need nursery schools, nursery classes (part and full time), playgroups, day nurseries and even child-minders. We should press for the extension, rationalisation and local co-ordination of all services touching the pre-school child. We might envisage Pre-School Centres, with physical provision for playgroups, day nurseries, advisory services, etc. Isolated from each other each of these lose a part of their effectiveness. Welfare staff, for instance, should be about the place, not shut up in an office with formal appointments systems. The cost-effectiveness of such a system would be high, because large numbers of children would be intensively catered for. Nor would large sums of money be needed though supporting services and the help of the local authority for building and equipment would be required. Labour would be primarily voluntary.

A Pattern for Development

The participating parents of PPA should, I think, become an important part of the local authority family-orientated services. In PPA itself we need training courses for the parents who want and need them; trained advisers and counsellors; and access to the skills and knowledge of relevant social, educational and psychological services.

We need a National Training Council, drawn from PPA, relevant Government Departments, and related professions. We need at least two or three National Advisers of high professional standing and fully professional Regional Advisers, to promote and conduct courses for mothers, to represent PPA and to help supervisors and mothers.

BOOK REVIEWS

'Towards an education for the 21st century'

Godfrey N. Brown and S. John Eggleston
Published by the University of Keele, 1970.
Price 25p.

This volume contains two inaugural addresses by the two professors of education appointed by the University of Keele, Professor Brown from the African continent and Professor Eggleston from Gt. Britain.

Professor Godfrey Brown considered in his address the possibility of planning a world education system for the twenty-first century where available facilities are more fairly shared than they are at present. Both speakers drew attention to the fact that the students of the twenty-first century will be born in this decade.

He enumerated four assumptions for his thesis, one that the world will go on; two that education is a continuing process through the life of an individual and throughout time and that it is devised to secure satisfaction to the individual and utility to the community; three that the application of science will make changes in the environment at a quickening rate; four that the world will become an even smaller place through 'the telescoping of time and space.'

A new element in this forward look is the organic nature of education and of living so that allowances must be made for knowledge as a growth with the pupil helping the process, rather than the equation of education with the passing on of known skills used in the past or the present.

He discusses the assumption, in the more highly developed countries, that they need an ever larger provision of education and the fact that in the less developed countries education is in short supply. From the world point of view he suggests that education facilities should, like food be more fairly shared. He illustrates this dilemma with a comparison made by Barbara Ward to the effect that the **increase** in the national income of United States in 1964 was equal to the total income of all the nations of Africa.

Professor Eggleston confined himself to the present and future change in education in England and Wales.

As a social scientist he considered the inter-relationship of the educational system and the social structure both today and tomorrow.

In contrast to the more static societies of the past, he sees a modern organic society with widespread participation where the actors can modify the script and the individual is an important determinant of the role he plays. Decision making in schools and in their running is more locally than centrally determined and the teachers, the parents and the pupils learn together. In the vastness of one world he sees local democracy and communication making school a home. He sees conflict as a result of the many confrontations involved and while not minimising the value of conflict he does not find it an end in itself. He suggests that a 'unique feature of an education course may not just be knowing but knowing how one knows.'

This cheerful consideration of the development of education in this country is complementary to the world picture of Professor Brown with the suggestion that the haves share more with the countries deprived of even modest education needs. In fact these two addresses show the enlightenment of Keele University in appointing two professors of education from both a developed

and an under-developed country. Such a policy points the way for similar democratic academic experiment on a world scale in the 21st century.

Elsie Fisher.

Participation in Learning

Barrington Kaye
Allen & Unwin, 1970. 239pp. £2.

For anyone who wants faithful and zestful reporting of techniques for the release of energy by students undergoing a three-year teacher training, this is the book. It is directly relevant, too, to the promotion of systematic study, through the involvement of all concerned, in secondary schools and in universities.

The book presents a slice of work, seemingly performed and initiated by one man—the head of the education department at Redland College, Bristol. The writing is fluent and flexible, and, as friend and colleague I can testify, is as full of humour, verve and boldness as the large scale activities carried out by the author with meticulous and unremitting attention to detail. Yet, though the story is true there is a brittleness about its jaunty ring; as though one side of a bell had been formed of a lighter metal, and the sound emitted is curiously devoid of echo.

First, however, what are the sounds?

1. That the history of education course was dealt with not by the traditional lectures but by the students opting to dramatise, albeit the English, 'classroom through the ages,' from medieval times, through the 19th century to the future. Much detail is given of the democratic procedures by which the particular topics were decided upon, and the rehearsals organised. The proof of the exercise lay in the vast enthusiasm and co operation generated for the production itself and in the entailed study.

2. That, another year, what might have been a conventional lecture course on the psychology of adolescence took the form of a psychedelic exhibition—again democratic procedures and immense spontaneity of effort and imagination. In itself the exhibition was not so successful as the drama topic, perhaps due to the fact that Kaye personally seemed to be using it as an arena from which to tilt at proprieties of sexual privacy or extra-marital relationships. Indeed the visitors and the participants felt that the exhibition had 'exaggerated the unpleasant aspects of adolescence, and laid too great an emphasis on sexuality, particularly on its sensational aspects.' The real learning, however, came in the postmortem where these second-year students realized that their exhibition had revealed the dangers of over simplification. Far from this being the end of the matter, they demanded the organization of further discussions, and collaborated later in supplementing part of the course in child development for first-year students.

3. The third, and most original, though still tentative, part of Kaye's work would seem to be his actual organization of the mechanism of participation, the principles of which can be directly applied to schools and universities. For, until the Paris days of 1968, student representation on committees in the scholastic world had been a rarity outside independent schools such as Dartington, or special establishments such as those run under a system of shared responsibility by David Wills and others—to the forms of which, incidentally, Kaye makes no reference whatever.

Of practical significance are the staff-student working

parties on the conduct of courses which are described in detail in chapter 8. The structure of the junior-secondary course in education, for example, was worked out by a party of three students and three tutors which met throughout one academic year. Thereafter, within that general framework, first-year students have been offered choices, which Kaye and a colleague, Irving Rogers, have fully described in **Group Work in Secondary Schools and the Training of Teachers in its Methods**, of which the book under review is in many ways an extension.

In their second year the students undergo a month's 'block teaching practice,' during which they are required to write analytical comments on the problems and successes of their lessons. Afterwards they attempt to evaluate their conclusions, and to formulate further questions, thus placing the problems they see in the broader context of modern society.

'At this stage,' it is worth quoting Kaye, p.166, 'a full scale ad hoc team is formed of tutors and students to plan the course for the last term of the second year, which is designed to provide a theoretical approach to the answers to some of these problems. Seminar groups are formed, and reading lists are drawn up. The names of students who are to introduce the various topics to the seminars are decided upon, and the related lecture topics allocated to tutors on the basis of their expertise' . . . All members of a seminar are required to have done a certain minimum of reading and the introducers to have done more. The tutor, in his lecture, will suggest a number of questions, and at the following seminar introducers will attempt to answer them on the basis of further suggested reading.

And so on. Obviously a great deal of work has to be done by the ad hoc team in the production, on time, of synopses of lectures and annotated reading lists for all members of the discussion groups — on streaming, for example, to be dealt with historically, psychologically, socially and philosophically. The students, themselves having identified the problems as relevant and baffling, are filled with a greater desire for rigorous study than if problems are presented merely as ones with which other people have contended.

Another area of participation has been over the setting of assignments (pp. 170-172). In this college the course is assessed by the continuous, or more accurately, intermittent, method, that is to say by a number of assignments spread over the three years. The students participate either by joining the team responsible for setting the assignments; or, in the case of a 'chosen topic' each student is required to produce his own title — which is submitted to a tutor together with a proposed bibliography. 'The tutor then normally discusses the range of the assignments with the student, may suggest further reading, and may require a synopsis before approving it.' Kaye gives a description of a remarkable piece of work carried out by a group of six students and assessed as a joint effort.

Aware of the conditions and traditions which students throughout the world are agitating to change one can but applaud the 'limited achievement' described in this record. But Kaye's praises remain unsung; how is it that there is so little echo to and from other people's work?

Firstly it must be remembered that this is a progress report only. It has to be considered against the background of a strictly departmental college structure and, it would seem, of envy and obstruction on the part of superiors then in office.

But secondly let us look, as constructively as we can,

at the growing points in what has taken place:

The psychedelic exhibition and the staff-student teams have demonstrated the zest and energy that can be tapped when the authorities that be hand over little parcels of responsibility: commitment to rigorous study has ensued in matters of learning and thinking, which are the exclusive concern of Kaye's threefold syllabus (p.30). But the drama topic was of a different order: it was creative, and its language, as much as its accompaniments of music and dance and of design of stage and costume, reached the realms of art. It galvanized feeling as well as thinking, the expression of which demanded a study of historical periods. Perhaps we can see that a comparable craft topic, in wood or metal or clay, can provide a motive for learning, and forge links between, for example, mathematics (measurement), botany (timber), physics (heat), and chemistry (dyes and paints), as well as calling for democratic procedures of organization. The extension of topics in drama and craft can embrace all the usual subjects of the curriculum, except perhaps foreign languages, and does offer a challenge to the rigid departmental structures through which teachers and lecturers seek promotion in their careers.

Refreshingly, but curiously, Kaye discovered for himself the powers that can be released through participation and tells us (p.7) that he has followed his hunches since. He must have heard of Rousseau, Owen, Dewey and Henry Morris, though he makes no reference to them. Have we to remind him of others? of Alex Bloom at St. Georges-in-the-East? of co-operative classroom work done in independent schools, such as the conversaciones at Monkton Wyld or Burgess Hill (a pageant of the history of education, very similar to the drama topic, was witnessed by the writer at King Alfreds in 1948)? of students at Balls Park, Culham or the Architectural Association looking around 'housing estates and villages,' (p.216) and drawing conclusions? of the 'modules' of Graham Owen at Trent Polytechnic?

That Kaye depicts himself working in isolation may be due not so much to his manner of writing as to a kind of bitterness which admits of little respect for other people. How otherwise can he paint (p.103) such a caricature of all tutors except himself pressing students towards conformity?

There is an astounding discrepancy between chapters 1 and 9. In the former we are told 'I cannot help suspecting that I should have made a better job of learning things that would prove to be of relevance to my adult life, if I had been left entirely alone to get on with the business according to my own devices' (p.21) and 'by the time he reaches the fourth form a child . . . should be perfectly capable of directing, if not the whole, at least 90% of his own education' (p.33).

In the latter we are told that it is 'essential that the teacher who seeks to teach through participation does not allow his pupils or students to confuse this process with democracy'. (p.186).

'In a teaching situation the responsibility of the teacher for the pupils' learning cannot be abrogated; it is built into the job itself . . .'

Kaye appears to have fallen into the very snare which he has warned against. For freedom is acquired: it cannot be given. When Kaye states (p.84) that he allows student working parties to form as they wish, or that he chooses to run the education department through an executive committee, he is offering liberties which may be withdrawn at any time.

Unless responsibility is genuinely shared, and it is carefully explained that amidst current expectations this is not intended, it is an error to talk about freedom and certainly of autonomy.

Nevertheless the work at Redland must be regarded as a step in the right direction. Only let it be extended.

Anthony Weaver

The Inspector and the Inspectorate

John Blackie
Students Library of Education,
Routledge and Kegan Paul, London.
Price £1.75p.

As Dr. Tibble indicates in a brief and pertinent preface, this small book is 'in the main an account of the present functions, duties and powers of the Inspectorate, their relations with the D.E.S., with the L.E.A.s and with teachers.' This account is put into perspective with great charm, clarity and welcome brevity. Written by a former H.M.I. of long and good standing, the book is not only an analysis of the present position of the Inspectorate, it is also a work of art conveying the ethos of the brotherhood.

Of considerable value to teachers, administrators and to overseas students of British education, the historical outline gives the main ideas which guided the inspectors through four stages of development from the beginning in 1839 until the present. The middle part of the book deals with the Inspectorate to-day and at work; whilst a brief final chapter on the future gives the author's personal pleas for the retention of the Inspectorate with certain characteristic features unimpaired. Unfortunately, however disarmingly phrased, this is a plea for a perpetuation of paternalism, for the retention of an exclusive club, albeit one already admitting non-male, non-public school members.

At the end of the book suggestions for further reading and a useful bibliography are followed by the appendices which provide a quarter of the total number of pages. The first appendix constitutes Part One of the Report of the Select Committee of the House of Commons, published in 1968. It deals with Her Majesty's Inspectorate (England and Wales). The second appendix repeats the twelve recommendations made in the Report above, one by one, with the observations on each made by the Department of Education and Science. Added in this way to the end of a most readable book, these official statements are brought to the notice of many a reader who might not seek out the documents for himself. Whereas in his chapters Mr Blackie portrays the nature and quality of the Inspectorate as a resource to the teaching profession, the appendices reveal some of the problems of that Inspectorate in its dealings with those who call the tune and pay the piper.

A. Elizabeth Adams.

WHO'S WHO (continued)

DONALD G. BUTLER

(Contributed article on Moral Education to February issue).

15 years teaching experience in a variety of schools. Was a member of SHAP working party for world religions in education.

Chairman of National Teachers' Committee of the Christian Education Movement.

At present fostering interest in Yoga in schools and colleges with the help of his own demonstration team.

Married with 3 children.

ALICE BELLFIELD (MRS)

(Contributed to February issue account of conference on "Home and School".)

She is Vice Principal of I.L.E.A. Central London Adult Education Institute.

She has previously been on the staff of various further education centres in London and Middlesex. She has also been on the staff of **The Economist**. She is a specialist in womens' crafts among other things. She has carried out research into the teaching of languages.

She represents the National Federation of Continuative Teachers' Associations on the Adult Education Liaison panel and is their P.R.O.

She is a member of the education panel of Islington Community Relations Committee.

EDITORIAL NOTES

Associate Editors

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield, Sussex.

Tel. No. Hadlow Down 389.

The World Studies Quarterly Bulletin will appear in the May issue.

We apologise for the lateness of our April issue but at last the American mail arrived and we were glad to be able to include some trans-Atlantic material.

Change of Name

The National Bureau for Co-operation in Child Care now becomes National Children's Bureau which is a shorter and happier name for an organisation that aims at happiness. We learn this from the interesting 7th Annual Report of the Bureau which can be found at Adam House, Fitzroy Square, London W.1.P. 5AH. Tel. 01-387-4263.

The Bureau publishes a journal called CONCERN quarterly.

INFORMATION

Youth Service Information Centre, Humberstone Drive Leicester publish a monthly Digest of articles and material relating to all aspects of work for youth and by youth and for those under 14 in their leisure. This is a very useful and handy reference. The March issue contents varied from Long term delinquency study to community schools, reporting race relations and fatherless adopted children as well as changing educational techniques. The issue contains several references to New Era material.

economic structure
social structure.

Aspect II **Communities and institutions**

political structure and government
religious institutions,
family and local communities
economic institutions.

Aspect III **Cultural and intellectual life**

language
religious belief and philosophy
literature
Art, Music, etc.

Such a structure contains recognizable elements of traditional disciplines, but it cuts right across the customary divisions. It must be stressed, however, that the foregoing is the conceptual framework and not a detailed syllabus. The various **aspects** need not be studied to the same depth. Indeed, if superficiality of treatment is to be avoided, it is highly desirable that they should not.

The main vehicle might well be social history supported by a selection of fictional and non-fictional texts. Through reference to the contemporary literature, we would wish to convey to our pupils the whole atmosphere of an era. Every writer is in some degree influenced by his own age and reacts to it. His work may, therefore, contain an element of social comment or **Zeitkritik**. It is, thus, the source of knowledge which will supplement with humanizing effect factual information derived from study in other fields, such as history or economics or geography.

C. V. Russell

Reference

Vaughan James. 'Integrated Language Studies. Some Problems and Suggestions' in C. V. Russell (Ed) **Post O-Level Studies in Modern Languages** Pergamon. Oxford 1970 p175 et seq.

THE NEW ERA

VOL. 52 No. 5

MAY 1971

EDITORIAL

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Yew Tree Cottage, Roundabouts,
Five Ashes, Mayfield,
Sussex.

Tel. Hadlow Down 389

We print two studies of work based on curriculum research and experiment. One from Highland Park which is surrounded by the City of Detroit and one from Huyton, Lancashire and the University of Liverpool. We thus get an American and a British angle on a common problem. In our next issue we hope to print a note by Ray Derricott comparing the American paper on research in this field with his group's work. Walter A. Crocker, like the Liverpool team, finds the time for being polysyllabic in the seminar rather than prepared for the critical confrontation of a generation of teenagers who may be 'disenchanted high school students' is over.

This connects with a timely and long leading article in 'The Times' of 28th April on 'The Critique of the Young'. Both these studies in curriculum development have come partly from a pull from the pupils who are rejecting education as they find it. 'The Times' Critique is showing us the type of world the protesting younger generation may want.

'The young of 1971 will push Britain towards objectives which are aesthetic, idealist, humane, at the expense of other objectives which are materialistic, powerful and profitable. How far they will succeed in changing the balance, and how quickly, is much more difficult to know.'

A generation of individualists each wanting 'to do his own thing' is curiously comparable, as the article points out, with 'the great Victorians.' And they had no taste for polysyllables either but liked pellucid prose. Think of Thomas Henry Huxley.

Our next issue will contain, among much else, a version of the Report of the University Interprofessional Working Party and an account of a conference based upon this report if the latter can be prepared in time.

Occupations Curriculum Center: Toward Relevance in Urban Education

Walter A. Crocker, Jr.

Supervisor of Student Teachers from Wayne State University, Detroit, who also has student teachers at the Occupations Curriculum Center which he describes.

One of the more promising attempts in Urban Education on the secondary school level can be found in the city of Highland Park, Michigan, at a school named, 'The Occupations Curriculum Center'. Highland Park is surrounded by the city of Detroit and it can be said that its problems are not unlike any other urban area.

Four and a half years ago, aided by a grant from the United States government under Title III of the Elementary and Secondary Education Act, the School Department of Highland Park began a program in secondary education designed to interest and equip its 'hard core' disenchanted high school students. It attempted to appeal to over-grade age, under achieving and potential dropout youth in the tenth grade by combining general education, occupational training and part-time paid employment. A separate facility was procured about twelve blocks away from the high school and in it was designed what some would consider a radical plan. Federal funds have run out but the program remains in operation. This alone is noteworthy to those familiar with federally inspired educational programs. The efforts of the Occupations Curriculum Center staff and students are now being financed jointly by the state of Michigan and the city of Highland Park.

This article attempts to describe the program and to draw some implications for other efforts in making secondary education meaningful to students, especially young people who have rejected more traditional approaches.

Structure of the Experience

The student population of OCC which ranges in age from fifteen to eighteen consists of seventy-five tenth grade students, half of

whom are black, one-third of whom are female, eight-ninths of whom have had discipline or attendance problems at the high school, and all of whom had disliked school. They know intimately of life in a teeming urban atmosphere and are one step from withdrawing from school altogether. OCC is the last chance the school is giving them and conversely.

A typical day is divided into one-half with one portion designated as the development of occupational skills and the other to increase the student's ability in general education such as mathematics, English, and social studies. Most of the teaching-learning occurs in small groups, made possible by the inclusion of several student teachers from nearby Wayne State University.

The occupational training is approached by forming 'mini-teams' of students with a student foreman who coordinates the activity of each team. The half-day devoted to this facet is further broken down into classes aimed at learning about expectations of industry, vocational choices, economics, electro-mechanical operations. Small groups often go on field trips to industry or employment agencies to observe on-the-job techniques. A favourite activity of the mini-team is the actual work on contracts from local industry, won by a competitive bidding in the world of business. To be sure, the work calls for a low level of vocational training, consisting of quality control of many types of automobile parts, stuffing and mailing items for public relations projects. Each contract is treated like it would be in the world of business. Students are responsible for time sheets, planning the work, weighing, packaging and shipping and one great motivating force is the fact that the students are paid for this aspect of their training. Since the contracts are actually paid for by the submitting business, each worker on the mini-team receives an hourly wage. Students have some spending money as well as the good fortune of doing some realistic work here at the center.

The academic half of the day is devoted to general education which formally meant that

each student had an hour each of mathematics, social studies and English. This past year the format was changed. Students and staff felt that this departmental arrangement was sterile and uninteresting, not unlike the formal high school they were trying to avoid. What followed was a re-grouping of the academic area, dropping the three one-hour class periods and establishing a three-hour block of time.

This block of time arrangement allowed greater flexibility of scheduling, enabling the school to tailor individual programs according to need. It was felt that some students needed more help in one subject than another and the equal time format was not conducive to a relevant education. A separate reading teacher equipped with a reading center is available during these hours.

The many advantages to a block-time organization are: the staff can get to know the students well since they have fewer with whom to relate; a higher degree of personalized interaction develops; activities which may require more than the usual one hour devoted to a subject under normal organizational patterns are now possible without disruption of schedules or colleagues. Three small groupings frequently combine for programs or lessons of common interest. Transporting a group of six or seven should they desire to view the real world, which they often do, is more efficient and simple.

This academic experience takes place in one large carpeted suite, with student designed, wall-dividers bulletin and bulletin boards which accommodates seven small groups. All are functionally designed with the use of easily moved trapazoidal tables and detached chairs with seating arrangements limitless. None of the standard secondary-school desks here!

The Staff

Of the four permanent staff members at the center, one is the director, one coordinates the vocational area, the other two form the base of the academic area. This nucleus is augmented by part-time support people from

the high school such as guidance counselor, reading consultant, and vocational teachers proficient in specific areas. In addition, four to six student teachers from Wayne State University work full time in an area of their strength. The student teachers change every academic quarter, a factor which is inconvenient but unavoidable. However, the change-over does not seem to bother the students noticeably. Over ninety percent have expressed a preference for continued use of student teachers on this basis. Supervision of student teachers is carried on jointly by the academic staff and the college supervisor who visits the center weekly, spending at least a whole day on each occasion.

The Students

The student body is made up of young people who, up to their entry into OCC, felt that teachers did not care much for youths, at least not their kind. They felt that school was not meeting their needs. Impersonality of the plant, large numbers of students and staff and the emphasis upon 'unreal' subjects seem to be high on their list of dislikes. Many have a history of poor attendance or non-attendance and can be characterized as those on the bottom of a secondary-school achievement and aspiration ladder, one rung above the dropouts.

To attract and keep these students, it was felt that Occupations Curriculum Center must be decidedly different from the average secondary school. It **is** different and it is keeping them. The dropout rate, below twenty percent, is a laudable figure when one considers that the group to begin with, is in the high-risk category. In a recent study over seventy percent of the total population of the center stated, 'If I have to go to school, I would like it to be like this one'. Most thought that OCC was really helping them to understand and to cope with school; 'The Job World', 'People' and 'Myself.'

The few discipline problems in this school — almost no facility or furniture destruction and no racial bickering — might be due to the low teacher-pupil ratio. However, it is more probable that it is due to the fact that the

students consider this as **their school**. They help in the planning; are given freedom; are treated as humans rather than objects. The aura is 'This is a good place!' One hundred per cent of the student body responded they would recommend OCC to their friends. Not many secondary schools today can make such a claim!

Parents are highly supportive of these efforts. The director considers the community a strong ally. He talks by phone to several parents a day, most calls emanating from him are of a positive nature: 'William is doing fine here. Just called to tell you about it'. For these parents this is the first time they have heard from schools where the topic of conversation is not a disciplinary infraction on the part of their child.

Parents nights are different, too. No 'slides of a recent trip to India' here! These events have included a talk by a drug addict, a program on the inability of children and parents to be able to communicate with each other, and a problem census of the school. Parents have said that they were closer to their children because of OCC and one confided that her son was going to join the army but when he got into OCC he decided to stay in school.

OCC is ever changing, always questioning, never quitting. Some days are long but the rewards are many. The many ideas gleaned from this story is one attempt at meaningful urban education. It is a story of the right combination of curricular design and implementation of block time, individualized instruction, enrichment, actual job experiences and good school-community communication. For the population in this urban area, it works. Might not some of the ideas work elsewhere?

Stowell's Trophy* Exhibition of Entries at Suffolk Galleries, 24th to 31st March 1971

(open painting competition for students at main art colleges)

Large areas of colour experienced at close quarters are disorientating but very enjoyable. This is art produced from a background of pure abstract experimentation; there is no fear or tentativeness in experimenting full-size, which makes the exhibition an environment altogether, afterwards separating out into individual paintings.

There were exceptions to this impression; a compelling Rousseau type woman, some realism and detail as seen in harsh daylight of figures and tube escalators, a few constructional canvases, some gimmickiness.

The joint winners were 'Aegina' by John Renshaw, and 'Window through Clouds' was a large mild painting, describing a kaleidoscope of the changing clouds perhaps through many hours of one day, their formations and centres together on a blue sky, through which you see the shadow of the painter on the window that faintly shows reflecting against the sky. Clouds that usually pass here made complete formations; change frozen perhaps is compelling.

'Aegina' was paint put on canvas over and over until there was very little colour left — except on the edges which were warmer rather like dog-eared pages, as you see if you look longer.

I liked both. The standard of technique was very professional for students. There were also four commended paintings which did not partake of the £250 prize.

Helen Tyler

*Stowells of Chelsea Ltd., a wine and spirit company, sponsor the young artist in this way.

Teachers and Curriculum Development*

R. Derricott

Lecturer in Education, University of Liverpool and

G. Hall

Curriculum Development Officer for Huyton, Lancs.

Writing a report on an international conference on curriculum innovation,¹ Stuart MacLure referred to the difficulty in communicating concepts and ideas related to the curriculum, across national barriers. According to MacLure, the address to that conference of Goodlad, the American curriculum theorist, '... confirmed many of the English in their deeply held suspicion of educational theory and their amazement that an apparently pragmatic matter like the curriculum should be turned into a topic for academic abstraction.'²

Experience in in-service training leads us to suggest that this is not only operative at international level. British curriculum theorists, often taking up the transatlantic technical language of curriculum theory and adding some of the thought structures of philosophy, sociology and psychology, are probably building up their greatest barriers against effective communication with teachers. MacLure describes such a situation. 'Failing to penetrate the language in which these abstractions are couched, the typical English reaction is to turn to the nuts and bolts of curriculum reform and in particular to the English myth of autonomy of the teacher as master of his fate and his pupils' curriculum.'³

Curriculum development is a difficult concept to communicate to teachers. Various interpretations of its meaning can be seen in the differences in emphasis in the programmes of teachers' centres. Some concentrate exclusively on the 'nuts and bolts' of the curriculum, putting on courses at the craftsman level in which teachers learn by doing or by sitting at the feet of the curriculum alchemist who believes that he has discovered the secret of turning the base metal of mathe-

matics or movement into gold and is sharing his secret. Others put their emphasis on a series of study groups out of which might emerge a new syllabus or schemes of work. Others are centres where valuable work is done in connection with national or regional curriculum projects. There would seem to be, however, very few centres in which there are groups attempting to produce teaching units which have been developed with objectives and evaluation in mind. All the above examples would seem to have a valid place under the umbrella term curriculum development and it would be arrogant to suggest that any one type of activity is more valuable than another. As Working Paper No. 10 points out a standard national pattern of curriculum development 'is neither desirable nor necessary.'⁴

The increasing national activity in curriculum development which has meant, for example, in the middle years of schooling, that the whole curriculum is covered by official and semi-official teams devising projects developing materials and evaluating, may produce bewilderment in teachers. As Dearden has suggested, in terms of the curriculum, innovation is the norm.⁵ Teachers are faced with a variety of projects, each battling for attention, each putting pressure on them to try out ideas and materials in the classroom. Teachers could well react by believing that on curriculum matters others are doing the basic thinking and are producing the answers. Fundamental thinking at local level could well be discouraged. An Australian, writing on innovation in primary education asks some pertinent questions. 'Will the (Schools) Council's efforts gradually weaken initiative and responsibility on the part of teachers, in spite of its frequent affirmation of the need for schools to be independent? Is it possible that the habit could develop of leaving curriculum matters to the Schools Council?'⁶ Such a possibility is recognised by the writers of 'With Objectives in Mind' when they say, 'Being firmly of the opinion that it is for teachers to decide what is best suited to their children', in drawing up a list of objectives in the teaching of science they '... decided to stop well before the statements became so

detailed as to prescribe what each child should know and do. By indicating the ends and leaving the means to be decided by the teachers, we hoped . . . to provide guidance without dictation'.⁷ Having produced what must be the most comprehensive and impressive list of objectives to appear, to date, this side of the Atlantic, the writers express the hope that their materials will be ' . . . no more than educational archeology, there will be groups of teachers thinking critically about their work in science . . . Some teachers will do this on their own . . . ; there are many more, however, who will draw their inspiration from discussion with other teachers and their power from the concerted efforts to solve problems that they see . . . and it is in the teachers' centres where they are most likely to form and flourish'.⁸

'With Objectives in Mind' is to be commended as a rare piece of clear thinking relating curriculum theory to practice. The humble attitudes of the authors to their material is refreshing. The question remains as to whether teachers are provided with adequate tools, both at initial and in-service levels, to carry forward the challenge of the Science 5/13 team. Skilbeck, speaking at the Exeter conference on curriculum development spelled this out with clarity when he asked,

- '1. Are teachers entering the service equipped with a knowledge of curriculum theory, and an experience of curriculum design and evaluation, sufficient for them to design, implement and evaluate their programmes according to modern standards?
- '2. Is there a working partnership between schools and colleges in preparation for this kind of work?
- '3. Do the in-service institutions provide a full range of courses in which practising teachers can refine their skills and acquire theoretical expertise relevant to school based curriculum development?'⁹

These are important questions and there is some evidence that they are receiving in-

creasing attention.¹⁰ Perhaps the greatest challenge lies in communicating to experienced teachers the value of curriculum theory. Their concern with the 'nuts and bolts' of curriculum reform is understandable. Theory of any kind is alien to most teachers unless it is seen to have relevance to what happens in classrooms. With this in mind and with the knowledge that the emergence of middle schools in parts of Merseyside meant that many teachers were taking part in rethinking a curriculum the writers collaborated in putting on an evening course called 'Curriculum Development and the Middle School'. Despite the fact that the advertising of the course emphasised its theoretical nature, several teachers clearly expected hints, suggestions or tips to be dispensed. However, attendance remained at a promising level. From this course a small development group of twelve teachers was formed which began to meet at a local teachers' centre. A year later the group was half this size. The dedication of those remaining has been impressive. For the first six months meetings were held in the evenings. However, working under time pressure when not fresh is hardly conducive to efficient performance and half day sessions were interwoven into the pattern of meetings.

An examination of the phases of development in the work of the group is revealing. It shows faults in the leadership strategies employed and highlights several critical periods when communication of theoretical concepts was difficult and motivation to continue membership was reduced. Whilst recognising the unique nature of the patterning of relationships within groups, we feel that a subjective account of our experiences will be of general interest.

Phase 1. Early meetings were often unfruitful because, (a), the task of the group was not clear to individual members. Despite the fact that most of the members had previously attended a series of lectures on curriculum theory, a curriculum development group meant different things to different people; (b), the heterogeneous nature of the group, which contained head teachers, some of long standing, assistants, a B.Ed. probationary

teacher and the head of department from a secondary school, meant that needs and interests varied. There was also confusion related to role and status within the group. In these early days the heads contributed most and were expected to do so by others. The presence of a Curriculum Development Officer and a university lecturer added to the confused picture; (c), the use of words such as aims objectives and evaluation tended to be inconsistent. Individuals varied in their levels of understanding of such terms; (d); the members of the group also had differing ideas of the curriculum area and the age grouping limits within which we should operate.

Phase 2. Eventually a curriculum area, environmental studies, was decided upon. At this phase our discussions concentrated upon a statement of aims. The curriculum area in which we were working was still far too wide and individuals were asked to concentrate their efforts upon stating objectives with either geographical, historical, sociological, scientific or ecological bias. We were still working at too great a level of generality and abstraction. This is almost certainly the major reason for several members losing interest and withdrawing from the group. However, for what it was worth, a list of general objectives was arrived at.

Phase 3. We now became aware that in order to make progress a decision had to be made about a specific area in which to work. It was decided to produce a unit on 'The Family', which was thought to be a useful starting point by members of the group and certainly met with the approval of the sociologists amongst us.

Phase 4. Suffering from an overdose of objectives, members were asked to produce ideas that could be used in teaching about 'The Family'. This retreat from objectives into the more familiar realms of content and method was timely. Freed from constraints, ideas were produced in abundance.

Phase 5. Before returning to a consideration of objectives, members of the group were en-

couraged to make a general investigation amongst the children they taught of the conceptions and misconceptions related to children's understanding of the family. The data collected was both fascinating and valuable. Work with children helped to inject an added sense of purpose into the proceedings.

Phase 6. An analysis of the data was used as a starting point for the formulation of a new set of objectives related to the family. Perhaps this was a breakthrough point. There was now positive evidence that the group were developing an understanding of many of the theoretical concepts with which we had been grappling for so long. We were aiming to produce a teaching unit for use with children between 8 and 13 and were aware of the wide range of individual differences with which we had to cope. Consequently the objectives were framed against the background of a Piagetian model. We were now able to discuss the theoretical framework of our exercise with great facility.

Phase 7. We now turned our attention to constructing instruments for evaluation. Relatively our progress was quite rapid. Individual members took responsibility for sections of the evaluation. Ideas were then rigorously examined at group meetings, some of which were now taking place in school time. A pilot trial of the evaluation material was now necessary. This was done with a carefully selected sample of children representing a wide range of ability in the 8 to 13 age group. The responses of this group, together with those of the teachers of the classes involved, were used to produce the final form of the evaluation material and to evolve a marking schedule. Some of our ideas had been too ambitious and needed considerable moderation.

Phase 8. Meanwhile, individual members were searching for reference material and resources for use with the unit. The County Archivist and the Children's Librarian were particularly helpful at this stage. We are hoping to build up a central collection of resources at the Teachers' Centre.

The next stage will obviously be concerned with the preparation of content and learning experiences. This will be followed by the trial and evaluation of the materials in selected local schools. With our own small project, as with national projects, the danger is that the process ends here. A very important part of future Centre activity, therefore, will be discussions between the group and teachers from trial schools in order that the materials can be critically appraised and refined.

Whilst the prime objective of the group has always been the production of a teaching unit, an important consideration must be the benefits gained by individuals working in a group situation, both from the viewpoints of sharing knowledge and expertise and by being members of a group. We asked members of the group to give their impressions of their involvement in the work so far. One common factor was revealed; it is clear that all benefitted from the cross-fertilisation of ideas engendered by the differing outlooks of colleagues. More specifically, the head of a Geography department in a secondary school, who was aware of the need for an integrated course in the early years of the secondary school, gained from his primary school colleagues in this respect. He was also motivated by the fact that an open-plan unit for first year pupils was to be erected at his school and he wished to use it to advantage.

The junior school headmistress in the group had been working out the role of specialists in her school and valued the inter-disciplinary experience gained in the group in devising a balanced teaching unit. The B.Ed. probationer teacher appears to have gained most by being involved in discussions with experienced teachers. While her degree course had included curriculum theory, she was grateful for the opportunity of seeing the problems of implementation. To witness the rare sight of primary and secondary teachers putting liaison into practice in curricula matters is most gratifying.

We rate the work as an important professional exercise. Furthermore, we feel that this work must be given the status it deserves if curriculum development is to be accelerated

from grass roots. Headteachers must be awakened to the value of the work and accord it some priority. A major breakthrough will have been achieved when the insertion of a new teaching unit into the school curriculum figures alongside the examination results for honourable mention at a school speech night.

We have made little reference, so far, to the shortcomings of the group's leaders or of the lessons to be learned from the exercise. It is freely admitted that, in the early stages, there was an over-concentration on generalities and definitions, leaving the task of the group and its relevance ill-defined. Perhaps, in this respect, British curriculum theorists suffer from an over-dependance on Tyler and Taba and have too much reverence for Herriek's Diamond,¹¹ or the classical cornerstone of the curriculum process — Objectives, Knowledge, Learning Experiences and Evaluation. The first and last mentioned concepts being the most difficult to communicate. Successful curriculum development would seem to depend upon avoiding an over-emphasis on any one of these cornerstones and on harnessing local initiatives, ideas, talents, drive and expertise.¹² Perhaps the most apt comments here are those of a member of our group, a junior school headmaster, who describes his experiences as follows:- 'After seventeen years teaching experience one would hardly think it necessary to spend numerous hours planning a simple topic on 'The Family'. So many miles travelled! How many gallons of petrol burnt? And each time only a little further; now the aims, then the objectives, general and specific. What a conglomeration of unfamiliar jargon! Consider the ground we have covered. Outline the points which you might include in work on the nuclear family. Ah! At last we are getting somewhere I am glad I persevered. But hold your horses! We are not through the wood yet; now we must construct a pre-test. My God! I will be retired before we achieve anything. No! I sense a positive surge; the pre-test is completed and the pieces of the jig-saw start to slot together in the mind. A feeling of satisfaction develops. The professional exercise has been worthwhile and soon the benefits will accrue both directly and indirectly.'

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Note* Both the authors wish to acknowledge their great debt to the dedication, patience and enthusiasm of the group members and the co-operation of the Lancashire County Education Authority.

Who's Who

Ray Derricott: Lecturer in Education, School of Education, University of Liverpool. Responsible for the junior/middle school option in the Diploma in the Advanced Study of Education which is taken by experienced teachers, either by full-time or part-time study. Is at present associated with the Gifted Children Research Project directed by Professor N. R. Tempest, at Liverpool. From September 1971 is to be Deputy Director of the Schools Council History, Geography and Social Science, 8-13, Project, being directed from Liverpool by Professor Alan Blyth. Before taking up his present post he taught in primary schools and a college of education.

Geoffrey Hall: Curriculum Development Officer, Division 16, Lancashire, since January 1969. Before this he taught in three secondary schools in Bedfordshire and Lancashire, being 'Head of Newsom Department' at the last of these. He looks upon Teachers Centres as agencies for change, both in the accelerated sense as places from which structured experiment can be initiated and in the context of in-service training as it is traditionally understood. He considers that centres are not truly fulfilling their function unless these two aspects co-exist and are inter-related.

BOOK REVIEWS

Education, Health and Behaviour

Michael Rutter, Jack Tizard and Kingsley Whltmore

Price 50/- (£2.50).

Published by Longmans

Whenever information is needed about the distribution and incidence of human characteristics in a population, such as reading disability, or emotional conditions, or various handicapping conditions in childhood, it is essential to define these characteristics in sufficient detail to enable replication to take place either at a later date, or elsewhere, and to define the population used so that this can be taken into account adequately in interpreting the results. In this way one avoids unknown biases connected with the selection of special populations. This has been done very thoroughly on the Isle of Wight surveys of 1964 and 1965 when the authors carried out an 'epidemiological' approach in which a total child population aged 9 to 12 years was surveyed. The results of the work have been appearing over the years in a number of professional journals, but now they are collected together in the present volume of nearly 500 pages. The authors warn against overlaps and repetition in the various chapters (p.6) and this may account for this reviewer's difficulty in trying to appreciate the book as a whole. However, persistence was rewarded and the authors are to be congratulated on producing an important contribution to child psychology, which will be in much demand as a reference book for school doctors, psychiatrists, teachers and psychologists. Many useful leads are offered to possible research work, and the impression left after reading the work is that the amount we don't know about childhood disorders appears much greater than the amount we do know with any certainty. Although the detailed results of this collaborative and multi-disciplinary approach are not dramatic, yet the conclusions reached, tentative and cautious though they are, are essential reading for all who are in any way connected with handicapped children.

This study, then, reports the results of two surveys carried out in 1964 and in 1965, into the incidence of mental and physical handicap in all children aged 9 to 12 years in the Isle of Wight.

The authors are at pains to point out that their conclusions apply strictly only to their population. The Isle of Wight population is probably reasonably representative, however, of the non-metropolitan parts of the country, but not of the great conurbations where the majority of the country's child population live. Their conclusions, they consider, probably represent minimum estimates of equivalent disorders in these other populations. Their main conclusions are easy enough to summarise, namely that 'in a population of children which is somewhat above the average in intelligence and in its standard of living, one child in six has a chronic handicap of moderate and severe intensity.' About one quarter of this group had at least two handicaps. The details of the many suggestive hypotheses advanced, and of the wide-ranging discussions of the implications of the measurements, both qualitative and quantitative, the interested reader must dig for himself from the text, tables and charts.

We know that many low IQ children will have reading and other educational difficulties, but it is important to field workers to have many of their day-to-day experiences confirmed — that there is a good proportion of backward children of at least normal intelligence who are underfunctioning in reading, and yet who receive no special remedial help in schools. 'Most of

the children with reading difficulties had received no kind of special help in reading, and it was clear that many children who needed special educational treatment were not receiving it.' (p. 52). And this in spite of the authors' contention that medical, psychological and educational provision on the Isle of Wight is better than, or at least as good as, that found in other parts of England — a high proportion of handicapped children receive either no attention at all, or only the most cursory form of it.

The comments on 'dyslexia' are opposite in view of the current fashion, and of the legal deification of the term in the Chronically Sick and Disabled Act 1970. The authors were unable to find supporting evidence for the hypothesis of a single syndrome of 'specific developmental dyslexia' and they discuss at length the possible reasons for this state of affairs (p. 73). They indicate that their findings leave this whole area open for further investigation.

Other readers would certainly select different items for comment, but I will end on making only two more points. The authors' criteria for types of disorder are strict ones, and their failure to include enuresis as a handicap I find puzzling.

The psychological and medical problems surrounding the ordinary school medical examination reflects current concern as to how this might be improved. The authors question the reliability of the general medical examination, which they considered was 'so poor in many respects that some of the findings were worthless.' (p. 101). They suggest greater standardisation of method, the weeding out of intrinsically unreliable items in the school medical and better training as possible ways of improving this interview.

H. J. F. Taylor.

Reading Readiness

Edited by M. Chazan

Teaching Disadvantaged Children in the Infant School

Edited by T. Cox and C. A. White; both published by the University College of Swansea Faculty of Education 1970.

These two paperbacks are of some importance because the topics — which are not unrelated — are of wide current interests. A course on 'Reading Readiness' was run by the Faculty of Education at Swansea University, and the book is a collection of the lectures given. In this enquiry five teachers demonstrated, with their classes, their use of differing techniques in establishing reading readiness; each teacher selected five 'ready' children, and five 'non-ready' children. These children were tested by the Harrison-Stroud Reading Readiness test; agreement between the teachers' choice of 'non-ready' and the test selection was very high; but in the case of 'ready' children, of the 25 judged by the teachers, the test showed 13 as 'not ready.'

What are the different criteria used by British teachers? Ought there to be such a variation from teacher to teacher? Should we, as the Americans do, make use of standardised tests? How reliable are these tests? Albert Tansley gives a useful answer to the question 'Readiness for Reading — can it be hastened?', and Miss Mair E. Jones tells of the changes from the formal to the informal approach with regard to reading readiness. Not only infant teachers, but those with backward learners in their classes, will find stimulation and information in this book.

The other book, 'Teaching Disadvantaged Children in the Infant School', was the outcome of a conference on the subject of compensatory education and the Infant School, part of a three and a half year research and development project on various aspects of compensatory education. Lady Plowden's lecture introduces the book; there are lectures on the development and importance of language skills; on drama; on the development of mathematical skills. Maurice Chazan tells of his ten week visit to America, mainly to study in New York current methods to help the socially disadvantaged. Elizabeth Goodachre gives us very useful information on new approaches and published materials for disadvantaged readers and I must quote her ending statement, with which I am strongly in agreement: 'We need to be ever aware that the "Culturally disadvantaged" child has a heart, a mind — and that he is a person — Too often we allow labels to govern our thinking. These labels, such as "the disadvantaged" "immigrants", "children from poor homes", prevent us, from seeing with unbiased opinions the individual — the person.'

Betty Willsher

The Hamlyn History of the World in Colour

Volume 20, 'From Peace to War Into the Space Age' 127pp. Text by James Henderson. Advisory editor William H. McNeil (Series based on an original French work, *Connaissance de l'Histoire*, 1967 Librairie Hachette. English text 1969, Hamlyn Publishing Group. First English edition, 1970 Phototypeset by Oliver Burridge, printed in France by Brodard & Taupin. £1.75 per volume.)

This is a remarkable book in both form and content. I nearly said in form and colour, for the first impression is a blaze of such intensity that one may gaze and turn the illustrations, three or four to every open page, without reference to the text. Fully, but somewhat obscurely, captioned, and aptly supplied with maps, the period 1939-69 is portrayed without cliché, as well as detailed in black and white. Some grown ups, some children, may never get beyond the riot — they would learn a lot nevertheless, and otherwise maybe would not open the book at all. It is a mute point whether pictures actually distract from reading.

When one comes to the text however, one finds it both exciting in its rapid chronicling of events, but also keyed in a deeper tone of seriousness and ultimate optimism than anticipated by the startling pictures. Indeed the text is a model of precision and world scale relevance — it would seem to be the most masterly of James Henderson's works hitherto, and draws upon his experience in the writing of **World Questions of Art & Beliefs** and of the biography of **Hammaraskjold**. He is not afraid, in the aftermath of the war, to write off Britain as an exhausted power, to describe the Soviet Union as a police state, and to mock that America's strength, influence and altruism is 'matched only by her political immaturity'. Though Hitler had been defeated the decline into totalitarianism was merely, though not negligibly, halted. None of the original causes for which the war had been fought was realised: 'politically, nationalism was as rampant as ever; economically, individual and collective competition was unrelenting; spiritually, human values had suffered abasement . . .'

Yet it seems to be true that the peoples of Europe, despite alien domination in the east or dictatorship in the west, feel a homogeneity unparalleled in the last five hundred years of their history. Though in this book Khrushchev's withdrawal from Cuba in 1961 is described as capitulation, the fact that the U.S. called

off its invasion of the island can be seen as much as a sign of sanity as is the undeniable withdrawal from Vietnam in 1971 — forced by the protestors against the obscenities of the war.

On the one hand the invention of new materials, the pill, the moon flights; and on the other the more sophisticated insight into human behaviour revealed by the depth psychologists, make possible man's capability to organize the world's resources so that at least the age-old economic problems are solved.

We do not have to read Alvin Toffler to realize the predicament. Henderson urges the peoples of the world 'to transcend nationalisms and to respect those values which are held in common'. He offers no panacea, but irresistably succeeds in opening new perspectives.

Anthony Weaver.

Children's Literature in the Elementary School

Second Edition.

Charlotte S. Huck and Doris Young Kuhn.

New York: Holt, Rinehart and Winston, 1968.

Pp. 792. \$9.95.

Since 1961 when the first edition of this book was published, much has happened in the field of children's literature and in education in general. The original purposes of the earlier edition were: 'to help the teacher and the school librarian become familiar with literature that is available for children, to help them develop criteria for evaluating books, and to create in children a joy and love of good books.' A new purpose has been added: to alert teachers and librarians to the possibilities of 'helping children discover the structure of a discipline and its mode of inquiry.'

This additional purpose combined with the accelerated rate at which children's books have come from the presses necessitated considerable addition to the content as well as its reorganization. The result is a weighty but useful volume not duplicated by any other book on children's literature.

The reorganized and expanded content reflects new knowledge gathered about learning theory, about children's linguistic and cognitive development, as well as new trends in publication of children's books. The discussion about children's books is now organized by types of books: picture books, traditional literature, realistic fiction, biography and historical fiction, modern fantasy and humor, poetry, information books and special interests (animals, mysteries, sports, and adventure). A new chapter has been added on teaching literature in the elementary school. The extensive bibliographies of the previous edition have been updated.

Unique and helpful features of this book are many: comprehensive chapters on information books and on the history of children's literature; a forward-looking chapter on the instructional materials center; extensive bibliographies of adult references, annotated with chapter content and children's books of the type discussed; discussions illuminated by examples of teacher practices, by illustrations — both verbal and pictorial — of children's work, and by citations of books that exemplify points under discussion; procedures for teach-

ing literature by studying a picture storybook, comparing picture storybooks, identifying form and setting of books, noting character delineation and development, discovering figurative language in poetry, and studying a poem.

Features that may be of special interest and help to elementary school teachers and to instructors and students of children's literature classes are the summaries and information listings:

Guides for Evaluating Children's Literature — pp. 17-18

Books for Ages and Stages — pp. 30-36.

Color sections of illustrations from Caldecott to Sendak — between pp. 136-137.

Summary of Criteria for Informational Books — pp. 474-75.

Schedule of a School Day in a Self-Contained Classroom (showing opportunities for teaching literature) — pp. 548-549.

One Day in an Instructional Materials Center (showing the many activities of a school librarian) — pp. 561.

An Account of Creative Dramatics (showing procedures for dramatizing a story) — pp. 627-631.

Books for Literary Study for Children (lists ten-fifteen titles for each grade (kindergarten through sixth*) — pp. 668-670.

A Taxonomy of Literary Understandings and Skills — pp. 688-691.

Appendixes that include:

Children's Book Awards in some twenty-five categories (Runners-up titles in Newbery and Caldecott categories are included).

Book Selection Aids, annotated with addresses of publishers and prices.

Pronunciation Guide.

Publishers' Addresses.

Book Exhibits and Book Clubs, annotated.

Indexes: Subject and Author — Illustrator — Title.

Finding fault with a book so ambitiously conceived and meticulously assembled should, perhaps, be accompanied by an apologetic acknowledgement that few books can possibly have everything. Two limitations of this book might be mentioned, although these might be dismissed as trivial by many readers. **First**, the writing style, correct, concise, and "all business", is unrelieved by imagination, humor or literary quality. The only departures are the brief introductions to chapters which are examples written in anecdotal form rather than in direct statements. They offer a strange contrast to the text. **Second**, this volume has become so comprehensive that it almost qualifies as a library reference book. Teachers should own a copy. For students of children's literature classes, it contains so much valuable information that reading it would almost preclude reading the books about which this book is written. As a reference source for these classes, it is invaluable.

For other English-speaking countries this volume offers readers an impressive picture of the children's book field and of the important place of these books in school programs in the United States.

Evelyn Wenzel.

*Five-year olds to twelve-year olds

World Studies — An approach to Relevancy in Education

Ulrich Bliesener

Dr. Ulrich Bliesener is Foreign Language Consultant of the State Department of Public Instruction at Madison, Wisconsin, U.S.A.

'Relevancy' is the key word in curriculum discussions today. Students in high schools, teachers, college students, curriculum professors, writers in the professional journals — and those who feel entitled to say something about the matter — all demand relevancy in the curriculum and in teaching at school and university levels.

Meaning of Relevance

This apparent agreement among the different groups soon dissolves at a closer look at what people understand by this magic word, 'relevancy.' Obviously, high school students, weary of Latin or foreign languages or history, have a different understanding of it than the subject-centered teacher whose main interest in education is based on his particular field. And the public, forced to take an interest in the activities of a school by the rising costs of education and by the unrest among youth, sees relevancy in useful subjects and in a skill-oriented approach to education because they think in terms of labor market, competition and of the conversion of learned skills into wages and income. Curriculum specialists approach relevancy from a different angle. They consider relevant that which enables a student to cope with life at large and to meet the demands of society, whatever these demands may be. Surprisingly enough, students have a much sounder understanding of relevancy than is normally assumed. It means, **first**, nothing less than good teaching. If a teacher is capable of arousing interest in a subject, be it foreign languages, art appreciation, or mathematics, and of providing a learning situation in which a student can derive personal satisfaction from the study of that subject area, then this subject is relevant to him. **Second**, students find relevancy in what they study when the particular subject helps them to understand themselves and

the world in which they live. Therefore, the study of Cicero may be extremely relevant to a student, more so than the solution of an equation with two unknowns. The study of a French poem or a painting may be more significant for him and therefore more relevant than a prescribed social studies course which fails to help the student understand what he is doing, why he is in this world, and what his future function will be in this world.

Student unrest

The unrest among high school students, and particularly among university students, stems partly from the fact that schools and universities often fail to establish for the student the connection between subject matter and the reality which surrounds them. This is particularly true in secondary schools where departmentalization has ruptured the context of the overall curriculum and where subject-centered teaching does not allow a glance across the fence which divide the subject areas.

Traditional Teaching

Teaching is often purely historical in orientation, particularly in the humanities, and often rejects the present as something that has not been properly studied and is separate from the established courses. Therefore, students often fail to see the connection between what they are doing in school and questions that trouble them very much — questions concerning themselves, the society, and the world of which they are a part. Teaching nowadays sometimes tends to block any attempt to come to an understanding of the present, as it is safe to stay on established and approved territories. The result is that students fail to see the value of such studies and they complain about the irrelevancy of school and its curriculum. It is obvious that this is not only damaging to the student's incentive to learn but also damaging in a wider sense. It is the school's task not only to teach skills and techniques, but also to develop the potential of the individual to his highest possible degree and to help him to understand more clearly the world in which he lives and to assess his function and role in this world.

Limitations of the Subject-Oriented Curriculum

It is obvious that the teachers who are now teaching in the schools are insufficiently prepared to bridge the gap between school and its curriculum and the reality which surrounds the school and of which the school should be a part. Teachers are trained in a system which is departmentalized just as much as the school and they are not made aware of the context in which their particular subject area is placed. Oftentimes teachers are not led to understand the similarities in methods and techniques that are characteristic of various disciplines. Therefore, it is not surprising when teachers trained in such a way teach their subject field as if there were no other subjects in the curriculum. Furthermore, it is not surprising that such an approach to teaching often results in an education termed by many concerned students and teachers as irrelevant.

Therefore, it seems important to review the existing teacher training program and to develop courses which enable the teacher and student to conceive of his particular subject as a part in a greater framework and help him understand the interdependence of all subject fields.

World Studies

This framework might be described as world studies.¹ The word 'framework' is indicative of the scope this course of world studies should have. It should not be concerned with selective aspects of the world or look at the world from a particular angle. It should be concerned with the world as the whole, with the world as the basic unit. Nothing is gained by an approach which looks at the world only from the viewpoint of a particular nation. Depart from the national point of view as much as possible and try to look at the world as the whole. Such an approach will provide the breadth of dimension necessary to understand the scope and seriousness of questions that we face today.

Course Content

Problems to be studied in such a course might include² overpopulation, conservation of man's

natural and existing environment, and development of man's self-made environment such as the scientific, social, and technological environment that man has created for himself. It is important to show the interrelationship between these problems. This interrelationship will become obvious by studying such problems as the unequal state of development throughout the world and the widening gap between the rich and the poor nations; by studying urbanization and its sociological implications; by studying industrialization and its consequences on man; by looking at world trade; by considering the problem of group tensions within nations; by trying to find possible ways of eliminating discrimination and of protecting minorities; and finally, by studying political tensions on a world-wide basis and the impact international organizations have had on such international tensions. The consideration of all these problems must include a consideration of human values, as most of the problems and tensions can be traced to a particular value system which governs the decisions, likes and dislikes, preferences and efforts of human individuals. Many of the implications of these problems, particularly in the developing countries, cannot be understood unless a study of the human value system is included.

Materials Needed

It stands to reason that such a course needs to be supported by a sufficient supply of materials. Every teacher education institution should establish a collection of materials, books and visuals pertaining to such a course in world studies. Institutions should try to become clearing houses for international materials and personnel which presupposes a cooperation between institutions of teacher education in different countries. There is no reason why such cooperation could not become possible. However, the difficulties (mostly of a financial character) in establishing such an international cooperation may take some time to overcome. Critical appraisal of teaching materials designed for a course in world studies can be done immediately. It is an activity in which students can be involved to a very high degree.

A world studies course should be made obligatory for all students who want to become teachers. It seems necessary that all student teachers have a satisfactory understanding of world problems and are able to relate, first of all, themselves, but also their subject matter to these problems in an adequate way. However, mere participation in such a course with a possible term examination does not seem sufficient. It needs to be supported by seminars in the various subject fields concerned with establishing a meaningful connection between the subject matter and the content of the world studies course. It should be made clear that such an approach to teaching does not do away with the teaching of traditional subject matter. Geography will still be taught as geography and history should still be taught as history. That is, each subject will retain its integrity as a discipline; no subject will be seen as a mere appendix to the world studies course. It is not suggested that the existing school curricula should be entirely replaced by a curriculum geared exclusively to world studies. What this new approach tries to do is to take the disciplines out of the ivory tower in which they have been cut off from the world and relate them to the problems that exist in the world and to show the students the interdependence and the total involvement of all intellectual efforts, irrespective of disciplines, in the solution of such problems. This approach is, therefore, not a replacement of the existing school curricula but simply an attempt to shift the stress from the subject-centered attitude towards a more openminded, cross-disciplinary attitude toward instruction.

More than at any other time in history it is necessary today to relate the education of students to the world and to help the student to find a function and a role in this world. This is not to say that students should adopt the existing value systems of society or that they should accept the world as it is. On the contrary, **educators today, should try to teach students to question the world, to question the status quo, and to encourage them to change the world so that it becomes a more livable one.** A necessary precondition is a second and unprejudiced understanding of the prob-

lems that exist today and of the reasons for their existence. It is hoped that the suggested course of world studies and the incorporation of its approach into the various subject areas might be a step forward in that direction.

References

- 1 The following reflects the results of the deliberations of the world group on teacher education for secondary schools held at the occasion of the World Conference on Education at Asilomar, California, sponsored by the Association for Supervision and Curriculum Development, March 1970.
- 2 The list does not attempt to be complete nor be in the order of importance.

The National Gypsy Education Council

We have on our desk the first annual report of this organisation of which the Chairman is Lady Plowden. It was the Plowden report which pointed out that the 6,000 to 8,000 Gypsy children were 'probably the most severely deprived group in the country.' We plan to print an article on problems and practices in Gypsy education in a later issue. For the moment we mention one nationwide plan in which some of our readers may like to participate.

The N.G.E.C. plan to establish a national network of voluntarily run summer schools during the last two weeks of August. The schools will principally cater for children but it is hoped that some work can also be done with adults who ask for coaching. A minimum of ten sessions per week will be conducted and some thirty units for teaching are planned in eleven areas. A weekend conference for area organisers has been held and two weekend or one day courses for teachers taking part are being run, one in the north and one in the south. The summer schools will run from 15-28 August 1971. They are planned as preparation for literacy and will give training in socialisation, oracy, concentration, art and craft and literacy skills, physical education and, it is hoped to arrange educational visits. Offers of help may be made to the general secretary, 204 Church Road, Hanwell, London, W.7. Tel. 01-579-5108.

Aspects of Interprofessional Training

A Report by the Merseyside Interprofessional Working Party

This is an account of a project that tried to explore aspects of professional role and identity. It is also, briefly, an account of the 'inter-professional' activity among the tutors, that was necessary to get this student project under way.

The move towards exchange of views and ideas on interprofessional training was initiated by a National Working Party under the chairmanship of Professor Tibble. It was mainly concerned with the interprofessional approach as it affected teacher training, and in Liverpool a subcommittee of the Institute of Education was set up in 1966 to undertake a review of such training as existed already in the area. In 1968 it was decided to enlarge this group and extend the focus of interest from teachers and social workers to other 'helping' professions.

Since then the group has been called the Merseyside Interprofessional Working Party and now includes representatives from nursing, medicine, social work teaching, health visiting, domestic science teaching, and the church. Sociologists, psychologists and administrators have also been involved.

A number of experimental projects were suggested; some were conducted and are to be subjects of later reports, and some are still being pursued. For example in one project, teacher, social work and health visitor students worked together, whilst in another, syllabus content was examined.

The discussions which surrounded the project here presented were themselves extremely useful and revealing, and as much as anything indicated that one of the real values of such an interprofessional group lies in the bringing together of 'trainers' and professionals from different fields for frank, open discussions, and in the necessity for understanding and co-operation in positive action.

This is not at all to play down the essential role of the project itself, which not only comprised the goal towards which the understanding and co-operation was directed, but also provided participants with a vehicle for the expression of the values, beliefs and even prejudices which help to determine the nature of their everyday professional activity. In addition, as anticipated, the development of the project and the nature of the conclusions drawn from it have indicated to the group necessary and rewarding channels for further research.

THE DISCUSSION PROJECT

In this project the 'Working Party' gathered together 11 students or recently qualified workers from different professions to take part in discussions under the chairmanship of Doctor Robert Ferguson of the University of Salford. Each discussion session was videotaped by members of the staff of the Audio Visual Aids Department of the University of Liverpool.

From the outset a number of difficulties had to be resolved. Firstly there was a problem relating to the stage of training and professional experience of the seminar participants. This factor together with age, extent of unqualified experience, and the length of training course undertaken, made it difficult to ensure that the student group was in any sense comprised of individuals with similar backgrounds. Some people felt, indeed, that the concept of 'student' was not applicable to some individuals. For example, the doctor pursuing postgraduate training, nor the ward sister, quite fall within the customarily understood student category. It was finally agreed that all participants should at least have had some experience in the work of their chosen profession and that this should have been under the supervision of a qualified practitioner with whom they would have had an opportunity to identify.

A second problem was the familiar administrative headache of finding a meeting time when all members of the group could be reasonably certain of attendance at all five of the videotape sessions. This difficulty, as is

transpired, was never entirely overcome, for a variety of reasons, but particularly because some participants were working a full day before meetings took place, others were going through final examinations or had domestic commitments.

The final initial problem was agreeing upon the organisation of the discussion group. It had to be decided whether or not the chairman should adopt a directive or non-directive approach. In the event it was decided that a non-directive attitude was more appropriate. However, in practice, the limitation of videotape time to one hour per session, together with the feeling that each session should be complete in itself did mean that the chairman had to act in a directive capacity in any overprolonged silences. Video-taping also imposed another constraint, in that it is possible that participants were disposed to behave unnaturally in front of the cameras. The use of T.V. cameras precluded a circular and therefore face-to-face arrangement of seating, thereby lessening structured discussions by placing certain participants nearer or further away from the chairman.

With these difficulties in mind, if not overcome, the five televised discussions took place. Members of the 'Working Party' acted as presenters of case material to the different discussion sessions. The professions represented were:-

Teaching

- one general subject student
- one domestic science student

The Health Services

- one doctor pursuing post graduate training in psychiatric medicine.
- one junior ward sister
- one health visitor student

Social Work

- one child care student
- one psychiatric social work student
- one moral welfare student
- one certificate in social work student
- one educational welfare officer in training

Church

- one priest in training

A variety of material was used for presentation at the discussion sessions. It included a letter to 'The Guardian' from a 'Distraught Husband', as well as case histories emphasising psychiatric medicine, school counselling, the work of the Health Visitor and also a composite case study of several families living in flats.

A breakdown of the lighting half-way through the first session proved to be so relaxing that a scheduled break was introduced into each subsequent session. To avoid the tendency to continue asking questions of the presenter (evident in session two) it was decided to give the chairman the responsibility of bringing formal questioning to an end as he felt appropriate. This was followed by the break and the sessions resumed with general discussion which did not preclude any further questions of the presenter should they be necessary.

After the hour long video-taping, discussion continued informally, sometimes for several hours.

Two follow-up sessions were held with participants and committee members. The Audio-Visual Aids unit prepared a special tape consisting of 15 minute sequences which had been selected from the five sessions. This was shown at the first meeting and was followed by a discussion which was continued at the second meeting.

Participants were also asked to complete a short questionnaire; a summary of the findings appears in this report.

From the very beginning the 'Working Party' had been conscious of the dangers of regarding this project as a valid piece of research. Opinion had been divided as to whether or not it need be seen as such, or whether employing acceptable objective research techniques was in itself essential. The majority agreed finally that the exercise alone was valuable. It became clear as the project pro-

ceeded that the organisers were learning as much, if not more about their own attitudes as they were about those of the student members of the seminars.

Initially, it had been thought that it might be possible to assess any attitude changes towards the different professions over the period of the seminars, both through analysis of the interaction at the seminar discussions and analysis of an attitude survey undertaken prior to the first meeting. This proved clearly impossible for a variety of reasons, in particular because of the problems associated with the selection of student participants. In addition analysis did not allow for personality factors so important in the small group setting, neither did the number of sessions, five, allow for any verification of these factors, nor for any degree of sophisticated analysis. Also, not every member was present at every seminar and, perhaps most important, the working party was undertaking this project in their own spare time and with limited resources.

However this is to stress the negative aspects. More positively some fascinating features were discernable. These are presented below with a strong caution as to their tentative and exploratory nature.

THE VIDEOTAPES ANALYSIS

Eight members of the working party spent one and one half days in a preliminary evaluation of the five videotapes. It was clear from the beginning that it was necessary to limit the number of factors to be recorded, and that these factors themselves would have to be restricted to items which could be readily observed and recorded by the evaluators.

During early discussions the hope was to record some rather more sophisticated aspects of group interaction, but limited time for training evaluators and the even more limited time for carrying out such a sophisticated exercise precluded this kind of analysis. It is one reason why this evaluation is regarded as preliminary. However, the great

merit of videotaping the sessions lies in their continued availability for more and more sophisticated evaluation on future occasions.

We attempted to allocate each student's contribution to discussion to various categories:

1. Statements and queries about their own function and their own action.
2. Statements and queries about the functions and actions of other participants.
3. General statements.

Each evaluator had a record sheet divided into these sections and marked off at 5-minute intervals. One record sheet per participant for each session was then completed, the evaluator noting down statements, questions etc. under the appropriate category and within the appropriate 5-minute interval.

Despite the apparently simple formula of recording, it was clear that the subjective element was still crucial in the interpretation by the evaluator of what was being said, and the very act of attempting to concentrate on one (or two) participants throughout five tapes, proved to be extremely demanding.

Of particular interest were comments and remarks made by participants, and throughout tapes 2-5, one evaluator noted down remarks made by members of the seminar group.

The following tables summarise the contribution of participants within the main categories as recorded. Limitations imposed by occasional absences, personality differences, the size of the group and the infrequency of meetings prevented more than a simple analysis. It would not be possible to claim anything in the way of conclusions or findings. However the tables and the tapes take on more meaning when seen together. In particular the tables provide structures which may guide the viewer through a mass of T.V. material.

Abbreviations used in the following tables and summaries:

- E.W.O education welfare officer
- P.S.W. psychiatric social worker
- T.S.W. teacher — Edge Hill Social Work Course
- Dr. doctor
- C.C.O. child care officer
- W.S. ward sister
- C.S.W. social worker (Certificate Course)
- Pr. priest
- H.V. health visitor
- D.S.T. teacher – Domestic Science Course
- M.W.W. moral welfare worker

TAPE I

	STATEMENTS		QUESTIONS		GENERAL
	Own role	Role of other	Own Role	Role of other	
EWO	ABS	ABS	ABS	ABS	ABS
PSW	7	15	1	2	11
MWW	2	15	—	1	5
TSW	—	30	—	2	30
Dr	1	2	—	2	—
CCO	ABS	ABS	ABS	ABS	ABS
WS	1	4	—	6	7
CSW	—	1	—	4	14
Pr	4	1	1	1	9
HV	9	3	3	2	2
DST	—	10	1	2	12

Comments:

Comments were not recorded for this tape.

TAPE II

	STATEMENTS		QUESTIONS		GENERAL
	Own role	Role of other	Own Role	Role of other	
EWO	22	11	—	2	14
PSW	5	9	—	3	9
MWW	—	2	—	—	4
TSW	5	7	1	3	16
Dr	—	1	—	1	—
CCO	9	1	—	3	6
WS	—	—	—	—	3
CSW	—	3	—	2	5
Pr	—	1	—	—	2
HV	8	3	1	1	6
DST	—	—	—	1	9

Comments:

Social Worker ‘. . . I must confess ignorance, what is the health visitor’s role?’

Education Welfare Officer ‘. . . more work should be done with parents to explain things.’

Health Visitor ‘. . . Workers are trying to sympathise with her, but are not putting themselves into her position, seeing things through her eyes.’

TAPE III

	STATEMENTS		QUESTIONS		GENERAL
	Own role	Role of other	Own Role	Role of other	
EWO	11	10	1	1	13
PSW	2	9	—	1	10
MWW	—	—	—	1	3
TSW	10	16	—	—	31
Dr	ABS	ABS	ABS	ABS	ABS
CCO	2	6	—	3	19
SW	—	1	—	1	1
CSW	2	3	—	4	12
Pr	—	—	—	—	5
HV	1	—	—	—	3
DST	—	2	—	6	12

Comments:

Teacher — Edge Hill social work course ‘. . . I don’t think any child guidance clinic has ever cured a child, . . . when they leave they still need help.’

Education Welfare Officer ‘. . . we are a referral agency, we pass on information to Child Guidance, Children’s Department . . .’

(At this point there was general discussion on confidentiality illustrating differing views on communicating information to other agencies.)

Teacher — domestic science ‘. . . There is too much psychiatry . . . anything we think is not moral we pass to psychiatry.’

Priest ‘. . . there is need for a complete personal relationship, not a professional one . . .’

Education Welfare Officer ‘. . . you can become too involved in a family.’

Moral Welfare Worker ‘. . . one can’t always talk in terms of solution.’

TAPE IV

	STATEMENTS		QUESTIONS		GENERAL
	Own role	Role of other	Own Role	Role of other	
EWO	8	3	—	1	8
PSW	—	7	—	1	5
MWW	8	—	1	—	3
TSW	1	12	—	3	15
Dr	ABS	ABS	ABS	ABS	ABS
CCO	—	10	2	8	18
WS	—	4	—	—	6
CSW	1	3	—	1	5
Pr	—	—	—	2	4
HV	11	3	1	1	6
DST	—	1	—	2	8

Comments:

Health Visitor ‘. . . we all have our little boxes, we don’t get together.’

Teacher — Edge Hill course ‘. . . there a hierarchy of social workers . . . social workers look down on education welfare officers.’

Education Welfare Officer ‘. . . there may be compe-

tition until we get down to the job, then liaison is very good.'

Psychiatric Social Worker, '... the skill of social work is to assemble an informal team around the client.'

General — questioning of criteria used by adoption agencies in placing children.

TAPE V

	STATEMENTS		QUESTIONS		GENERAL
	Own role	Role of other	Own Role	Role of other	
EWO	2	12	1	7	6
PSW	—	4	—	7	7
MWW	3	2	1	2	6
TSW	1	—	—	3	9
Dr	—	1	—	—	4
CCO	2	6	—	1	24
WS	ABS	ABS	ABS	ABS	ABS
CSW	—	1	1	2	7
Pr	7	—	1	—	6
HV	ABS	ABS	ABS	ABS	ABS
DST	8	3	—	4	10

Comments:

Priest '... I do not go in (to visit parishioners) as a social worker, but as a priest.'

Education Welfare Officer '... the social worker can convince Mr A. that he **wants** meals on wheels.'

Doctor '... the general practitioner is not trained in (knowledge about the) social services.'

SUMMARY OF TAPES

	STATEMENTS		QUESTIONS		GENERAL	NO.
	Own Role	Role of other	Own Role	Role of other		
EWO	43	36	2	11	41	1
PSW	14	44	1	14	42	—
MWW	13	19	2	4	21	—
TSW	17	67	1	11	101	—
Dr	1	4	—	3	4	2
CCO	13	23	2	15	67	1
WS	1	9	—	7	17	1
CSW	3	11	1	11	43	—
Pr	11	2	2	3	26	—
HV	29	9	5	4	17	1
DST	8	16	11	15	51	—

THE QUESTIONNAIRE

At the end of the series of discussion groups the students were asked to complete a questionnaire. This covered their assesment of the other students' proximity or distance to themselves in professional activity, their understanding of the knowledge basis on which the other students practised, and any modifications that they thought had been made in their understanding of other professions. They were also asked their opinion of the whole

exercise. All students except the domestic science teacher completed the questionnaire.

The first question was divided into two parts — one asked the students to indicate which of the other people in the group they considered to be most akin professionally and the second asked them to indicate those members they thought were most unlike themselves.

One of the difficulties that the students found with this question was that they felt they could not entirely separate their perception of the other person's personality from his or her professional role. The MWW said that she felt that her **function** was like that of the other social workers but in **attitude** she felt more akin to the priest. Personality clashes and attractions also affected judgement.

In charting similarities the social work group tended to bunch together with strong reciprocal bonds, (a reciprocal bond being where a pair of students listed each other as similar), and in the same way the doctor and the nurse were strongly linked. Some of the likenesses were seen to be practice centred, others were client orientated. For instance the child care officer had strong reciprocal links, based on practice, with the psychiatric social worker and the CSW, and also strong links with TSW and EWO — a client centred attachment. The priest and the moral welfare worker had a strong link, through their 'agency' — both being church based.

Some of the statements of proximity were not easy to understand and some were flatly rejected by statements of distance — for instance the sister saw herself as 'like' the priest, but he felt her to be 'unlike'.

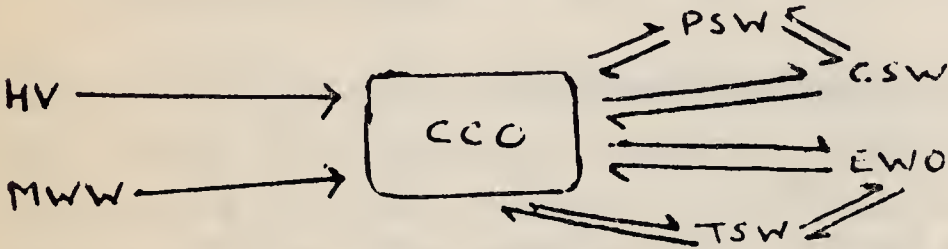
Some of the clusterings were neat — for instance the EWO belonged to a small client centred group, which involved the TSW, the CCO and the HV. Others were far from neat but had curious overlaps. The doctor and the priest regarded each other as 'unlike' but they both chose the same group — the CSW, the PSW and the MWW as people like themselves.

The dissimilarities listed appeared to be far more random than the similarities.

The following charts are examples of the results of this part of the investigation, presented in simple graphic form for the purpose of this report.

On these charts people listed on the left regard themselves as like the central figure, whilst those on the right are regarded as like by the central figure. Where likeness is reciprocated it is shown by double lines on the right.

The CCO was considered 'like' by six others and reciprocated the 'like' assessment with four others, who were in two quite separate pairs. (Charted below).



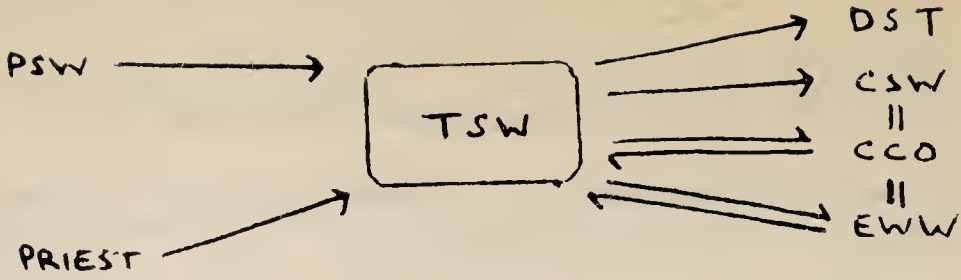
One pair are social workers so this bond is practice centred, the other pair are the TSW and the EWO, so this is a client centred bond. The MWW who was regarded as 'like' by other social workers (CSW and PSW) was not regarded as like by the CCO. She however saw herself as 'like'.

The CSW was strongly attached to the social work group, but was also regarded as 'like' by three very different people, the doctor, the priest and the TSW.

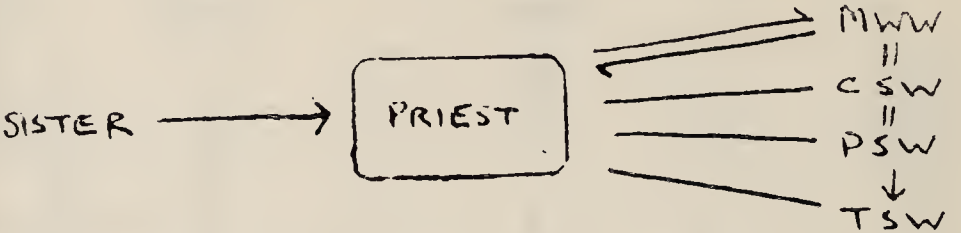


It is not easy to understand why they regard the CSW as 'like' them professionally.

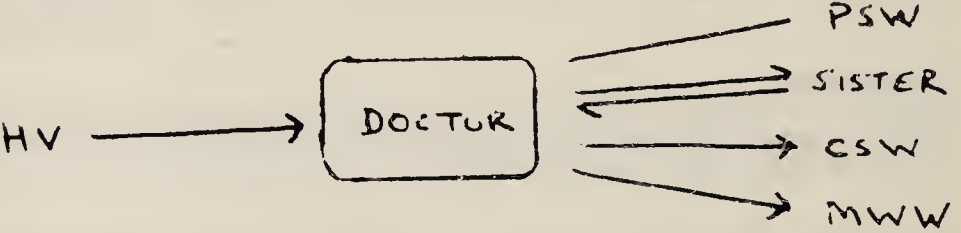
The TSW listed two social workers as being 'like' — the CSW and the CCO and was listed as being like by the PSW and the priest. He also felt himself like the other two people in education, the DST and the EWO.



The Priest listed the TSW and three of the social workers as being 'like' but not the CCO.



The Doctor listed three social workers and the sister (who reciprocated) but not the HV who had listed the doctor as like.



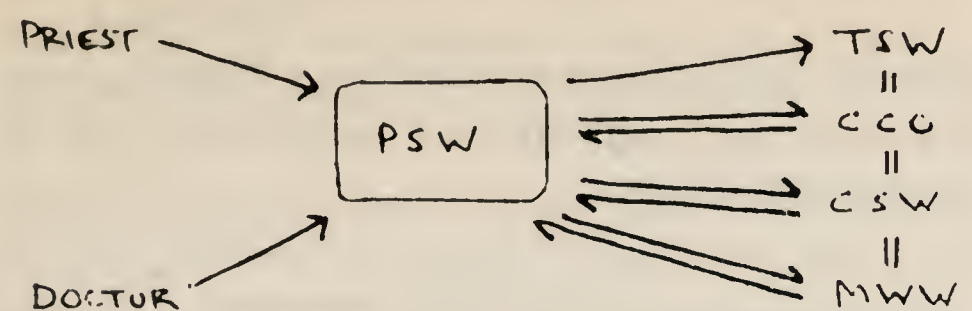
This may be because the Doctor did not see the H.V. in her health function. The doctor was a psychiatric registrar and thus presumably felt affinity with the PSW. It is harder to explain his 'likeness' to the general social worker — the CSW — and the moral welfare worker.

The MWW had five colleagues who listed her as 'like'.



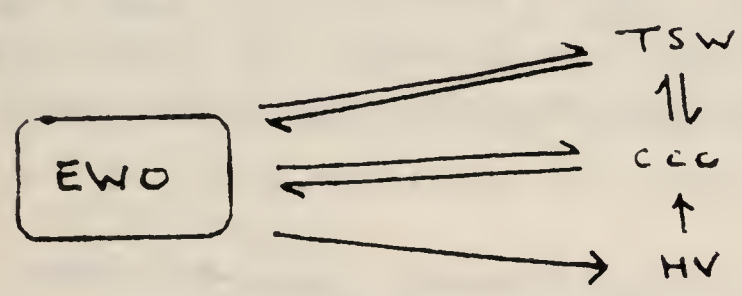
She saw herself in attitude like the priest, both being concerned with work in the Church setting. She also was a part of the social work group. The doctor and HV both saw her as like, which is less easy to understand. The HV could have been thinking of her function with unmarried mothers. The MWW saw herself as 'like' the CCO but this was not reciprocated. This is curious as the MWW's role in adoption was known to the CCO who is also concerned with adoption and problems of illegitimacy.

The P.S.W. identified closely with the social work group. He was listed as 'like' by priest and doctor as well as three of the social workers, with whom he reciprocated.



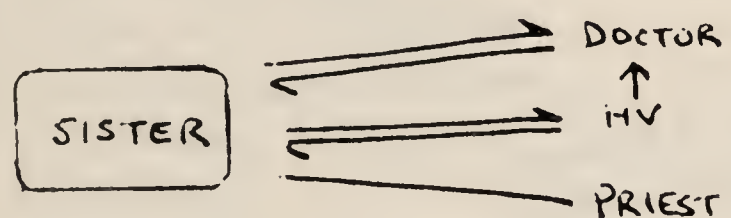
The remaining students, doctor, priest, EWO, sister, HV, and DST were each listed as 'like' by two others.

The EWO

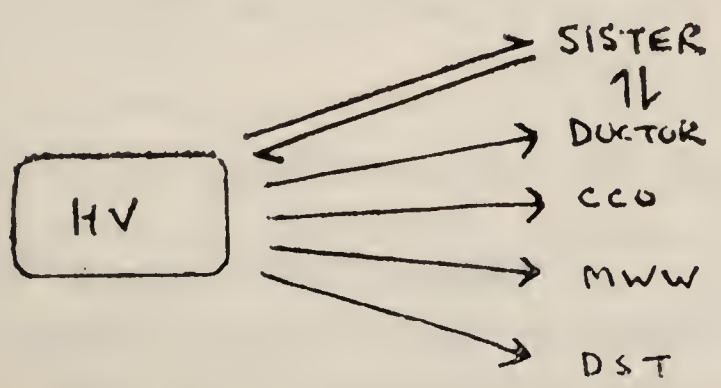


The EWO belonged to a small client-centred group — concerned with children.

The Sister belonged to the health-centred group. Her feeling of similarity to the priest is not easy to understand however.



The Health Visitor — part of the health centred group also saw herself relating to the CCO and the MWW, although they did not list the HV as being 'like'. It is of interest that she saw herself like the DST as in the early days of their professional development they showed a more marked similarity than they do today.



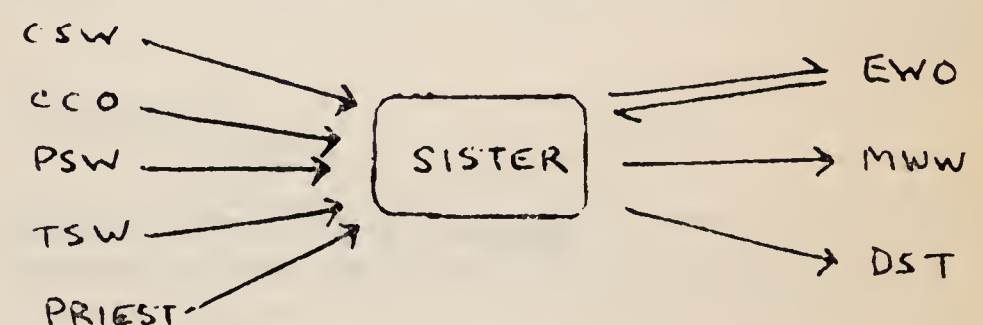
There was no return from the **DST**. She was listed as 'like' by TSW and HV.

The dissimilarities are much more random. There are far fewer 'double valencies' where a pair of students regard each other as 'unlike'. The students seemed to find it easier to identify the people they were like and who were likely to think the same about them.

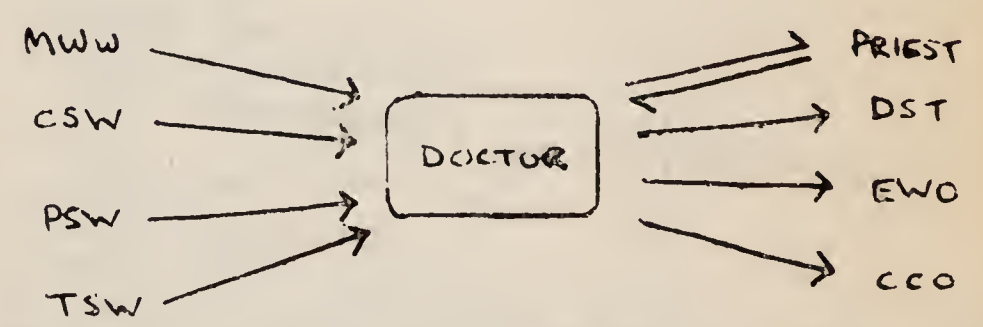
The charts on the left show those who regard the central figure as 'unlike' and on the right those regarded as 'unlike' by the central figure. Where 'unlikeness' is reciprocated it is shown on the right with double lines.

The DST was seen as unlike by seven others (PSW, MWW, CCO, CSW, doctor, sister, priest, i.e. the social work section, the health section, and the priest).

The Sister and the Doctor were seen as unlike by six and five others respectively.



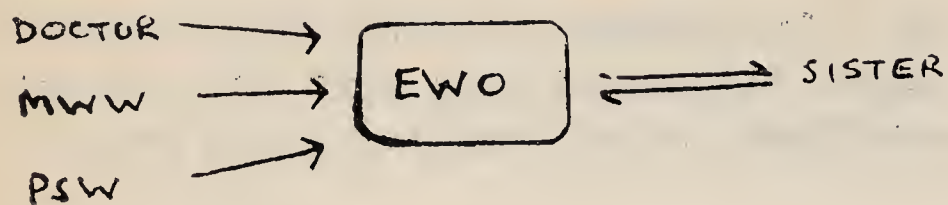
The sister was seen as 'unlike' by three of the social workers but saw herself 'unlike' the fourth social worker. The priest regarded her as 'unlike', but she had regarded him as 'like'. The EWO and the sister agreed that they were 'unlike'.



Again three of the social workers regarded **the doctor** as 'unlike', but the fourth, the CCO did not see him as 'unlike', but was regarded by him. The priest and the doctor both felt they were 'unlike', yet in looking at the charts of similarities they seem to involve the same people — the CSW, PSW and MW whom they both regarded as being 'like' themselves.

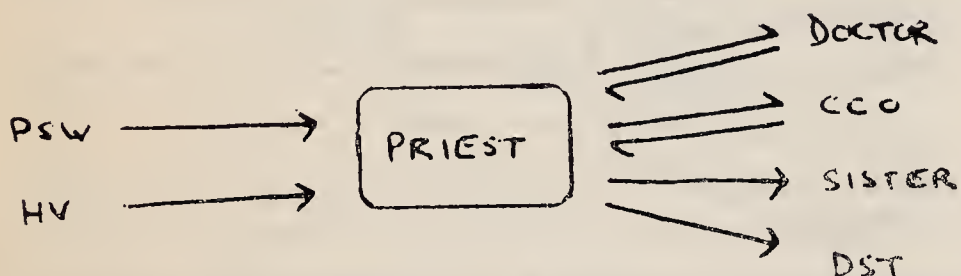
It is also noticeable that the three social workers the doctor picks as 'like' pick him as 'unlike'.

The **EWO** was regarded as unlike by four others.

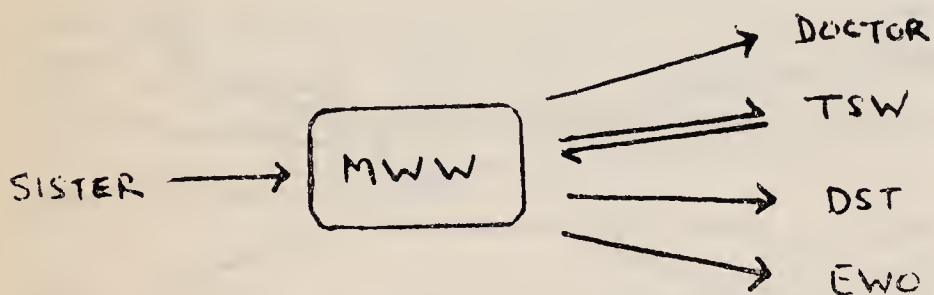


The sister and EWO regarded each other as 'unlike', and the similarity charts of each showed some agreement in that they took two different groups of people, except for the HV who was regarded as 'like' by both, and could perhaps be seen as having a bridging isle between the two kinds.

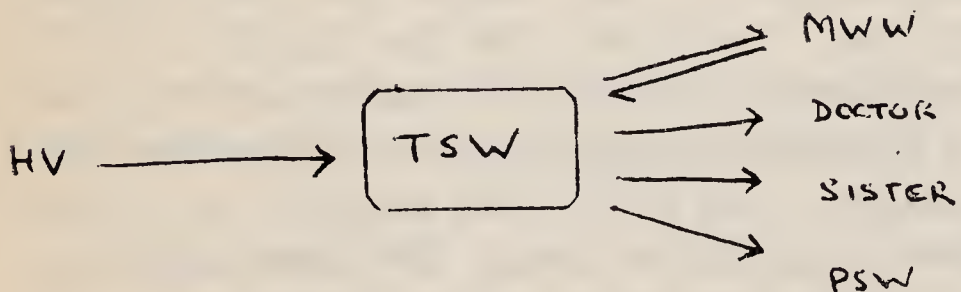
The **Priest** was regarded as 'unlike' by four people also, two of whom he also regarded as 'unlike'. The sister he regarded as 'unlike' but she saw herself as 'like'. The PSW he regarded as 'like' himself but was seen as 'unlike'.



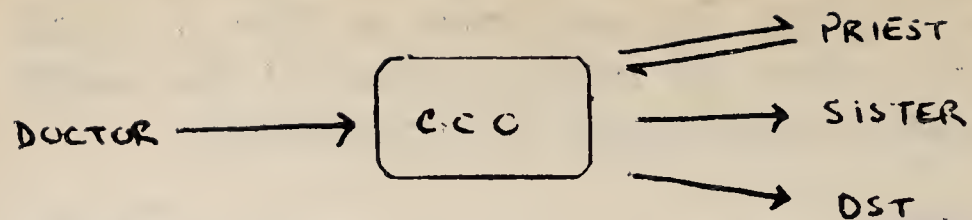
The **MWW**, **TSW**, **CCO**, and **HV** were seen as 'unlike' by two others. The **MWW** saw herself as 'unlike' the doctor but was seen as 'like' by him.



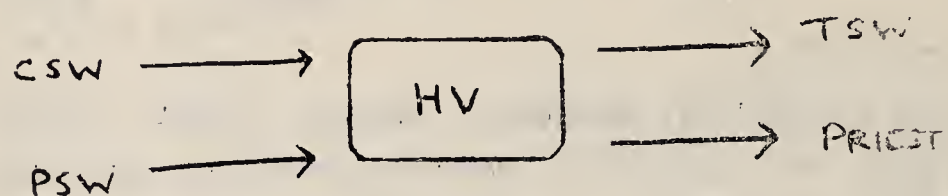
The **TSW** and **MWW** regarded each other as 'unlike'. TSW regarded the PSW as 'unlike' but was regarded as 'like' by him.



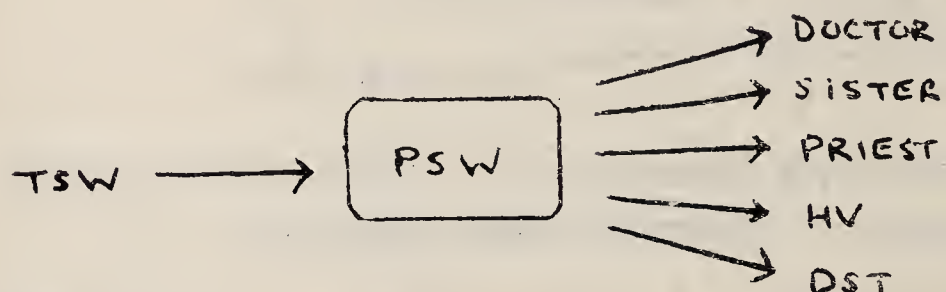
The **CCO** and priest regarded each other as 'unlike'. The doctor regarded the CCO as 'unlike'.



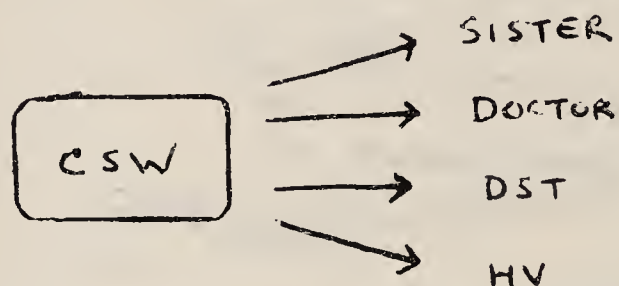
The **HV** regarded the priest and TSW as 'unlike' and was regarded as 'unlike' by two of the social workers.



The PSW was regarded as 'unlike' by one only, the TSW (who on the other hand was regarded as 'like' by the PSW) but regarded five as 'unlike'. Two of these (the priest and doctor) had both regarded the PSW as 'like'.



The **CSW** was not regarded as 'unlike' by anyone.



One general impression is of a woolliness in understanding of other professional roles. It is possible to see that the people considered 'like' were identified in a variety of ways. Some had the same clients e.g. the EWO, TSW, CCO were all child centred, the doctor and sister centred on sick clients. The doctor also saw the PSW as dealing with the same clients (the PSW did not know that the doctor was a psychiatric registrar).

Some had the same **setting** — e.g. the teachers in school, doctor and sister in hospital, priest and MWW in the church. The social workers in social service agencies could also see themselves in the same setting perhaps. Some had the **same function or practice** e.g. the two teachers; the social

workers. The questionnaire might have distinguished these different ways of being alike more clearly.

The second part of the analysis attempted to examine the knowledge basis upon which professionals based their practice.

Subject of study were taken from the curricula of the students' courses. The students were asked to indicate which subjects they thought their colleagues studied and also to fill in their own subjects. Several specific topics were included also, such as mental illness, adoption, etc. The PSW did not complete this part of the questionnaire. One of the difficulties that may have arisen is that students may not have included the basic training course content in their assessment. There were 31 categories listed as follows:

a) **The Sociology, Social Administration & Psychology Section**

1. Sociological concepts, (e.g. class, role, socialisation, social contact)
2. Social organisations (e.g. family, church, school)
3. Social services and social policy
4. Social legislation
5. Social work principles
6. Interviewing techniques
7. Psychology of human growth and development
8. Psychology (e.g. Perception learning)
9. Law

b) **Health, Nursing and Medicine Section**

10. First Aid
11. Health Education
12. Child Health and Development
13. Social and Psychological aspects of Health and Disease
14. Anatomy and Physiology
15. Nutrition
16. Hygiene and maintenance of health
17. Nursing principles and practice

c) **Other subjects and topics**

18. Organisation and management theory
19. Administration and Finance
20. Education
21. Ethics

22. Moral Philosophy
23. Criminology and Penology
24. Deviance (sexual deviation, addiction, suicide)
25. Mental Illness
26. Mental subnormality
27. Physical handicap
28. Maternal deprivation
29. Adoption
30. Residential Care
31. Immigration

EDUCATION WELFARE OFFICER									
Opinions on her course content of the following:—									
SUBJECTS IN SYLLABUS	MWW	TSW	Dr	CCO	Sister	CSW	Pr	HV	EWOs Self Assess.
1. Sociological Concepts	0		0		0	0			0
2. Social Organisations	0	0	0	0	0		0		0
3. Soc: Service & Policy	0	0		0	0				0
4. Soc: Legislation	0	0		0		0	0		0
5. Social Work			0	0		0			0
6. Interviewing techniques	0		0	0	0	0	0		0
7. Psych. of Development				0		0	0		0
8. Psychology				0					0
9. Law				0	0	0			
10. First Aid									
11. Health Education			0			0	0		
12. Child Health & Develop:		0	0		0	0	0		
13. Soc. & Psych: Asp. of Hlth			0						
14. Anatomy & Physiology									
15. Nutrition								0	
16. Hygiene			0	0		0			
17. Nursing Principles									
18. Organisation					0				
19. Adminis. & Finance									0
20. Education		0	0	0	0	0	0	0	0
21. Ethics									
22. Moral Philosophy									
23. Criminology					0				
24. Deviance	0	0							
25. Mental Illness					0				
26. Mental Subnomality		0			0	0			0
27. Physical Handicap		0	0		0	0			0
28. Maternal Deprivation			0	0		0			0
29. Adoption			0		0		0		0
30. Residential Care		0			0		0		0
31. Immigration									0

TEACHER/SOCIAL WORKER

Opinions on his course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	Dr	Sister	CCO	CSW	Priest	HV	Self Assess.
1. Sociological Concepts	0	0	0	0	0	0	0	0	0
2. Social Organisations	0	0	0	0	0	0	0	0	0
3. Soc: Service & Policy		0	0	0	0		0		0
4. Soc: Legislation		0			0	0		0	
5. Social Work	0		0	0	0	0	0		0
6. Interviewing techniques	0			0			0		0
7. Psych. of Development	0	0	0	0	0	0	0		0
8. Psychology	0	0	0	0	0	0	0	0	0
9. Law		0		0		0			
10. First Aid			0					0	
11. Health Education			0						
12. Child Health & Develop:	0	0	0	0		0	0	0	0
13. Soc. & Psych: Asp. of Hlth			0	0					
14. Anatomy & Physiology									
15. Nutrition					0				
16. Hygiene			0						
17. Nursing Principles									
18. Organisation				0					
19. Adminis. & Finance									
20. Education	0	0	0	0	0	0	0	0	0
21. Ethics		0		0	0				
22. Moral Philosophy				0	0				
23. Criminology		0							0
24. Deviance	0	0		0				0	0
25. Mental Illness		0				0	0		0
26. Mental Subnormality	0	0	0	0		0	0		0
27. Physical Handicap	0	0	0	0		0	0		0
28. Maternal Deprivation	0	0		0	0	0	0		0
29. Adoption		0		0					
30. Residential Care				0			0		
31. Immigration	0	0		0		0	0		0

WARD SISTER

Opinions on her course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	CCO	CSW	Priest	HV	Self Assess.
1. Sociological Concepts									
2. Social Organisations		0							
3. Soc: Service & Policy								0	0
4. Soc: Legislation								0	
5. Social Work									
6. Interviewing techniques				0					
7. Psych. of Development	0		0	0				0	0
8. Psychology	0		0	0				0	
9. Law									
10. First Aid	0		0	0	0	0	0	0	0
11. Health Education	0		0	0	0	0	0	0	0
12. Child Health & Develop:	0	0	0	0	0	0		0	
13. Soc. & Psych: Asp. of Hlth	0	0		0	0	0		0	
14. Anatomy & Physiology	0	0	0	0	0	0	0	0	0
15. Nutrition	0	0	0	0	0	0	0	0	0
16. Hygiene	0	0	0	0	0	0	0	0	0
17. Nursing Principles	0	0	0	0	0	0	0	0	0
18. Organisation		0				0		0	0
19. Adminis. & Finance						0			0
20. Education									
21. Ethics								0	
22. Moral Philosophy									
23. Criminology									
24. Deviance	0								
25. Mental Illness	0	0				0		0	0
26. Mental Subnormality	0	0				0		0	0
27. Physical Handicap	0	0	0	0	0	0	0	0	
28. Maternal Deprivation		0	0					0	0
29. Adoption								0	
30. Residential Care				0					
31. Immigration									

DOMESTIC SCIENCE TEACHER

Opinions on her course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	CCO	Sister	CSW	Pr	HV
1. Sociological Concepts		0				0	0		
2. Social Organisations		0				0	0		0
3. Soc: Service & Policy									0
4. Soc: Legislation									0
5. Social Work									
6. Interviewing techniques						0			
7. Psych. of Development		0	0			0			0
8. Psychology		0	0			0			0
9. Law							0		
10. First Aid	0		0		0		0	0	0
11. Health Education	0	0	0		0	0	0		
12. Child Health & Develop:	0			0	0		0		0
13. Soc. & Psych: Asp. of Hlth					0				
14. Anatomy & Physiology		0	0	0	0	0			0
15. Nutrition	0	0	0	0	0		0	0	0
16. Hygiene	0	0	0		0			0	
17. Nursing Principles									
18. Organisation									0
19. Adminis. & Finance									0
20. Education		0	0	0	0	0	0	0	0
21. Ethics									0
22. Moral Philosophy									
23. Criminology									
24. Deviance									0
25. Mental Illness									
26. Mental Subnormality									
27. Physical Handicap			0			0			
28. Maternal Deprivation			0						0
29. Adoption									
30. Residential Care			0	0					
31. Immigration		0							

PRIEST

Opinions on his course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	Sister	CSW	HV	CCO	Self Assess.
1. Sociological Concepts	0	0		0	0	0			
2. Social Organisations	0	0	0	0	0	0	0		
3. Soc: Service & Policy	0				0				
4. Soc: Legislation									
5. Social Work	0								
6. Interviewing techniques	0				0				
7. Psych. of Development									
8. Psychology		0			0				
9. Law	0	0							
10. First Aid								0	
11. Health Education									
12. Child Health & Develop:									
13. Soc. & Psych: Asp. of Hlth									
14. Anatomy & Physiology									
15. Nutrition									
16. Hygiene									
17. Nursing Principles									
18. Organisation									
19. Adminis. & Finance									
20. Education									
21. Ethics	0	0	0	0	0	0	0		0
22. Moral Philosophy	0	0	0	0	0		0		0
23. Criminology		0			0				
24. Deviance	0	0			0				
25. Mental Illness	0	0							
26. Mental Subnormality	0	0							
27. Physical Handicap		0							
28. Maternal Deprivation		0							
29. Adoption					0				
30. Residential Care									
31. Immigration	0	0							

CERTIFICATE IN SOCIAL WORK STUDENT

Opinions on his course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	Sister	CCO	Priest	HV	No Self Assess.
1. Sociological Concepts	0	0	0	0	0	0	0	0	
2. Social Organisations	0	0	0		0	0	0	0	
3. Soc: Service & Policy	0	0	0	0		0	0	0	
4. Soc: Legislation	0	0	0			0	0	0	
5. Social Work	0	0	0	0	0	0	0	0	
6. Interviewing techniques	0		0	0	0	0	0	0	
7. Psych. of Development	0	0	0			0	0		
8. Psychology	0			0		0	0		
9. Law	0	0	0	0		0	0	0	
10. First Aid			0					0	
11. Health Education									
12. Child Health & Develop:	0	0	0					0	
13. Soc. & Psych: Asp. of Hlth									
14. Anatomy & Physiology									
15. Nutrition									
16. Hygiene									
17. Nursing Principles									
18. Organisation	0				0	0	0	0	
19. Adminis. & Finance	0					0	0		
20. Education	0					0			
21. Ethics						0	0	0	
22. Moral Philosophy	0				0	0			
23. Criminology	0				0	0			
24. Deviance	0	0	0		0	0			
25. Mental Illness	0	0			0	0			
26. Mental Subnomality	0	0			0				
27. Physical Handicap	0	0			0				
28. Maternal Deprivation	0	0	0			0		0	
29. Adoption	0	0	0		0	0		0	
30. Residential Care	0	0	0			0	0	0	
31. Immigration	0	0	0	0	0		0	0	

PSYCHIATRIC SOCIAL WORKER

Opinions on his course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	CCO	Sister	CSW	Priest	HV
1. Sociological Concepts	0	0	0	0	0	0	0	0	0
2. Social Organisations	0	0		0	0	0			0
3. Soc: Service & Policy	0	0	0	0	0	0	0	0	0
4. Soc: Legislation	0	0		0	0		0		0
5. Social Work	0	0	0	0	0	0	0	0	0
6. Interviewing techniques	0		0	0	0	0	0	0	0
7. Psych. of Development	0	0	0	0	0	0	0	0	0
8. Psychology	0	0		0	0	0		0	0
9. Law					0	0			
10. First Aid	0								
11. Health Education	0								
12. Child Health & Develop:	0	0	0		0				
13. Soc. & Psych: Asp. of Hlth	0		0	0		0		0	0
14. Anatomy & Physiology	0		0						0
15. Nutrition									
16. Hygiene			0						
17. Nursing Principles									
18. Organisation					0	0			
19. Adminis. & Finance									
20. Education							0		
21. Ethics					0	0	0	0	0
22. Moral Philosophy					0	0	0		
23. Criminology	0			0		0			0
24. Deviance	0	0	0	0	0	0			0
25. Mental Illness	0	0	0	0	0	0	0	0	0
26. Mental Subnomality	0	0	0	0	0	0	0	0	0
27. Physical Handicap	0	0	0			0	0		
28. Maternal Deprivation	0	0	0		0	0	0		
29. Adoption						0	0		
30. Residential Care	0	0	0			0			
31. Immigration	0	0							0

CHILDCARE OFFICER

Opinions on her course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	Sister	CSW	Priest	HV	Self Assess.
1. Sociological Concepts	0	0	0	0	0	0		0	0
2. Social Organisations	0	0	0	0	0	0		0	0
3. Soc: Service & Policy	0	0	0		0	0	0	0	0
4. Soc: Legislation	0	0	0			0	0	0	0
5. Social Work	0	0	0			0	0	0	0
6. Interviewing techniques	0		0	0	0	0	0	0	0
7. Psych. of Development	0	0	0			0	0		0
8. Psychology	0	0				0		0	0
9. Law	0	0	0		0	0	0	0	0
10. First Aid								0	
11. Health Education				0	0			0	
12. Child Health & Develop:	0	0	0			0	0	0	
13. Soc. & Psych: Asp. of Hlth	0								
14. Anatomy & Physiology	0								
15. Nutrition				0				0	
16. Hygiene			0	0				0	
17. Nursing Principles									
18. Organisation	0				0				0
19. Adminis. & Finance	0								0
20. Education	0					0	0	0	
21. Ethics	0					0	0		0
22. Moral Philosophy	0				0				0
23. Criminology	0	0			0				0
24. Deviance	0	0	0						0
25. Mental Illness	0	0						0	0
26. Mental Subnomality	0	0	0				0	0	0
27. Physical Handicap	0	0					0		
28. Maternal Deprivation	0	0	0	0		0	0	0	0
29. Adoption	0	0	0	0	0	0	0	0	0
30. Residential Care	0	0	0	0		0	0	0	0
31. Immigration	0	0			0		0		

MORAL WELFARE WORKER

Opinions on her course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	CCO	Sister	CSW	Priest	HV	Self Assess.
1. Sociological Concepts	0		0	0		0	0	0		0
2. Social Organisations	0			0	0	0	0	0		0
3. Soc: Service & Policy	0	0		0	0	0	0	0		0
4. Soc: Legislation	0	0		0		0	0	0		0
5. Social Work	0	0	0	0		0	0	0		0
6. Interviewing techniques	0	0		0	0	0	0	0		
7. Psych. of Development	0			0		0	0			0
8. Psychology			0	0	0	0	0			
9. Law	0	0		0	0	0			0	
10. First Aid										
11. Health Education	0									
12. Child Health & Develop:	0	0							0	
13. Soc. & Psych: Asp. of Hlth	0					0	0			
14. Anatomy & Physiology										0
15. Nutrition										0
16. Hygiene										
17. Nursing Principles										
18. Organisation								0		
19. Adminis. & Finance								0		
20. Education										
21. Ethics	0		0	0	0	0	0	0		0
22. Moral Philosophy	0	0		0	0	0	0	0		
23. Criminology	0			0						0
24. Deviance	0		0	0	0	0	0			0
25. Mental Illness	0	0				0	0			0
26. Mental Subnomality	0					0	0			0
27. Physical Handicap						0				0
28. Maternal Deprivation	0	0		0		0	0	0		0
29. Adoption	0	0		0		0		0		0
30. Residential Care	0	0		0		0		0		0
31. Immigration					0	0		0		0

HEALTH VISITOR

Opinions on her course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Dr	CCO	Sister	CSW	Priest	Self Assess.
1. Sociological Concepts	0					0	0	0	0
2. Social Organisations	0					0			0
3. Soc: Service & Policy	0	0	0				0	0	0
4. Soc: Legislation	0							0	0
5. Social Work			0	0		0		0	0
6. Interviewing techniques	0		0	0					0
7. Psych. of Development	0	0	0	0		0		0	0
8. Psychology	0			0				0	0
9. Law									
10. First Aid	0	0			0	0	0	0	0
11. Health Education	0	0	0	0	0	0	0	0	0
12. Child Health & Develop:	0	0	0		0	0	0	0	0
13. Soc. & Psych: Asp. of Hlth	0	0	0	0	0	0	0		0
14. Anatomy & Physiology	0	0	0		0	0	0		0
15. Nutrition	0	0	0		0	0	0		0
16. Hygiene	0	0	0		0	0	0		0
17. Nursing Principles	0	0	0		0	0	0	0	0
18. Organisation	0					0	0	0	0
19. Adminis. & Finance								0	
20. Education						0			0
21. Ethics									0
22. Moral Philosophy									
23. Criminology									
24. Deviance	0	0				0			0
25. Mental Illness	0	0	0			0		0	0
26. Mental Subnormality	0	0				0		0	0
27. Physical Handicap	0	0	0	0		0		0	0
28. Maternal Deprivation	0	0				0		0	0
29. Adoption		0						0	0
30. Residential Care		0	0			0		0	0
31. Immigration	0								0

There was little agreement across the whole body of students regarding the subjects studied by others.

The PSW was seen by all to have done a course on sociological concepts, but not social organisation. He was seen by all as doing social services and social work principles, psychology of human growth and development, mental illness and mental subnormality, but there was lack of agreement on the rest.

The MWW had no subject that all the others agreed she studied. The nearest to full agreement came on social policy and interviewing which all but the doctor recorded her as studying, and social work which all but the sister saw her as studying. All but the TSW thought she did ethics and all but the Doctor throughout she did moral philosophy.

The Doctor had a very slight scatter in section

DOCTOR

Opinions on his course content of the following:—

SUBJECTS IN SYLLABUS	EWO	MWW	TSW	Sister	CCO	CSW	Priest	HV	Self Assess.
1. Sociological Concepts				0					
2. Social Organisations									
3. Soc: Service & Policy	0			0				0	
4. Soc: Legislation								0	
5. Social Work									
6. Interviewing techniques	0			0					0
7. Psych. of Development	0	0	0	0				0	0
8. Psychology	0			0				0	0
9. Law				0					0
10. First Aid	0	0			0	0	0	0	0
11. Health Education	0	0	0	0	0	0	0	0	0
12. Child Health & Develop:	0	0	0	0	0	0	0	0	0
13. Soc. & Psych: Asp. of Hlth	0	0	0	0	0	0	0	0	0
14. Anatomy & Physiology	0	0	0	0	0	0	0	0	0
15. Nutrition	0	0	0	0	0	0	0	0	0
16. Hygiene	0	0	0	0	0	0	0	0	0
17. Nursing Principles	0	0			0		0		0
18. Organisation									
19. Adminis. & Finance									
20. Education									
21. Ethics		0					0	0	
22. Moral Philosophy									
23. Criminology	0			0					
24. Deviance	0	0		0					0
25. Mental Illness	0	0	0	0	0		0	0	0
26. Mental Subnormality	0	0		0			0	0	0
27. Physical Handicap	0	0	0	0	0	0	0	0	0
28. Maternal Deprivation	0			0					
29. Adoption									
30. Residential Care									
31. Immigration									

A but in section B was seen by everyone to have studied 12-16 inclusive. Four thought he did nursing and four did not. All but one saw him as studying mental illness, but few saw him studying subnormality. There was general agreement that he knew about physical handicap.

The TSW was generally agreed to have done education and psychology but there was a scatter over the rest. All but one, the HV, thought he did the two sociology courses.

The CCO had a wide scatter and no general agreement on any subject. The doctor and the sister did not see her studying social legislation and interviewing technique, and the doctor did not think she did social work. The sister did not think she studied residential work or maternal deprivation.

The Sister. There was broad general agreement that she covered the nursing/medicine section. The MWW did not think she covered

First Aid and Health Education. The TSW thought she did not do social and psychological aspects of health, nor did the priest, who also thought she did not cover child health.

The Health Visitor had a scatter across section A, but much more agreement on Section B, except for the doctor who saw her as covering only health Education and the social and psychological aspects of health and disease. The priest also thought she did not cover social and psychological aspects of health, anatomy and physiology, nutrition, hygiene. The only subject agreed on by all was Health Education.

The DST had a wide scatter and limited course content. The only agreement was that she did education.

The CSW. The only topics of full agreement were sociological concepts, and social work principles.

The Priest was generally agreed, apart from the CCO to have done ethics and social organisations. The CCO thought his course had not included anything on the list.

The EWO showed a wide scatter. The nearest agreement was that she did Education, the MWW, however did not list this.

The allocation of subject matter to other student's courses indicated that some of the students did not fully understand the content of the courses in these subjects, and also that they did not fully understand the kinds of information and knowledge on which the other people based their practice.

When asked if they found that they had to modify their previous understanding of the function of any profession represented at the group participants replied as follows:

EWO — No modification. She felt they had a fairly reasonable idea of the work of other social agencies — her agency uses most of the other agencies involved in the discussion.

PSW —

- 1) New respect for **potential** of EWO.
- 2) Rather clearer about social work capability of MWW — but would like to know more.

MWW — 'Rather than understanding being modified, suspicions have been confirmed.'

Not only the actual function of the profession is involved, but also attitude and personality, e.g. function of priest different from social worker but she felt more akin to the priest in attitude to people than, say, PSW whose actual **function** was more like the MWW.

TSW — Learnt more about MWW — but still unclear.

Doctor — Found he had had a lack of understanding of other helping professions — especially communication.

CCO — Found the widening scope of both teachers of interest. The paucity of training for EWOs was a shock, considering the job they are expected to take on.

Sister — Found that most professions fell in line with previous expectations, but realised she did not know the training curriculum of some of them.

CSW — Through discussion became aware of his lack of knowledge regarding role and function of some professions. He found his prejudices became apparent. He felt that his attitude to H.V. and sister was prejudiced against their medical orientation and lack of social understanding.

Priest — Found that doctor/sister were as expected but was not aware of the existence of some of the others, e.g. MWW and PSW — they were formerly just classed under 'social work' to him.

HV — Modified her attitude to **MWW** — broader scope in her work than expected. Felt she had little previous understanding of the present role of DS teacher in school

and community and was impressed with her syllabus.

Students were asked if in general they found the sessions interesting and valuable. These were rated from 'very' . . . to 'waste of time' on a four point scale for value, and a three point scale for interest. They tended to find the sessions more interesting than valuable. Eight gave top rating for interest, three gave top rating for value. The other ratings were second on the scale.

HV, priest and PSW gave top rating in both categories — very interesting and very valuable. EWO, MWW, doctor, CCO, and CSW found them valuable and very interesting. The sister and the TSW found them valuable and fairly interesting.

They were also asked for further comments:

EWO — 'Case histories should be presented before the session. This would give time to plan questions and answers through research etc.'

PSW — 'A most valuable exercise which will I hope be developed — though our own experience has been constricted by the presence of TV cameras, and the seating plan imposed on us by this aspect of the situation.

I was not always convinced that those who presented cases to us were entirely aware of what the sessions were about. This is perhaps another way of saying that this admirable pioneer exercise should in fact have been undertaken many years ago.'

MWW — 'To what extent is it reasonable to expect those who are still training for a certain profession to represent fully that particular branch?'

TSW —

- 1) 'I would have preferred a bit more 'fight' from our members.
- 2) Some of the cases were a bit too simple.
- 3) I felt out of my depth in the 'psychiatric' case.

- 4) It might have been a good idea to talk about more **general** problems in social work.'

CCO — 'Although personally I found the meetings of value, I wonder about the real advantage of composing a group of those who on the whole have little experience in the field. Although this has the advantage of bringing out embryonic attitudes pro or con other professions, perhaps attitudes founded on wider experience would be of more value. Those who have more expertise in the field, while they may be more hide-bound may also be able to spot the gaps in their training more objectively.'

Sister — 'I would like to know the findings of the Organisers of the inter-professional group.'

CSW — 'I would have liked further clarification of each member's function and role as they saw it. In some cases this became more obvious as the group progressed, but not all the group members (myself included) really volunteered this sort of information. I feel as much in the dark about the function of the Teacher/Social Worker, for example, as I did at the beginning of the sessions.

Would a weekend of seminars, where we lived together for a few days, have proved more enlightening? Perhaps we would have got to know each other a little better, and developed greater insight into each other's roles, in relation to our own.'

Priest — 'Perhaps I learnt more about the others' professions in our informal discussions after the actual seminars.'

HV — 'The first 'group discussion' should not have been filmed, but constructed in such a way, that the students could overcome their initial anxieties of the project. Also, knowledge of why the working party was instigated and the reason for the services, would have been appreciated.'

Some general conclusions may be drawn

from this particular project. It should be stressed, however, that this study is simply a small part of what is a wide and complicated issue with far reaching implications, particularly for the principles upon which social care is founded and for the ideologies embodied in so much of what different training organisations teach. An enormous amount of observation and investigation still needs to be carried out before a coherent body of theory relating to training for work in the social services can be built up. The hope is that this report contributes a little knowledge to the development of such a theory.

The point has been made elsewhere and is reinforced here, that ignorance on the part of individual social workers about the training content and experience involved in other helping professions is guaranteed to inhibit the communication and therefore co-operation so important in the field situation. One of the simple pressing needs for the immediate future seems to be some understanding of the language used by professionals from different agencies. Jargon presents a number of barriers to easy communication between individuals and groups. Not until such barriers are down will there be a free and uninhibited, constructive interaction between professions in the field. One thing which this project has perhaps demonstrated is the way in which understanding can develop between professionals of different orientations faced with the same problem. Each come to understand the values and intentions, the problems, the aspirations, the agency setting and social constraints involved in the work of the others. Some of these barriers might be reduced by a basic common core education for all intending members of the helping professions, to be followed at a later stage by a highly specialised training, specifically aimed at producing experts in a field of particular social need. In addition to encouraging mutual confidence it is hoped that this would possibly lead to economies in terms of shared courses and facilities, and in the long run may promote a flexible broad based education which serves to plug some of the unfortunate lacunae which now exists in the preparation for some professionals.

One immediate outcome of the project was that from many of the training organisations on Merseyside came a number of encouraging, though admittedly subjective and superficial, responses. Tutors had apparently found that students participating in the study began to discuss the desirability of a close relationship with other field workers, and the ways in which such contact might be promoted. These students had gone on to encourage their contemporaries to share their new enthusiasm, and to debate what were hitherto, ill-considered problems.

Some of the techniques which were used in this exercise entailed difficulties which have been mentioned already. Whilst the use of video-tape recording was interesting in itself, it did create problems. Similar findings could have been reached far more cheaply and far less painfully by more simple personal observation and recording methods; but it had the advantage of being available for re-examination and for demonstration. This was particularly valuable since it was subsequently found that things remembered by observers were often different from what had in fact happened. So much was taking place during the sessions that it was difficult to concentrate on everything at once. It is also important to realise that the problems associated with gathering participants together would increase significantly with any attempts to make the numbers sufficient for more reliable conclusions to be drawn.

This report was prepared on behalf of the

**MERSEYSIDE INTERPROFESSIONAL
WORKING PARTY**

for presentation at a
Day Conference
held on 1st May, 1971 by

Miss Anne Dufton. Dean of Social Studies, Ulster College, Belfast. Formerly Head of Department of Social Sciences at Edge Hill College of Education, Ormskirk, Lancashire. Retiring chairman of the MIPWP.

Mrs Olive Keidan. Lecturer in Social Administration, University of Liverpool. Chairman of MIPWP.

Mr Graham White. Lecturer in Sociology, University of Liverpool.

Note: For those interested, video tapes are available from Mrs Keidan or Mr Graham White if they are contacted at the Department of Social Science, University of Liverpool.

An Experiment in Teaching a Small Group

Nora George

Lecturer in Education, University of Hull

An article by Mr Laurence Stenhouse¹ together with an account of a teaching project planned by members of Bristol University Department of Education², as well as two articles in the Times Educational Supplement^{3,4} have prompted the following attempt to evaluate an experiment in teaching independently carried out by the writer with the help of a mature student⁵ during winter/spring of just one year ago.

The work formed part of one option in studies for a Diploma in Secondary Education and the student had chosen to investigate a method to effect social learning in ordinary pupils at the adolescent stage of development. A series of visits were planned very carefully for which the pupils were prepared and which were followed by discussion. Each discussion led naturally to the next stage. At the end of the work, the pupils were led in evaluation which was designed to lead beyond the stage of 'I like' or 'I dislike'.

The school was satisfied that the teaching would be relevant to the school work, and, within these boundaries it was attempted to evaluate the advantages of a teaching method which could underpin the practical factual level of learning with a reasoning, imaginative approach which would enhance social learning. The starting point taken was the concept

of 'home' and investigating the material needs of a home met the requirements of one part of the Home Economics syllabus.

The premise was that with the growth of large pupil populations in schools, there will be a larger group of average young people falling into the 15-19 age range, and problems could centre around an 'early leaving' group. Indeed, Sir Alec Clegg, the Chief Education Officer for the West Riding of Yorkshire has recently voiced concern for these young people⁶. Another group could consist of the more averagely endowed intellectually, who might, perhaps, stay on to attempt studies to a more advanced level. The girls whom the exercise sought to teach and observe fell into the group usually designated 'ordinary' or 'average' and who, in guided discussion which gave necessary cues and clues, could deepen and extend appreciation of the work. That this is a problem of timing and judgement linked to the perennial concern to discover and employ teaching strategies which will assist pupils to mature as people, as well as enabling them to leave feeling that they have the mental equipment to tackle a job, was recognised by Stenhouse¹. The problem is now exacerbated by the raising of the school leaving age which will add conscripts to the already steadily growing numbers of those voluntarily staying on at school with definite ends in view.

This is an account of a quiet experiment made in an attempt to discover a means to obtain valid responses for adolescent pupils who although not 'academic' were quick and sensitive to the world around them.

Whatever is taught at the factual level is never totally retained and it was considered that the value of this kind of experimental teaching in a small group lies in giving the pupils an opportunity to work together in co-operation rather than competition and to instigate the appraisal of social skills such as tolerance, self-discipline, the ability to share ideas and feelings, and get on with their peers in a consciously deliberate commitment, retaining individuality and an independent mind yet at the same time recognising community.

Shared interests and a different point of departure can start thought afresh. The learning it was hoped would go on at three levels — at the factual level; at the level of abstraction — what were the essentials of 'home making'; and at the level of decision — 'what do I make of this?' This introduced the concept of social education in a manner central to the needs and aspirations of the pupils, and was an integral part of the course.

It was decided to use as a tool the social — psychological concept of group process (which meant reinforcing this by a study of different approaches to group theory) to help in the interpretation of adolescents' behaviour, and particularly in attempting to isolate areas where the pupils could independently come to their own decisions as to how and what they should/could do, and to define areas where decision made by other agencies inexorably determined the pupils' first commitment to a social (environment and work) milieu in their adult lives. That this was a task of first magnitude was recognised, nevertheless an area of social learning in school was felt, by the Head as well as the investigator, to be a small, but viable map to plot.

In sum, then, this is a brief evaluation of the teaching — learning process demonstrated through observation and interpretation of a small group's response to an informal approach to teaching a definite topic, and a validation for the investigators, of the complementary usefulness of small, informal group teaching methods to the formal teaching structure.

The medium used was a teaching topic within the student's own discipline — home economics. It is suggested that planned, informal teaching methods of the kind demonstrated in this experiment have merit, and could reinforce a school's more formally planned curriculum. The approach demonstrated in small group teaching offers a solution to disciplinary and learning difficulties of older, less narrowly academic, yet lively, pupils, when there is adequate preparation, and an apprehension of group process.

Interpretation of group process cannot offer a prescription for action, but gives a tool for understanding what is going on. In comprehending behaviour in a situation it is therefore more likely that a decision what to do will be made at the level of professional understanding and less likely to be at a level of irrational response and day to day expediency.

The student's question was: how to use this knowledge to advantage? How to use group context for diagnosis of need, and help in development?

Stenhouse said: 'We need to establish a new climate of relationships with adolescents which takes account of their responsibility and is not authoritarian. . . . We must find a way of expressing our common humanity with our pupils, and we must be sensitive to the need to justify the decisions of authority to those affected by them'.¹ That is, grant areas of personal decision, and make other areas of guidance meaningful.

The pupils come from their primary group — the family — have adapted to the formal grouping arrangements of a large school, and have built alongside this formal structure their own, informal, peer group structures.

The question was: could this informal peer alignment be put to positive use in a social learning context? How could observational evidence be noted of contagious behaviour, adjustments and differentiation of roles, communication lines, and cultural barriers or links?

It was planned to carry out a series of visits followed by discussions which would take the pupil from apparently simple situations to complex ones — i.e. from a consideration of things to a consideration of people. The teacher's expertise in her own discipline was used as a medium through which learning could carry on at two levels — the level of the matter to be learnt, and the level of social learning. So the pupils, in considering 'Home Making' began with visits to different kinds of houses then to a hospital and finally to a nursery school. That is, from material things to people. It was seen that learning need not

go on in a competitive atmosphere, but can be a combined adventure in the exploration of stringent ideas (not mawkish happy chat) wherein each pupil makes a contribution. Mental health is associated with the felt freedom to communicate ideas and feelings. Disadvantaged pupils can grow in confidence and stability in this teaching situation. Socially competent and advantaged pupils gain tolerance of dissimilarity as well as casually accepting similarity. 'The teacher has as an educator a responsibility to foster rationality rather than irrationality, sensitivity rather than insensitivity, imaginativeness rather than unimaginativeness, tolerance rather than intolerance. He must also help students to see that standards of critical judgement are important. It is important that he learn to do this through thoughtful questioning. . . .'¹ The core of this experiment was the questioning and the learning that went on for teacher and taught through the responses of the pupils.

Group teaching is not a new idea, nor, if it is carried through at the level of understanding of the significance of group behaviour is it superficial. (One of the criticisms levelled at 'project' work). This teaching approach can link the formal and informal social structures of the school, retain communication, and help balance the social control of the school at the level of concern for people and not a cold administrative machine. It assists the interpretation, prediction and control of behaviour.

Social learning is needed to be developed in the ordinary pupil as much as in the academic — indeed, in some ways the average pupil is more balanced than the academic. The flexibility of group teaching enables pupils' interests to be used to advantage as well as the teacher's qualifications and interests. There is a deepening of imaginative powers based on the proper use of facts and reasoning. Discussion goes beyond the point of prejudice, emotional response, and cliché.

For those labouring under a blanket of restricted, inadequate speech and therefore limited perceptions, there is a gradual widening of horizons. The verbalising of hitherto

inexpressible concepts and the growth of an ability to make their own order from the mass of impressions daily bombarding them is given practice in a planned situation wherein the teacher has constructed his intellectual order⁷ in presenting and organising the learning situation.

Long term aims, at both intellectual and social levels, can be steadily sought through acceptable presentations of the necessary stages. The crucial matter is how to use the small group context for diagnosis of individual needs and helping development: how to give guidance and define areas of autonomy. From the 4th year on, the pupils are aware of immediate adult status, and 'pupil into student' is no empty phrase. 'We need to transform our pupils into students'.¹

Keeping pace with the intense accumulation of knowledge there should be a reinforcing, supportive social learning. The pressure of curriculum studies on schools does not exclude the pupils' sensitivity to the moulding influence of content+teacher+peer. School and school-aligned parental desires may present sufficient motivation for some pupils, and intellectual curiosity for others. For the most, necessary instruction must follow, together with an incorporation of aims which are seen to have relevance at the affective and conative level of responsible adult life — the world the pupils are very eager to join. Necessary aims for those pupils whose sights are set on the world outside school, but even for those intellectually geared to the formal teaching-learning situation, an enrichment of social and feeling life could follow and such people are then less likely to make wrong judgements in vital social contexts, having had some practice in a safe one.

Social learning cannot appear on the timetable as a subject. It is not examinable. Yet it is of fundamental importance. It goes on all the time. There are the parent+teacher influences+the pupil's perceptions. Piaget's evidence is that the learning process is related to concept building. Social apprehension is the result of highly individualised perceptions. As schools grow in size, gain a

different social balance of population, the social education of pupils will be a matter of urgency. The larger the schools, the more important it will be to give opportunities for individual and small group social, emotional and intellectual development. Devices which test failure as well as success leave a residue of unhappiness at the least and at the most a residue of hostility which will manifest itself in public and private relationships in adult life. Planned teaching in small groups could reinforce awareness of community beyond the level of superficial bonhomie or the level of pseudo-intellectualism which scores superficially 'clever' talking points — both of which are often mistaken for true sociality.

It is also suggested that opportunities for social learning in small groups will assist development of personal independence which will affect relationships in school. The teacher in this situation will be brought into contact with the pupil on a slightly different plane. The teacher's task in this situation has to be evaluated and careful evaluation must go on whilst the project is being carried out, the aims kept clearly in mind and the concepts to be taught. It calls for an understanding of group process in situations where it is not possible to prescribe what should be done in detail, but in the context of a discussion the value of concepts of self-awareness and awareness of others, the role that is demanded of each person, recognition of the many and varied roles played by other people, are extra-polated to advantage.

The group teaching approach is neither permissive in the pejorative sense, nor laissez faire. It demands considerable effort in preparation, in conscious and knowledgeable analysis of the situation, in clarifying aims, and an ability to conduct discussion at the level of dialectic and not destructive argument. One is not sitting scoring conversational points over the table.

How group teaching methods may be put into practice is governed by the total conditions of the school — but much could be done given some organisational flexibility. It is viable for some sections say non-academic leavers.

(Already VIth — Form 'A' level pupils have had the advantage of being taught in small groups). The advantage lies in that material can be prepared for the I.Q. of any group from average to intellectually brilliant. No one need be given material considered childish or intellectually unstimulating. All benefit from a learning situation which gives the opportunity for practising social skills and developing emotional maturity. Some future unhappy learning and unlearning can be avoided. Scholastic success and intellectual brilliance are reinforced as well as average achievement, and the pupil goes into adulthood more rather than less than himself. There is less likelihood of later blocked, broken or difficult relationships with results varying from trivial to serious.

Group teaching has been planned in varied patterns⁸ from time to time, and individual teachers in many schools have done much work in and out of school hours in what is termed 'minority time'.⁹ It can now be re-assessed in the light of school re-organisation — school leavers, mixed I.Q. 6th forms, the à la carte menu as distinct from the table d'hôte of the formal timetable. It is suggested that here is a teaching device which could be used to advantage with all types of pupil, from the 'disadvantaged' to the highly pressured VIth Former. Competitive pressures and the importance of career prospects leave little time in the average timetable. It is interesting, however, that attention is being paid to 'minority time'. In these periods, the time given to the pupils could not only be used in the profitable exploration of personal interests, but in assuring that the complementary level, the level of social learning, goes on. The importance of seemingly irrelevant remarks, practice in clarifying problems in discussion, respect granted to different points of view, can be consciously evaluated in exploring the ways they used information, expressed their views, received other people's views, and ultimately reached agreement. That is, in discussion, to retrace their steps to see how they arrive at decisions as individuals and as a group, giving learning in a social context the validity of a positive, constructive, social interaction.

The administrator and the teacher, at their professional level, need to consider problems of communication, evaluation, and control. The pupil in being given practice in clarifying and defining such problems as they come within his sphere of school activity, is led from pupil to student to mature participant in the adult world.

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Vocational Guidance in Perspective. Notes on the ENEF Easter Conference

Raymond King

As organiser of the two-day ENEF Conference at Easter, planned in collaboration with the National Association of Educational Counsellors, what I had in mind was to bring vocational guidance in schools into focus, within the broad perspective of the total curriculum. This implied consideration of differentiations of role not only of school-based but also of community-based personnel.

Appropriately the Conference brought together an interdisciplinary group of some forty people: teachers in schools and colleges, counsellors, careers teachers, careers officers, inspectors, and a few others. The Conference began and ended in plenary sessions under the chairmanship of Dr. James Hemming, with group sessions in between led by Miss Elizabeth Adams, Chairman of the ENEF, and Mr Peter Smart, Chairman of the NAEC.

It would be against the spirit of the series of interdisciplinary working parties on Guidance, of which this was the fourth, to hold to a rigid and pre-arranged plan. Within the announced theme — Teachers and Guidance: Differentiation of Educational Roles — it was for participants, in the initial 'steering session', to adumbrate the lines of their 'expectations', and for the Chairman and Group Leaders to gather therefrom cues and clues in leading the discussions.

Nor is it easy for such an inter-professional conference to move to conclusions in the way in which a conference of specialists might reach decisions about the nature, scope, and conditions of their work. Moreover when the implications of vocational guidance for the total curriculum are worked out, we become involved in such matters as the role of the school in society, the aims and objectives of the school — both in theory and practice, the vocational orientation inherent in the curriculum of different types of school, planned vocational guidance within or outside the normal curriculum, the mutual dependence of educational and vocational guidance, and such intangibles as the nature of the school regime and the quality and variety of its provision as making for — or against — the development in its pupils of the capacity for self-direction and maturity in vocational choice. The quality of the school as a caring community obviously makes a difference, and the contribution to personal adequacy that may be made by personal counselling. The ethos of the school may generate the conception of vocational choice as the decision for a style of life, with personal, moral, and social implications.

Clearly teachers as educators are holistically involved. Some in addition will take up specific guidance roles, personal, educational, and vocational.

Hence many participants wanted to discuss the preparation of teachers for the diversity of their educational roles; all the more because the educational bodies they represented, and not least the ENEF, had a lively current concern with the preparation of 'evidence' for Lord James' Committee of Enquiry into the Training of Teachers.

The other main area of discussion covered the relations between specialised roles: the careers officer and the careers teacher, the personal counsellor and the vocational guidance specialist, and of all these with the head and staff of the school in their teaching and pastoral roles.

The nature and complexity of these problems lies deep in the roots of the English educational system. Demarcation lines of the various evolving roles are blurred and confused: local initiative plays and has played so decisive a part: schools have traditionally enjoyed so untrammelled an autonomy.

As in so many other fields of social care and welfare, the introduction and development of vocational guidance came from the schools themselves. The central and local authorities came in later to supplement and extend.

The rapid expansion of secondary education after the Act of 1902, and especially in the new county and municipal schools, confronted heads of schools with the problem of finding careers for their first-generation grammar school pupils, whose parents turned to the school for advice and needed the assurance that the advantages of a longer school life for their sons and daughters would include better career opportunities.

Hence the establishment on the initiative of the London Heads of the Headmasters' Employment Bureau in 1918 'to assist in finding employment for the older school leaver and to give advice on further training'. In the course

of the twenties the practice began of designating a member of staff as careers master to assist the Head in this extension of his pastoral role.

It is in the twenties, too, that the tutorial system in school begins to be heard of, a pastoral arrangement designed to remedy a weakness inherent in increasing subject specialism among the staff. During the last half-century the schools have variously made provision for care and guidance, and many auxiliary agencies have come into the field in varying relationships with the teachers.

But responsibility for personal, educational, and vocational guidance has essentially remained in the control of the Heads and Staffs of schools. Hence the actual provision and the modes in which it has been supplemented from community-based resources have very much reflected their educational aims and attitudes, their strengths and limitations. Hence the enormous variation between school and school.

The advent of the school counsellor has thrown this into relief. There has been no uniformly available and understood niche for him to fill. For the counsellor each school has presented its own distinctive problems. He has generally had to shape his own role to the situation he has met, and to feel his way into relationships that are novel with his teacher colleagues.

However we have sensed, in this series of conferences that have followed the New Era's Horizontal Notebook of 1967, a gradual change in the climate of opinion in which the earlier school counsellors took up their appointments. From our discussions with practising school counsellors in the last few years, there would appear to be no doubt that more and more teachers are coming to accept that some pupils' problems and some problem pupils demand the time and techniques that only the trained counsellor has at his disposal. Thus the counsellor has been able to supply a recognised need.

Things are not working out in quite the same

way in the field of vocational guidance. Many schools have a long-established vocational guidance and careers system, organised since 1949 in collaboration with the Youth Employment Service and the LEA Careers Officers. This system has developed and become more widespread in the last ten years. Whatever part the school counsellor may play in the Careers Team, he will seldom be expected to take over its leadership from experienced staff.

Though the formation of a National Association followed closely upon the advent of the school counsellor, it has, surprisingly, taken 40 years for careers teachers to institute a professional association. The NACT, founded 1969, was ably represented in the discussions by Derek Leeming and Leonard Gray, both members of its Executive. Fortunately we also had Paul Gillet, Principal Careers Officer of the ILEA, and his colleague, L. F. Sheppard, to speak for the LEA Youth Employment Service.

From the summary of the Conference that Leonard Gray is circulating to the Surrey schools and the members of the NACT — a good deal of which is comprised in Harold Pratt's Report — the points I would single out as specially significant are: that vocational orientation should be an integral part of the school curriculum and that careers should be included in subject teaching: that in secondary schools regular periods should be devoted to it from the second, or at latest the third, year: further that educational and vocational guidance, which are inseparable, 'should be undertaken only by the experts' — Careers Teachers and Careers Officers; and that where counsellors are appointed to a school they should not take over careers guidance from experienced staff.

This is very much the position taken up in the McIntyre Report, based on a survey of opinion among careers teachers and endorsed by the first Annual Conference of the NACT. Readers of the *New Era* will note with interest and approval the tone of the Preface to this document, from which I quote:

'Experience has shown that emotional stability, personal motivation, and physical well-being are at least as important to the individual (and his or her family) as intellectual prowess.'

And again:

'How much more satisfying it is to see our pupils well on the road towards maturity, and towards responsible, sensitive, and moral attitudes before they leave our influence and care.'

This holistic view in which vocational guidance is looked at as an integral part of the educative process is an advance upon what earlier amounted to little more than occupational advice at the point of decision. It suggests the involvement of many members of the school staff, if not, in the ultimate view, of all. It is for the Careers teachers to work out their role and relationships with other members of the staff in the expanded perspective of the curricular totality. It is for their colleagues to develop an awareness of vocational guidance as a significant element in the teacher's role as mentor, as one who is committed to bringing young people to such understanding of themselves and of society as will lead to more mature choice of their life style.

Hence — apart from a current concern of many participants with the preparation of 'evidence' for the James Committee — the choice of theme on the part of half of those attending: namely the preparation of teachers for their educational roles.

I am indebted to Eileen Hewson for full notes of this Group's discussions, which will be valuable for the records and for the preparation of future conference working papers. Selected points were presented by way of report to the plenary sessions and are considered in Harold Pratt's article.

The notes highlight the Group's concern for personal maturity in the teacher. They suggest changes in the schools — George Lyward spoke of the school as a therapeutic community; changes in the modes of selection

of teacher-trainees —having special regard to the recruitment of mature students; changes in the nature of the teacher's course of preparation — especially in the methods and provision of teaching practice, in the relationship of staff and students, in the arrangements for counselling students and probationer teachers, and in the part to be played in training its prospective members by the teaching body as a profession.

They stress the point — most pertinent to the role of teacher as mentor — that people who have not solved their own adolescent problems are not capable of teaching adolescents. 'We are in danger of starving people of maturing experiences'. 'When students leave college, it is not so important to ask if they can teach children to read as — are they still human? — are they interested in humanity?'

However, training in the practicalities of teaching did considerably occupy the attention of the Group. There was a risk here of getting bogged down in minutiae, but the Group turned to a broader consideration of the whole language experience of the child, and the development of the power to communicate.

Some account was given of the work of the Surrey Schools Council — 'a grass roots structure for linking teachers together in self-chosen groups, which might include groups of probationer-teachers'.

This will be the subject of a talk in the Autumn by the Group's Chairman, Elizabeth Adams, who, as General Inspector for the Surrey L.E.A., initiated and developed the scheme. We shall, I hope, in due course have an article in the New Era.

WHO'S WHO

Harold A. Pratt, B.A.(Oxon).

Housemaster and Head of Social Studies at Raynes Park High School (formerly of Wennington School and 'Headmaster' of Sherwood School).

Teachers and Guidance — Diversification of Educational Roles

Conference Notes, by **Harold Pratt**

The Conference organiser, Raymond King, asked me to jot down notes of the plenary sessions at the 1971 Easter Conference of the E.N.E.F. I also took part in the working party dealing with the role of the teacher in vocational guidance and counselling.

What follows is a by no means objective account. The subjectivity arises partly from mere physical obstacles such as not always hearing what was said, not being able to write it down fast enough when one did, and not being able to read, at a distance of more than a yard or two, the magnificently prepared labels which most of us wore: but partly also from the well-known psychological obstacles which may be summed up in saying that one hears what one wants to hear and also what is really 'shocking' — and misses the bulk of what comes between.

My overall comment on this stimulating conference is that, as the fourth of a series on guidance and in spite of Raymond King's firm declaration that 'we intend this time to bring **vocational** counselling into focus', it failed to do just that. Vocational guides were present in some force, but most of the talking was done by teachers and counsellors whose main interest lay clearly in the field of **personal** counselling. Why was this? Could it be that in our situation the vocational guidance folk represented an 'establishment', while the rest of us felt ourselves to be in varying degrees innovators on the defensive?

James Hemming as Chairman opened the first plenary session with six 'loose ends' (one point above the number, we were told, that the average audience could take!)

(1) Since Society no longer knows where it is going, how can the Schools? Students at all ages and levels complain: 'They are not teaching us how to live.' The young want to be taught about themselves and about society

via the curriculum. If this were done, then the whole curriculum would become a guidance programme for each person in his growing up.

(2) Part of the motivation crisis arises because students do not play sufficient part in the choice of curriculum to feel it is relevant to their needs.

(3) The gap between educational and vocational guidance has diminished since it was increasingly recognised that knowledge is for life's sake — a means to making contribution.

The danger now to be avoided is curricular 'mush'. The diminution of the importance of subjects in isolation should not mean a diminution of the importance of shape and structure.

(4) The old attitude of 'despair' with regard to slow learners — that 'they can't understand anyway, so water it down and keep them happy' — is giving place to an acceptance of Bruner's criticism: 'If they can't learn it, you're putting it wrong'. The **fourth dimension** can be made understandable to any average thirteen year old!

(5) In a society changing at revolutionary speed, teachers need the assurance which is a condition of **flexibility**; whereas at present teachers in training complain: 'they teach us everything except how to teach.'

(6) We are a year nearer the raising of the school-leaving age: 'they' are **either** becoming more civilised — or just **biding their time**!

With this implied threat of all hell let loose, we were asked to say why we had come to the conference. What followed after a minimal response to this invitation was a discussion of definitions and semantics. What did we mean by career, vocation, occupation, job? I shall remember Doris Robinson's: 'Those who follow a career aim at the top of the tree: for those following a vocation the top of the tree does not matter.' But that, I am sure, is my subjective selection among many.

Much discussion centred upon the definition and overlapping of roles. 'Vocational counselling forms a substantial part of the work that trained school counsellors are doing', Raymond King had firmly stated in his preliminary notes. 'Not a bit of it,' said the ILEA Principal Careers Officer, Paul Gillet, 'the careers officer and the counsellor deal with different fields.' I am not at all sure that the Conference cleared up this question. For myself, I could not see why the recognition and respect for spheres of trained specialist professional competence was inconsistent with an integrated team approach to the individual child, and I felt quite sure that the insecurities which might lead to demarcation disputes could only be unfortunate, if not disastrous.

Into the midst of this discussion of what some thought to be central, and others marginal, matters came a resounding note of doom, several times sounded, from Mr Hayling: while we were discussing peripheral matters such as what a counsellor or careers teacher was, and whether they could do their work with five or six periods a week, and such and such numbers of students, the whole fabric of Secondary Education was being shaken to the core, and at any moment California might erupt in U.K. With the best will it was doubtful if we had enough resources and, in particular, enough time to prevent the catastrophe: but for Heaven's sake let us devote what resources and time we had to this central crisis!

This stirred up the optimists. Catherine Fletcher was convinced that the revolution required had already come in the primary schools, while Charity James had begun to revolutionize the position in secondary schools. Mr Hayling remained healthily unconvinced, and was to return to the attack later. Raymond King reminded us of the principle of the military: 'You don't plug holes where you are failing: you reinforce the points of success'. I said that I thought that those who in general accepted the minority view of education, that it was not to follow but to hold up a mirror to society and so expose to it its own shortcomings, could never expect anything but toil and trouble. Once accept

this, and the ground for excessive optimism or pessimism disappears. We could get on with the job which was sure to be devilish hard, but never hopeless. After all, the early Christians did not expect their world to last for many years. George Lyward spoke of the new civilisation coming to birth in the course of a few hundred years. 'It had all happened before.'

Meanwhile from here and there came insights which I all too inadequately recorded. I remember Miss Marshall saying the place of the counsellor was in the staff room of specialist teachers, and Bill Law's criticism of careers literature's concentration on the wrong sort of information. What was urgently required was a knowledge of the rewards in the form of **job satisfaction** rather than in the form of working conditions, status, and money. Mr Sheppard, area careers officer, followed this up by saying that the careers staff had to put over to the kids what a job **means**. At a later stage George Lyward shifted the emphasis again, saying 'Jobs are what they are: it is what people bring to the job that matters.'

Mrs Blackler, Director of the London Council for Welfare, came down on the side of integrated team work when she said that the discussion initiated by the Youth Employment Officer must be followed up by the school counsellor in personal terms. George Lyward thought that the main thing required, **imagination**, had so far been left out of the discussion. Imagination implied the ability to **wait** and to make painful decisions. Derek Leeming made a plea for integrating subjects and careers in the curriculum, as at Wanstead High School: all boys and girls in the first two years (ages 11 to 12) worked through each of a number of 8 week modules giving them wide experience of occupations and crafts so that their choice in the fourth year might be realistic.

Challenged at the next plenary session to speak of what **should** be done in the desperate situation he had described, Mr Hayling gave a really inspiring account of the progress made in a deprived area, with the close co-operation, over the years of investigation and

planning, of head teachers, representatives of staff, architects, and the Inspectorate, towards building the kind of secondary school which could face the needs of a society in a period of revolutionary change: mixed ability, co-education, team teaching in open plan areas, blocked periods, self-orientated work. He stressed that all this would be useless without a change of **attitude** in the teachers. He claimed that morale among the teachers, who would be teaching in this school when completed in five years time, was already rising **now**, and this, not only because of the promise at long last of adequate buildings and equipment, but even more because they had already begun to organise their own in-service training.

But having inspired us, Mr Hayling returned again to his note of extreme caution, if not pessimism. This was just one school, to be ready in five years time. What was this to meet the needs of 2000 A.D.? Perhaps George Lyward helped him with his patient **imaginative view**: 'It had happened before.'

George Lyward was invited to talk to us at large from his long and deep experience. He had lived, as he said, for forty years with thieves — of things, but more of people's lives. He had watched these often deeply disturbed people coming to new life — **opening out**. Sadly secondary education, as we know it, **closes people up**: it is a form of murder. And so some 'drop-outs' turn to drugs, and of those who escape from drug addiction some turn to Buddhism, which is 'opening out'. The trouble with what some have thought to be **progressive** education was that it left children undifferentiated — shapeless. Going back beyond Plato to the womb of our civilisation in the Middle East, we found Heraclitus saying that Life is Tension. True progress resulted from the acceptance of that tension. Young people were returning to the **womb** for **food** — they would not be fed by the intellectual, the conceptual. They were not **informed** because their parents had **formed** them — too successfully. And then the heart rebelled because it was encapsulated in the head.

He quoted Niblett, as saying: 'The only reward of our education is a genocidal weapon.'

'Subjects' pressed on the child. One should think of the pupil as a **person** all the time. If one thought of him as a person first, then he would be a pupil in due time. Why couldn't children be taken to the colleges of education? Teachers must be bridge-builders: one hand in the past, and one hand way out. People were concerned with structure, but the point of structure was to make the unstructured possible. We look to administration as a safe way of avoiding pain — we were infants unable to stand pain — but choice meant pain: it was necessary to taking shape: it was the recognition of limitation. Love means pain. Becoming the Self is painful. Becoming **at home** with oneself and others is painful for the alienated.

The future is in the hands of the long-haired generation.

Returning from these depths, James Hemming questioned the prevailing assumption that the static is the right shape, and said that we should educate for change as the ordinary mode of life. Derek Leeming told how the sixth form at Wanstead High School had been set free to come and go as they pleased, with only one stipulation — that if a certain standard of work were not maintained they would be asked to leave. The initial response to this freedom was a large measure of 'withdrawal' from the rest of the school. The interesting thing was how soon and how many of them came back, freely, asking for greater involvement with their younger school mates, and accepting in practice the consequences of this.

At about this point the pessimist/optimist controversy showed signs of flaring up again, Mr Hayling reiterating warnings about the unprecedented pace of change, and Peter Smart Chairman of the National Association of Educational Counsellors, refusing steadily to be excessively alarmed, as he took a long view of the past and saw no catastrophic difference between what had happened and what was likely to happen.

The Conference turned to hearing comments from the working party on Teacher Training. It was sad that, with such a great deal of goodwill, there was, because of an unworkable situation, so much frustration. In particular, reference was made to the problems arising in relation to the Bachelor of Education degree. One absurd example was exposed. In an attempt to introduce students to their first schools, they were invited along during the summer term. However the school did not know at that stage whether these students would be deemed worthy to continue their studies, aimed at the B.Ed. degree. The schools were obliged deliberately to pick the second-best, since if they chose the 'best', they ran a big risk of finding themselves in the late summer faced with withdrawals, and so being forced to take any 'left-overs' — who would then come without any initiation at all!

The Chairman of the working party, Betty Adams, outlined proposals for a four year course of preparation for teaching, important aims of which were to postpone commitment to teaching until the third year, increase the numbers of graduates, encourage the recruitment of mature students, avoid segregation of students in colleges of education, and transfer greater responsibility to the schools and the teaching profession for the training of entrants, a necessary step if teachers were aiming at the status of a true profession.

The first two years would be spent at suitable institutions of higher education, working together with other students at academic studies for a first degree. In the case of intending teachers one year, preferably the third, would be spent in a school gaining 'work experience'. During this year the students would be paid as interns, attend college for day- or block-release for study seminars, but mainly take part under tutorial guidance in all aspects of school life and work except that of responsibility for a class. Such a third year would make the fourth year of professional studies really meaningful.

The Conference ended with an outline of schemes for action.

Derek Leeming was to write an article for the New Era on vocational guidance at Wanstead High School, with special reference to a bold and novel plan of reorganisation in the upper school.

Leonard Gray would report to the Surrey Schools Council, and this report would be circulated to all secondary schools in Surrey. He would also report to the National Association of Careers Teachers.

The Report of the Conference and any other contributions to the New Era would come to the attention of most training establishments.

Bill Law, Secretary of the London and S.E. Branch of the N.A.E.C., would endeavour to get an article in the Times Educational Supplement.

Participants were invited independently to write articles arising out of the Conference discussions for the educational press, or follow-up letters or comments on any articles that were published, so as to promote on-going discussion.

Some 40 human beings had met for a couple of days and opened to one another not only their minds but their hearts. I would believe they all returned to their jobs **reinforced**, to face in varying degrees the frustrations which are the lot of us all. With whatever **expectations** they thought they came to the Conference, perhaps this reinforcement was what they really sought — and found!

BOOK REVIEWS

Everyday Imagining & Education

Margaret B. Sutherland

Published by Routledge & Kegan Paul. Price £2.

As a result of training in child psychology and child development most teachers appreciate the importance of emotional development to the healthy development of the whole child and also to his learning. This aspect of education, in our infant schools especially, was well publicised by the Plowden Report. Yet in most schools teachers are still under pressure to show **academic** results. Pressures are greater than ever today — from parents, educational theorists, headteachers — to display children's abilities in the precise form of reading, writing and computation. In many schools child develop-

ment has become pruned to mean cognitive development.

This book, which emphasises the importance of the imagination and the emotions, is therefore very welcome. Miss Sutherland defines her terms and deals first with some historical opponents of imagination. One of the valuable aspects of the book is her discussion of the statements of Plato, Rousseau and Montessori about the use of fiction and play-acting in education.

She deals with everyday imagining which she believes is common to all human beings and points out that this can be useful as a relief from frustrations and tension but can be harmful if persistently escapist. Her conclusions are that **real** experience is better than this type of imagining and it is when this experience is inadequate that children and adults indulge in it most frequently. The lesson for parents and teachers is clear.

She points out that imagining is different from creativity but can affect it. Imagination is not possible, she argues, without emotions and imaginary situations can be used to express emotions and give emotional release. But emotions are private to each individual and it is rarely clear what is being felt in any situation. This makes research into the effects of television, fiction, the cinema etc. inconclusive. Creating imaginary situations and role-taking may help behaviour but will they have a permanent effect if emotions are not involved; and who is to assess this?

Discussions of these many aspects of the subject are well rounded, with different views well represented and adequate references given. It is a book for educational theorists and educational college lecturers. Possibilities are mentioned but research is shown to be inconclusive. However, in the final chapter on education, some general conclusions are drawn. It is interesting that these give support to progressive methods in primary schools today from a less usual angle. She argues that children need real experience in order to develop imagination of the intellectual, creative type and also to prevent too much use of the day-dreaming, escapist sort. Language added to this practical activity helps understanding and also fosters the kind of imagining that is educationally valuable. Discussions and role playing around imaginary situations should be encouraged. These can foster understanding of problems and personal relationships. Freedom from pressures and fears in the classroom help to foster the development of the imagination.

Finally Miss Sutherland deals with the education of the emotions. This is of great importance but she points out how little has been done. She asks what we should aim for but cannot give very precise answers. Do we educate for serenity, for the ability to control emotions? If so, how? Do we encourage the imaginative reconstruction of a situation so that feelings about it become more tolerable? Some general suggestions for educating the emotions are given. Experience is again emphasised — the experience of achievement and success as an aid to overcoming later frustrations.

The author emphasises that imagination gives emotional pleasure but young children's imagination can arouse fears so children's reaction to stories can be very different.

This last section on education and especially the part on the education of the emotions seems to me the most important. More research on this is urgently needed. Many people cannot cope with the pace of life today. Teachers are concerned to produce adults in

the next generation who **will** be able to withstand even greater stress. This involves the education of personalities and the control of emotions. How little we know of how people **feel!** Behaviour is no clue. It can be deliberately misleading. Yet for the individual, his feelings are largely his life. I suspect there are few very happy lives in this sense and this springs from a lack of harmony in the personality and the society in which it operates. The education of the emotions has not kept pace with intellectual development. I should like to see a book on these lines directed to teachers and students so that this important part of their job is not overlooked. Miss Sutherland's book would be a valuable guide in the writing of this.

Margaret O. Wason

The School Curriculum

W. Kenneth Richmond

Methuen E.P., published January 1971, price £1.40, 279 pages.

From the title of Mr Richmond's book one could be forgiven for expecting it to be a formal textbook for a course in curriculum studies. Far from it! The book is in effect a plea for curriculum reform backed up by a study of recent developments in the U.S.A., England, France and Scotland, and by a consideration of the various philosophical, sociological and psychological factors which ought to influence decisions in curriculum planning.

This is a book with a message, and the message is clear enough. In a time of rapid social change and changing values, we need to work quickly and thoroughly if schools are to make any significant contribution towards the education of young people. Mr Richmond sees the need for a systems analytic approach if adequate curriculum theory is to be devised. He argues that the child-centred approach of the primary sector should be adapted and applied to secondary schools. The discipline-centred curriculum must be called into question, and an integrated curriculum making use of an open-plan resources for learning system with subject barriers removed is seen as the way of liberating the curriculum so that both content and method can be re-appraised. At the same time, Mr Richmond recognises the problems involved in implementing such changes and shows consideration for the possible plight of both teachers and children in such an upheaval.

Perhaps the most important part of the book is found in the chapter headed "'Christ, what a way to grow up!'" where it is claimed that our education system has failed 'the drop-out generation.' The author's analysis of the reasons for this is well worth consideration.

Of course there are a number of points which one would like to question. The writer claims categorically, for instance, that most learning takes place out of school without presenting evidence to substantiate this claim. He is perhaps less than fair in his criticism of learning theorists and child development psychologists, particularly Piaget. He seems to feel, for some reason, that education cannot be child-centred and discipline-centred at the same time. He shows little understanding about curricular developments **within** subjects, asking, for example whether geography would be missed if it were to disappear as a school subject, since much of its content could be picked up through experience of television, travel films, newspapers, advertisements and colour supplements. Apparently he has not considered the possibility that the study of geography might help children to understand and critically evaluate the offerings of such media. He makes no mention of the American High School Geography Pro-

ject, nor of the two Schools Council Geography projects in this country, which would give a better idea of the content of geography.

And so one could go on, but of course this is intended to be a provocative book, and perhaps this list shows that it succeeds in this respect.

In conclusion, then, this is a book which is not only worth reading, but also easy to read, since it is without jargon and without too many indigestible tables and diagrams. Indeed one sometimes feels that the quotations in the book are too long since they interrupt the flow of Mr Richmond's own writing. It is unusual to find a book about the curriculum with only one piece of jargonese (in this case 'on-going developments') which really jars. But then the author has a theory that books about education ought to be readable. 'Only very exceptionally,' he writes, 'does one come across a book about education which speaks out loud and bold, or one which can be said to be truly heart-warming.' His own book comes near to being one of these exceptions.

Michael Naish.

EDITORIAL

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield,

Sussex.

Tel. Hadlow Down 389

We are very pleased indeed to be permitted by the Merseyside Interprofessional Working Party to print a version of their report prepared for presentation at a Day Conference held on 1st May. We shall be printing a report of the Day Conference in a later issue. This report is timely and will provoke a great deal of discussion. The editorial board would wish to congratulate the chairman of the group at the time the Report was prepared, Miss Anne Dufton now Dean of Social Studies, Ulster College, Belfast and formerly head of Department of Social Sciences at Edge Hill College of Education, Ormskirk, Lancashire. We should wish to congratulate and thank the present chairman of the group Mrs Olive Keidan, lecturer in social administration, University of Liverpool and Mr Graham White lecturer in Sociology, University of Liverpool, and we are certain that many of our readers will want to take advantage of their offer of video tapes. The need for close co-operation and integration between the social services and education is becoming more and more a recognised one. Here is a group that have made a start, and an opportunity to watch their growing pains. It is to be hoped that the exercise in self-examination and in problem examination alongside it will prompt group discussion between inter-profession-groups up and down the country. Without the discussion and the suffering the concepts will not be translated into working policy.

Fifty Years: a Jubilee

Comments and Encounters

'And since to look at things in bloom
Fifty springs are little room . . .'

A. E. Housman

From Joseph Lauwerys

(Vice-Chairman W.E.F.: Now Director The Atlantic Institute of Education, Halifax, Nova Scotia).

The Fellowship has been an intrinsic part of my life for more than thirty-five years. It has given me constant refreshment, encouragement and stimulation. It has brought me into contact with men and women whose wisdom I respect, whose personality I admire, whose friendship I cherish. It has provided me the opportunity of making a small, modest contribution to the advancement of the most worthy cause to which, at this time, human beings can devote themselves: the strengthening of world brotherhood through the improvement of education. My gratitude, loyalty and affection for our Fellowship have grown through the years and are stronger than ever. My most vivid memories, of course, are connected with conferences and meetings, large or small, international or local. They are always of individuals expressing their thoughts and emotions candidly and freely in the confident trust that they are among friends. It is only in such surroundings that human beings become creative originators who dare to pursue what is new and uncertain because they are freed from the frustrating fear of failure. I cannot remember one single occasion during those many meetings and encounters when genuine hostility, rancour or jealousy displayed themselves: this is a rare record for any organisation. It is a tribute to the Founders and to their lasting influence. I am surely not alone in my feelings: they must be shared by many.

The Fellowship has helped to enrich and even to alter the lives of individuals. But the results of its activities have gone further: whole systems have been changed for the better. Our friends in Australia and New Zealand, for instance, would be the first to point out the connexion between the modernisation of

education in their countries and our great conferences, which many still remember vividly. The influence of our American Section, then called the Progressive Education Association, in the 1930's, was decisive in setting education in North America on new paths. And just after the War, the famous Langevin-Wallon Commission put forward proposals of breath-taking originality and boldness which are still accepted in France as the Master Plan of reform. A wit pointed out — quite correctly — that the Commission was little more than the Committee of our French section wearing a new hat.

There are some who think that the period 1930-1948 was **La Belle Epoque** of the Fellowship. Quite true in some ways: both governments and private foundations were generous. Money flowed freely. Great conferences and major projects were undertaken. Things have become more difficult now. Yet we go on with undiminished hope and continuing courage because our task is not completed and because the need for the contribution we make is as great as ever it was.

We can cheerfully admit that many of the ideas we defended many years ago and many of the practices we recommended have become part of the doctrine taught in colleges to intending teachers. The schools in consequence have become more humane places where children can be happy and gay. Activity methods, the play way, the need to pay attention to individual differences, the notions of continuous progress and of the ungraded school: all these and more have become commonplaces accepted by everybody as good and desirable. Yet the danger exists that institutionalization may deaden the spirit — that a new orthodoxy may arise replacing old chains by new. We need bold questioning, constant re-examination and criticism as much as ever we did. The spirit of adventure must be kept alive; which can be achieved only by bodies such as ours and not by the official establishment necessarily devoted to routine and regulation.

There is, too, the other half of our total endeavour: the pursuit of World Brotherhood,

of true understanding among the groups into which mankind divides itself: national, racial, ideological, linguistic, religious. Here there has been little advance for twenty years; indeed, there has been retrogression. In spite of the activities of the U.N.; UNESCO and countless similar organisations the world is more dangerously divided than it was. The spirits of racial and national intolerance and intransigence are stronger now than twenty years ago. The danger of war and persecution grow.

Public authorities display little interest in the notion of 'Education for World Understanding' and they seem to have lost what little faith they ever had in the claim that the defences of peace must be built in the minds of men. How could it be otherwise? Ministries of Education have everywhere been established to look after national systems. They look upon international activities as silly interferences with their proper duties and as wasting funds they need for narrower purposes. They are impatient with starry eyed idealists who dare to look beyond the ruts which are the horizons of practical administrators.

These, then, are the reasons which convince me that our World Education Fellowship should, must and will survive. The need for it is more urgent than 50 years ago. Evidently, we are small and weak. We find it hard to collect even the tiny sums required to keep going our modest World Headquarters — the focus and symbol of all our activities. So what? The importance of ideas and ideals is not measured by size nor their value by money. We dare not relax and shall not. The best is yet to be: the next fifty years will be even more splendid than the last.

From Lionel Elvin, M.A.

Director of the University of London Institute of Education and President of the English New Education Fellowship.

Now that we are fifty years old we can surely pause for a brief backward look before we look forward again. Great devotion has gone

into the work that has been done and much good, often intangible, has been the result. At the least we have actively assisted in a transformation in attitudes about education.

What was it that was 'new' about the New Education Fellowship? Basically, I think, that we rejected the doctrine (whether we were theologically minded or not) of Original Sin, and its logical consequence that education must be repressive of evil rather than expressive of good. Like H. G. Wells we protested that the young ought not to have to go through 'the valley of the shadow of education'. The unfolding of a human being's growing powers should come with a sense of delight. This was not mere Rousseau-ism, but was supported by increasing psychological knowledge and a desire to participate in, rather than turn in revulsion from, society. Perhaps the high point of our influence in the countries of Western culture came in the nineteen-thirties. We were concerned with an essential attitude. Support for this or that particular reform was consequential merely.

Recently we have realised that so long established a body could hardly go on calling itself 'New'. Our new name, the World Education Fellowship, means first of all that we must face the future globally. If in large measure the advanced countries have absorbed what we had to say (we are modest people and know that we did not do it all ourselves, yet need not underestimate our influence, which has been greatly in excess of our mere numbers), the world as a whole has not. To echo Wells again, the world is not winning the race between education and catastrophe. The growth of population is still outstripping the growth of schools. Education the world over is still too much confined within a nationalist framework, and is not 'free', as we understand that word. The problem of giving finer human quality to education in the great bulk of the world's countries remains to be solved, indeed one might almost say to be understood. This is one dimension of our task in the years ahead.

But there is another. In the countries where we have been most influential the terms of the

debate are not what they were fifty years ago. In educational thinking the ghosts of James Mill, Mr Squeers and even Thomas Arnold hardly haunt us now. In the popular mind it is permissiveness, not authoritarianism with which we have to come to terms; and there is great danger of just a swing from one to the other. What is needed is a new synthesis, expressing the concept of the person who is both a 'free' individual and socially responsible, in terms that fit the preoccupations of our societies and our schools today; and one that can be relevant not just to an élite but to every one, however much adaptations have to be made to the circumstances that always alter cases. This is what I, for one, would like to see as a central aim in the years immediately ahead.

From James Hemming

(Member Executive Board WEF).

'I wish them the luck that I had in 1946'

The Editor has asked me to write a short personal note for the Jubilee Issue of NEW ERA to say something of what the WEF has meant to me. I **stumbled** on the WEF (then NEF). After the 1939-1945 war, I found myself becoming increasingly infuriated by the **waste** of the potentialities of children and adolescents who were subject to the traditional educational routines of which I was myself a part. The content and direction of the curriculum, not to mention method, seemed all wrong. I sensed the deepening frustration and felt that an explosion of revolt could not be far away. The world, too, was on the bubble. But, incredibly, secondary education was stoodging along as if nothing had happened, or was going to happen. I dropped out to try to get things a bit clearer (I must have been something of a prototype drop-out!) and, via the Association for Education in Citizenship, found — the NEF!

The joy of meeting like minds — **stimulating** minds, with warm hearts along with them — was one of sheer delight. It has been a continuing joy ever since. If I mention no names it is only because I have been told to be brief

and every WEF encounter, every WEF Conference, brings new friends.

There is, of course, so much more to be said about the WEF. It has a record in forward educational thinking second to none. But I was asked for a **personal** note. To me the greatest thing of all is to be part of a worldwide network of people who think and care about education because they think and care about life. But I sometimes wonder how many more there are who are only one stumble away from the WEF. I wish them the luck that I had in 1946.

From J. B. Annand

Prelude to a Centenary

Survival to fifty is quite an achievement in this difficult world. For a voluntary association, and an international one at that, it is a matter for congratulation to the Founder, Beatrice Ensor, and to the erudite and dedicated educators in many lands who have nourished it and suffused it with a spirit of enterprise and initiative which ensure freshness and vitality.

It would be easy to recite the names of the early enthusiasts — what a roll call that would be! Easy, too, to name those who today guide and inspire the WEF. But it might be more pertinent to ask **how** an association so loosely bound together, so diverse in membership, so geographically dispersed, in one sense so uncommitted, has both retained the loyalty of its older members and attracted the participation of the young.

Perhaps participation is the key. The Fellowship is a giving and a receiving organisation. Involvement in its work is welcomed but not enforced. There is, and has been always, room in it for diverse opinions on educational method, aims and responsibilities. It provides an inter-disciplinary forum, if not unique in the international field, at least rare enough to cause favourable comment among newcomers. It has sufficient poise to carry the lunatic fringe of educationists in many countries, and yet maintain a balance of intellectual

content that has earned it respect among governmental bodies like UNESCO, and, perhaps, more difficult, among the professional organisations of teachers and the many others now concerned with the whole conspectus of education. It is, as near as may be, non-hierarchical, professors and probationers, parents and philosophers, artists and artisans meeting on an equal footing within its embrace, irrespective of colour, creed or nationality.

Possibly a main factor in the liveliness and cohesion of the Fellowship is its means of communication — **The New Era, The International Bulletin**, the circulation of documents through Headquarters, correspondence with and between members, visits to schools and other institutions, and not least its Conferences. In all these there has been pioneering effort, experimentation and assessment throughout the first fifty years.

The world, now more than ever, needs a coming together of people who believe in people and what they can do for the betterment of mankind. In this, the Fellowship still has a role — may be a unique role — to play. So, the curtain rises on the next fifty years. May applause be long and merited when the Centenary is reached!

From Peggy Volkov

who was a most distinguished editor of **New Era** and who wrote us a note saying why she could not write a Jubilee message we quote:

'Fancy a golden jubilee already. How fast time flies, I hope it will be a very glorious July/August number. I'm not at all the first editor you know.

The NE and NEF were so inextricably intermingled with my life for so many years that it would be very difficult to pick out 500 or 50,000 words that were worth printing about it or them. As for the present or the future, I watch so many things I worked for being reversed and so much of our modern unease blamed upon what we used to work for. Send

me a good reliable crystal ball and I'll write you a good reliable little article! Meantime I still think we were all on the road to making a kinder and juster world, and that after a lapse or two, society will still become something like what we all pictured it becoming, don't you?'

From Wyatt Rawson

Fifty Years of the New Era

Prospects and Lessons

For fifty years **The New Era** has upheld the flag of the new education, faithfully recording the attempts made in Great Britain and abroad to put its ideals into practice as well as to define more clearly the principles on which it is based. In doing so it has followed the changing attitudes of those in the forefront of the New Education Fellowship. It may well now be asked what has been achieved in this country during these many years of struggle, what has been learnt and what is still to do. There is little doubt that primary education has been revolutionized, the child's interests and needs being the first consideration and activity made the basis of school life. Secondary education, however, has lagged behind, and the old-fashioned school with its imposed curriculum and methods, still predominates, even casting its shadow upon the last two years of primary education. It is true that with society's changing attitude to the arts they are given a much greater place in the life of the school, and much more active participation and initiative is allowed to pupils, particularly in the sixth form.

But the core of the problem of the adolescent has hardly been tackled at all. His tremendous energy has been given no social outlet. No effort has been made to link it to a job of recognized value to the community. How to do so is a great question, though ways have been suggested on pages 184 and 188 of **The Story of the New Education**. Until this is done, the extra school year which will soon be upon us may lead to a fiasco instead of being the blessing intended.

This brings us to the question of the University, where the same problem has arisen in an acute form. It is an astonishing fact that only recently have the Universities come to think of themselves as educational bodies and not merely centres of research, providing for the training of specialists. It is true that fifty years ago it was still possible at Oxford and Cambridge to achieve a meeting of minds between the old and the young. But to-day even this has become hardly possible owing to the tremendous influx of students and the consequent disproportion between staff and pupils.

But the real trouble is the over-intellectuality and one-sidedness of much of the training given to students together with the absence of contact between their studies and the life going on outside the university. No wonder many of them feel frustrated and vent their frustration in negative ways. This is a field into which the new education has scarcely yet entered, although a few experiments, such as that at Antioch College in the United States, point the way.

But the pioneers of the new education have themselves learnt much. One is that the child-centred school does not mean leaving it all to the children. The role of the teacher is of vital importance. He is needed as a source of security, a person upon whom pupils can fall back when uncertain or discouraged. He is also a first contact with the world outside the home, and through him the young must learn the attitudes and requirements of the society in which they are due to play a part.

The events of the thirties supplied another warning to these pioneers. Harold Rugg and Madame Montessori both hoped that the school could be used to transform society. But they found to their cost that this was a false estimate of the situation. It is rather society itself that gives the school its character, and although there may be free interplay between them, teachers can never afford to be far out of step with contemporary attitudes.

Yet social attitudes change. Indeed the new

education itself is only one aspect of a movement which has affected all walks of life. The old authoritarianism has largely disappeared, so that social cohesion has to be achieved on a new basis. What is this to be? Some members of the NEF, believing that no answer was to be found in the religious creeds of the past, looked for it within man himself. They hoped that depth psychology might be able to provide it, and many pages of the New Era were devoted to a study of human nature from a Freudian, Adlerian or Jungian point of view. In these one theme was constantly recurring—that of man's creative powers. But whence these were derived and what relation they bore to the world around us was as a rule left vague. Harold Rugg perhaps came nearest to defining them. Starting life as an agnostic engineer with little or no interest in the inner world of thought, he came finally to believe that the imaginative power that gives rise to great works of art is the same creative force with which the religious mystics of all religions were in touch.

This brings me to a last point. The original impulse that led to the founding of the NEF was a religious, though not a doctrinal one. It was the conviction that there lies within each of us a spiritual element (akin to the divine) that needs to be set free, and that this freeing is the essential purpose of all education. This belief was embodied in the statement of the Fellowship's aims agreed to at Calais in 1921. No definition of the word 'spiritual' was given, but it clearly implied that there is in every man a higher part that links him to all other men and to the creative principle that underlies the universe.

It is noteworthy that the three first directors of the NEF, Beatrice Ensor, Adolphe Ferrière and Elizabeth Rotten, were all religiously minded people, who believed in the reality of religious experience. This was the basis of their conviction that a radical reform of education was needed and gave them the strength to act upon this conviction. It would be sad if this spiritual aspect of the new education were to be forgotten and its impetus lost in the work of the Fellowship.

From Yvonne Moyse

Union of like minds all over the World

Yvonne Moyse WEF general secretary said when we discussed the list of eminent names Tony Weaver has been able to quote in his 'Retrospect' which makes this issue, 'there is Piaget to add to the list and Winnicott.' She then continued 'Possibly the most important of all was the union of like minds all over the world in a non-political organisation. At every conference this was striking and there was never any jockeying for place or position for national, philosophical or religious ends. All these people could get together and talk and in our ranks we promoted child centred education with the help of groups of theosophists, rationalists, devoted nuns, psychologists, educationists of many shades of opinion who respected each other and the child. Possibly the means and the fellowship was and is as important as the end. On an international level this is remarkable. Men and women of like calibre were to be found everywhere and they could happily co-operate.'

From Beatrice Ensor

First and Last

Our last message comes from Beatrice Ensor our first editor, to whom your present editor talked on the telephone. In her clear and resonant voice that could still comfortably fill the Albert Hall, she mentioned that she was in her 86th year and that, having grown up in France, she could not yet master the English 'r'. She added that she was willing to talk to anyone who cared to call to see her about the beginnings of the World Education Fellowship, adding 'In every country it was part of the policy to have a person who would do the spade work, make known our aims, arrange conferences and interview sympathetic statesmen such as Smuts in South Africa who was interested in our philosophy. I could tell you how I personally approached people, such as Harold Rugg at breakfast. He later became deeply involved in our movement. There are many more.'

Her method of dealing with people through people has a wisdom for today.

THE NEW ERA

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EDITORIAL

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Margaret Rasmussen

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,
Five Ashes, Mayfield,
Sussex.

Tel. Hadlow Down 389

FROM OUR CHAIRMAN

The picture of education in the world to-day would be different from what it is if the World Education Fellowship had not come into existence as the New Education Fellowship fifty years ago. Many of us believe that in spite of appalling setbacks and shortcomings, themselves the consequence of this century's totalitarian tendencies, different also means better. Witnesses to the truth of that proposition are the increased respect paid to children, improved school curricula, more scientifically exact methods of pedagogy and — certainly not least — 52 volumes of The New Era. The burning question is whether, fifty years from now in 2020 A.D., it will be possible to substantiate a similar claim. If the answer is to be Yes, then in my judgement the World Education Fellowship must show itself capable of giving a lead to parents and teachers throughout the world in three main fields of human endeavour, World Loyalties, Applied Science and Self-actualisation.

World Loyalties

The incorporation of the World Studies Bulletin into The New Era is a happy augury, and I am delighted that David Bolam, Director of the Schools Council Project for the Integration of the Humanities in Britain, is succeeding me this summer as editor of the Bulletin.

This means that not only are educational questions going to be considered from an universal point of view, — that has all along been the implication of the W.E.F. — but more particularly that each question will be posed in such a way as to demand an answer that is relevant to the three great global challenges of our times, national sovereignty, the three Ps (Population, Poverty and Pollution) and shared human values. For example, the debate as to how many foreign languages should be learnt at what age by what children must be related not only to the domestic requirements of any one country but also to their transnational implications: the controversy as to whether 'more means worse' in terms of university numbers must be related to the proper function of an university as a school of humanity: sanctions for moral authority must be related to more than regional cultures.

Applied Science

It is important that the World Education Fellowship should be in the forefront of those who are translating the findings of scientific research into constructive scientific enterprises, not least in the social sciences. This means healing the split between literacy and numeracy at every level of education and bringing their united resources to bear on the problems of Development especially in the materially less highly developed areas of the planet. A curriculum has to be devised capable of nurturing a new generation of civilised technicians equipped to devote their expertise to such pressing social problems as how to shape cities instead of cities devouring men, how to harvest the seas without their being poisoned by rival exploiters, how, as the Tibetans say, 'to fashion stars out of cow-dung'.

Self-actualisation

The World Education Fellowship has the chance of demonstrating how parents, teach-

ers and children can once again win what has been called 'the wager against mortality' through their creation of what outlasts them. Education must seek to arouse in its clients that sense of being more than a mere transient bundle of bodily and mental attributes which vanish with death. This process may be called self-actualisation, the developing through body and mind of what lies beyond them, the Choral Symphony of a long dead Beethoven or the wisdom of the Eightfold Path no longer trodden by Gautama Buddha. This probably means latching on positively to the already existing hopeful, clumsy, sometimes sordid and violent experiments of the young in trying to establish contact with the transcendent. In his book, 'Men against Humanity' (Harvill Press, 1953, p.15 et seq) Gabriel Marcel declared his allegiance to the kind of sober faith in the reality of the Transcendent, recognition of which constitutes the one hope of man placed in the predicament of the nuclear age:-

'When I myself speak here of a recourse to the Transcendent, I mean, as concretely as possible, that our only chance in the sort of horrible situation I have imagined is to appeal, I should perhaps not say to a power, but rather the level of being, an order of the spirit, which is also the level and order of grace, of mercy, of charity; and to proclaim, while there is still time, that is to say before the state's psychological manipulations have produced in us the alienation from our true selves that we fear, that we repudiate in advance the deeds and the acts that may be obtained from us by any sort of constraint whatsoever. We solemnly affirm, by this appeal to the Transcendent, that the reality of ourselves lies beyond any such acts and any such words — What we have to do is to proclaim that we do not belong entirely to the world of objects to which men are seeking to assimilate us, in which they are trying to imprison us. To put it very concretely indeed, we have to proclaim that this life of ours, which it has now become technically possible to make into a hideous and grimacing parody of all our dreams, may in reality be only the more insignificant aspect of a grand process unfolding itself far beyond the boundaries of the

visible world. In other words this amounts to saying that all philosophies of immanence have had their day, that in our own day they have revealed their basic unreality or what is infinitely more serious, their complicity with these modern idolatries which it is our duty to denounce without pity: the idolatry of race, the idolatry of class, — a man cannot be free or remain free, except in the degree to which he remains linked with that which transcends him, whatever the particular form of the link may be, for it is pretty obvious that the form of link need not reduce itself to official and canonical prayers.'

Surely it is that kind of freedom in education which the World Education Fellowship exists to foster and that form of link which its nature can supply.

James L. Henderson.

CORRESPONDENCE

Occupation Curriculum Centre* — a comment

R. Derricott

Lecturer in Education, University of Liverpool

Comparisons are odious, especially when based on limited evidence. It is the intention, therefore, in this short note, simply to comment upon the common ground which appears to exist between the work of Crocker and to some extent, Bliesener and that of the Huyton group, (The New Era, May 1971).

All three articles are concerned with the search for relevance in the curriculum. This is a universal problem which has, over the years, taxed the minds of thinking teachers. Without going too far into the past, the Crowther Report of 1959 expressed concern over the large number of boys and girls who 'lose their intellectual curiosity before they have exhausted their capacity to learn'.¹ The committee saw the answer in 'an alternative approach to knowledge to that which has tra-

ditionally dominated European education'. They went on to express their faith in a rehabilitation of 'practical' education in its widest sense. In similar vein, the Newsom Report, 1963, considering specifically the education of average and below average 13 to 16 year olds, appealed for an education that makes sense. 'An education which is practical, realistic and vocational . . . , and which provides some grounds in which to exercise choice, is an education that makes sense to the boys and girls we have in mind.'²

In the wake of Newsom came the activities associated with raising the school leaving age. Enquiry I, from the Schools Council, compared the views of young people and their parents with those of teachers about the relevance of secondary education programmes and revealed conflicting values. Pupils and parents put much higher value than teachers on vocational aspects of the school curriculum.³ Experimental courses developed. The latest contribution from the Schools Council on this can be found in Dialogue, No. 8.⁴ Most of the schemes have been, in essence, similar to that described by Crocker. They have attempted to make school a more meaningful, attractive environment and have sought to provide young people with work experience. To do this on a commercial basis, as in Crocker's Occupation Curriculum Centre, would be almost inconceivable in this country. In fact, work experience is much harder to find for boys than for girls. An added difficulty, rapidly becoming a major social problem in some areas, is the shortage of jobs for young people when they eventually leave school. There is a sad irony in a situation which provides work experience whilst at school and the experience of unemployment when one leaves school.

The approach of Crocker and his pre-service students at the O.C.C. would appear to be very much through a programme of action based on a search for relevance. It obviously provides valuable experience for college students. In this context it is similar to the school-based experience provided for students in Liverpool E.P.A. schools. This scheme is described in detail by Project Director Dr.

*An article appearing in New Era, May 1971, p. 528 by Walter A. Crocker of Detroit.

Eric Midwinter in an article in the Times Educational Supplement and in a bulletin produced by the Liverpool team.⁵

The curriculum development group at Huyton is an in-service group devising practical activities and materials based on a theoretical framework. Bliesener makes the point 'that the teachers who are now teaching in the schools are insufficiently prepared to bridge the gap between school and its curriculum and the reality which surrounds the school...'⁶ One of the aims of the Huyton group is to attempt to bridge this gap. Professor Taylor puts this more clearly. 'Few teachers have been given any training in curriculum planning, simply because such training has only very recently become available. . . . But if the planning of curricula and courses by teachers is to be increasingly expected, as seems likely, there is a need to make explicit the principles by which effective planning is achieved, and to communicate these principles so that they may become, in time, part of the professional expertise of all teachers'.⁷ Taylor goes on to contrast the ways in which theorists and teachers view the curriculum. Theorists, tend to start with aims, objectives and purposes, teachers with the context of teaching. This appears to be the degree of difference which exists between the O.C.C. and the Huyton group. The Huyton group is, however, consciously searching for some middle road which brings teacher and theorist into communication. But so, no doubt is Crocker. Comparisons are odious.

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5. T.E.S. 16.10.70. The bulletin referred to, (and others) can be obtained from E.P.A. Project, Paddington Comprehensive School, Liverpool 8.
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WHO'S WHO

Anne Dufton,* M.A., Dean of the Faculty of Social Sciences, at Ulster College, The Northern Ireland Polytechnic, is a graduate of the University of Leeds and took her Master's degree at Liverpool. She has considerable teaching experience at a number of levels, including three colleges of education. She has also

worked in industry and in a remand home for girls. Miss Dufton joined the Polytechnic from Edge Hill College of Education where she was Principal Lecturer and Head of the Department of Social Sciences, developing amongst other things a teacher/social worker course. Apart from other publications, she is co-author with Derek Birley of the recently published 'An Equal Chance'. In recent years she has pioneered the idea of interprofessional training for the various social services, including education, and is editing a collection of essays on this subject.

*Anne Dufton contributed to our June issue.

Curriculum Vitae:

Betty Adams (Miss A. Elizabeth Adams) Chairman, E.N.E.F., 1971.

After a quarter of a century as a local authority general inspector in Surrey, I am now working on a do-it-yourself manual for primary schools. It would help me very much if members concerned with the curriculum and organization of schools for children up to the age of twelve, were to get into touch with me and advise me about their priorities.

During the four years immediately prior to my retirement last year, the Surrey Schools Council, was set up with myself as first secretary. We worked on grass-roots in-service education. The basic concept was communication between teachers: local schools were linked as groups and given initiative regarding in-service developments, with some servicing provided by the Surrey Schools Council's administrative unit at County Hall. In addition a number of temporary teachers' centres were set up and supported; and particular schools engaged in curriculum or research projects initiated by the Schools Council (national) or the N.F.E.R. were given equipment, secretarial help or whatever within very modest means was called for.

This opportunity to establish a structure of communication between schools came after years of general inspecting in primary and secondary schools and of supporting teachers' study groups, research groups and fieldwork endeavours organized as the Surrey Educational Research Association and the Surrey Fieldwork Society.

Prior to appointment in Surrey my experience had been as a geography specialist in grammar schools and as Vice-principal of a small technical college. It was at that time, during the War, that I took the M.A. in Education from London with a thesis on the social background of boys in an approved school.

My special interests are in comparative education and psychology. Apart from visiting the Soviet Union with the Comparative Education Society, and India with the New Education Fellowship, I have spent a year studying in-service education in the United States and another year as a UNESCO expert in Afghanistan. Next stop: Brussels!

(Contributor to April 1971 issue).

J. Fines, M.A., Ph. D.: Head of History, Bishop Otter College, Chichester. Author of numerous articles and two books on history and history teaching. Has been in teacher training for eight years; previously taught in Grammar School.

RETROSPECT

Compiled by Anthony Weaver

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On the occasion of the jubilee year of the Fellowship, and of the congress in Brussels in August, readers might like to look back at its origins and at the background against which the **New Era** was founded in the early 1920s.¹

The prime mover, amongst a number of internationally minded people in England and on the continent, was Beatrice Ensor. Born in Marseilles, she was partly educated in Italy and became in 1910 the first woman inspector of schools to be appointed by the Glamorgan County Council and later by the English Board of Education. Towards the end of the war she resigned this post in order to take up the Managing Directorship of the Theosophical Educational Trust — which was responsible for founding a number of independent co-educational schools, among others St. Christopher's, Letchworth, and in 1925 Frensham Heights, in Surrey, of which she and Isabel King became the first joint Heads. Though unmistakably theosophical in outlook, the schools were non-sectarian and much influenced educationally by Montessori.

In January 1920 as a venture of faith Beatrice Ensor launched the first number of **Education for the New Era** — by which was implied an era of international co-operation in a world without war. By the fifth issue, in January

1921, the title was changed to the **New Era in Home and School**, and the first declared aim, it was promised,

will be to foster that wider spirit of democratic brotherhood springing to life in so many movements of today . . . We desire that this magazine shall help to bring freedom and tolerance and understanding into all relations, not only between parent and teacher and child, but also between one nation and another. In these pages we wish to have a free interchange of ideas between countries, for only in this way shall international friendship and esteem be fostered. Thus too will be laid the foundations of a plan for the establishment of an International Fellowship of Teachers, meeting in annual conference. We are just as earnest in our wish to provide a record of experimental work being done all over the world. Pioneers are everywhere endeavouring to apply the New Ideals in education. We wish through these pages to make such pioneers feel that they are members of a widely scattered brotherhood. The principles underlying all these unrecorded experiments are those of self-development, self-government and democracy in education. And not these alone but a wider understanding of religion apart from sectarianism: a more true patriotism which while giving love to the Motherland yet is international in expression. On all these things the world of tomorrow is being founded.

The founders, having met with a wide response throughout Europe, projected a conference, to be largely drawn from **New Era** readers, at Calais from 30 July — 12 August 1921. About a hundred persons attended from fourteen countries. Among them were Dr. Ovide Decroly (1871-1932) from Brussels, and others who were to become leaders of the future Fellowship.

It was decided that there should be three co-operating magazines, one in French edited by Dr. Adolphe Ferrière of the International Bureau of New Schools later to be amalgamated with the **Institut J. J. Rousseau** in Geneva; one in German edited by Dr. Elizabeth Rotten

¹ For a full account, to which the present writer is indebted, see William Boyd and Wyatt Rawson **The Story of the New Education**. Heinemann, 1965.
It is also to be noted that School of Education libraries as well as the British Museum, hold back numbers, the most complete sets being at Bristol and Reading.

of Berlin who at that time was joint editor of the **International Review** of the German League of Nations Society; and one in English edited by Beatrice Ensor, and assisted by A. S. Neill at that time on the staff at King Alfred's school in north London. (B.E. was succeeded by Dr. Peggy Volkov in 1945, she by Dr. Margaret Myers in 1963, and she by the present editor Elsie Fisher).

It was also decided that a subscriber to any of the magazines should thus become a member of the international body — to be known as the New Education Fellowship, though the French section preferred the form **La Ligue Internationale pour l'Education Nouvelle**; that there should be no rules, constitution or subscription to the Fellowship; and that an international congress should be held every two years, the theme being settled by the editors of the three magazines.

A set of seven principles was agreed upon without a great deal of difficulty, and printed in every number of each of the three journals until the Nice conference of 1932 when a new statement took their place. They were:

1. The essential aim of all education is to prepare the child to seek and realize in his own life the supremacy of the spirit. Whatever other view the educator may take, education should aim at maintaining and increasing spiritual energy in the child.
2. Education should respect the child's individuality. This individuality can only be developed by means of a discipline which sets free the spiritual powers within him.
3. The studies, and indeed the whole training for life, should give free play to the child's innate interests — the interests which awaken spontaneously in him and find their expression in various manual, intellectual, aesthetic, social and other activities.
4. Each age has its own special character. For this reason individual and corporate disciplines need to be organized by the children themselves in collaboration with their teachers. These disciplines should make for a

deeper sense of individual and social responsibility.

5. Selfish competition must disappear from education and be replaced by the co-operation which teaches the child to put himself at the service of his community.
6. Co-education — instruction and education in common — does not mean the identical treatment of the two sexes, but a collaboration which allows each sex to exercise a salutary influence on the other.
7. The new Education fits the child to become not only a citizen capable of doing his duties to his neighbours, his nation and humanity at large, but also a human being conscious of his personal dignity.

It is a fascinating study to trace the shifts in emphasis in educational aims and methods that have been reflected in the pages of the **New Era** since the 1920s. Today as we look to the future, it is an encouragement to realize how many of the innovators and thinkers of the past half-century have been associated with the Fellowship and have written in its journals. We may consider what were the inadequacies and limitations of the times, as well as what important truths are still contained in the selection of articles reprinted below. They have been representatively chosen from the United Kingdom, Switzerland, Germany, United States, Belgium and France.

Beatrice Ensor

'Teachers little realise how much they have it in their hands to alter the world by giving children a different attitude.'

Psychology of the Flogger

A. S. Neill*

From **Education for the New Era**. October 1920. Vol. 1. No. 4.

Punishment is popular with teachers because it is the easiest way out of a difficulty.

'Three sums wrong out of four! Hold up your hand, boy!'

Yes, it is so easy. To be a disciplinarian is the pleasant way for the teacher who dislikes thinking. I know teachers who have an elaborate unwritten code of punishments . . . whispering in class, one whack on the palm; throwing paper, two whacks; disobedience, four whacks; insubordination (the crime of crimes), six whacks. Yet the code is not rigid; so much depends on the teacher's liver.

In the olden days the teacher had a good reason for using the strap. Inspectors demanded a pass standard, and the poor dominie's money grant depended on the number of passes. The erring child was thus touching the poor man's pocket, and the distraught dominie considered that to touch the lazy boy's hide was a fair exchange.

To-day there is no valid reason for using punishment, and the teacher who uses it is badly in need of psychological treatment.

It is a well-known fact that cruelty is often a sexual perversion. The flagellating master is often a Sadist, i.e., a person who receives sexual gratification by inflicting cruelty. In extreme pathological cases the gratification is

conscious, but in most cases it is unconscious, and the user of the rod honestly believes that he is actuated by the highest motives . . . duty, religion, love ('It hurts me more than it does you').

I suggest that if any flogging teacher reads these lines he may discover whether or not he is a Sadist. If my statement makes him angry or indignant, he is possibly a Sadist; for unless a statement touches an unconscious complex there is no reaction. If I say to Brown: 'Excuse my mentioning it, old chap, but I don't think you love your wife,' he will laugh heartily; he has been married for one month and is consciously and unconsciously very much in love; my rude remark does not affect him because it touches nothing in his unconscious. But if I make the same remark to Smith who has been very much married for ten years he may hit me in the eye. If he does, I at once conclude that my remark has touched what his unconscious knows to be true.

I conclude then that the flogging teacher who wants to hit me in the eye for talking of Sadism is in the same position as Smith: I have touched what his unconscious knows to be true.

And now let us suppose that the flogging teacher has met the Sadism charge with equanimity. Suppose he is no Sadist. Why, then, does he flog?

It may be that flogging to him means power. When I was a boy I used to delight in thumping cattle on the hips with a cudgel. That was my idea of power: there was I, a small boy, mastering an animal that could have kicked the life out of me. It is probable that if a stern authority had stepped in and thrashed me for my cruelty, using a cudgel would still mean power to me. Many people never get past the infantile stage, and many adults are psychically ten years old.

The most probable explanation of the psychology of the flogger is this: he is at war with himself, and he projects the hate he feels towards himself on to the poor long-

*During 1921-1922, while still assistant editor, Neill attempted to run a school at Hellerau, near Dresden, and then in Austria. He wrote several articles on the theme of 'Abolition of Authority' as well as a stream of books, beginning with the **Dominie's Log**. Two of his one-act plays appear in the magazine: **Casting out Fear** and **Piper Passes**, performed by the children at King Alfred. By the time he started Summerhill he had abandoned the **New Era** owing to differences over his concept of freedom.

In the July 1924 issue there appears an advertisement: **FREE SCHOOL**. Young man wanted; keen on games; no authority, no dignity, no salary; one who will learn child psychology for board and bed. A. S. N. Summerhill, Lyme Regis, Dorset.

At the time of going to press, 7 June 1971, Neill is prevented by illness from sending a message.

suffering child. Projection is an interesting mind mechanism, and the Projection of a Reproach is familiar. Why is the severest critic of an illegitimate mother always an illegitimate mother? Mrs Green who has had four illegitimate children feels that she has sinned against the moral code of the crowd, but her self-regarding sentiment will not allow her to accuse herself. But Jemima Black, the servant girl at the Manse, has a child, and Mrs Green projects all her repressed guilt on to poor Jemima. The village calls Mrs Green a hypocrite, but the woman is no conscious hypocrite; she is honestly indignant that Jemima's morals should be so bad.

I recall a headmaster I once knew. When his wife rose in the morning with a bad headache the poor old man heard not only a full recital of his own shortcomings, but also a recital of the shortcomings of his family. Being too cowardly to reply he meekly crept up the road to his school, and the children shivered as they traced 'the day's disasters in his morning face.' And if a child moved in class the meek little man would leather him cruelly with his tawse.

It might be thought that the little man was projecting the hate he felt towards his wife on to the unoffending children. He was . . . but he was doing more than that: he was projecting the hate of himself, the hate of his own cowardice.

'The fault, dear Brutus, lies not in our stars but in ourselves.' It is a bitter thing to realise but it is true that we dislike in others what we hate in ourselves. Christ said: 'Let him who is without sin among you cast the first stone.' He knew that if a man has no sin in himself he cannot cast a stone at a sinner.

Why is a child's offence against sex morality punished so wrathfully by parent and teacher? Because the adult has so much sex repression that he is afraid of his own sex activities

No man who knows himself can flog a child. Most flogging teachers and magistrates will rationalise their cruelty, that is, cover the unconscious motive with a reasonable expla-

nation. They will argue that it is their duty to uphold morality or scholarship or what not. But the teacher should forget the child, and ask of his own soul: 'What ails you?'

In the next issue, January 1921, a pamphlet produced by the Corporal Correction League is discussed editorially.

Bernard Shaw's Opinion

We sent a copy of the pamphlet to Mr Shaw, and he replied as follows: 'The pamphlet is much less objectionable than the common flogging literature which under various disguises belongs to the pornography of the cities of the plain. It is a frank and shameless appeal to the crudest parental selfishness. There is no pretence of any concern for the child's interests: or that there is any other end to be secured in dealing with children except their silence and obedience; so that their parents may have as quiet a life as if they were unmarried old maids and bachelors in comfortable apartments in Bournemouth, with well-trained servants and obsequious landladies. Young animals can be beaten into this silence and obedience; and the human animal is no exception. The instructions given in the pamphlet, though very disgusting in point of there insistence on shaming the child as well as hurting it, do not seem to be cruel beyond the utilitarian necessities of the operation.'

The New Schools

Ad. Ferrière

From the **New Era**, January 1921. Vol. II. No. 5.

The New Schools, in French, Ecoles Nouvelles, are the finished product of the great pedagogues of the past, Rousseau, Pestalozzi, and many others and sequels to the 'Philantropina' of Planta, Salzmann, Basedow, Fellenberg and others. They have attained considerable importance to-day when history's ancient river has joined the torrent of modern research—in our case, research in child psychology.

The New Schools have a threefold purpose: to satisfy the spontaneous psychological needs of the child's mind; to prepare the child for the life of to-day, or rather, of to-morrow; and finally, to enable it to realise of its own accord, the universal spiritual values which are independent of time and place: Truth, Virtue and Beauty.

The term 'New School,' was introduced by Dr. Cecil Reddie who founded the first educational venture of this kind in 1889 at Abbots-holme in Derbyshire. The sociologist Edmond Demolins transplanted it on to French soil in 1899 and opened the Ecole des Roches in Verneuil on the Avre (Eure). In Germany, Dr. Herman Lietz called his schools 'Land-Erziehungsheime' (Country Educating Homes). The very newest schools of this kind, though, at any rate those which introduced self-government throughout the whole of the school community, bear the name of 'Freie Schulgemeinden.' Dr. Gustav Wyneken, in his remarkable book, 'Schule und Jugendkultur,'¹ has in some sort defined the spiritual essence of the philosophy of the new education. It is not easy to characterise the New Schools. A number of institutes adopt the term of 'New School' without in any way approaching the type of school that has consecrated this term. People say hypocrisy is the homage vice pays to virtue. The name of 'New School' as an advertisement does homage to the regard paid to the educational ventures that are really inspired with modern, scientific pedagogical effort.

There can be no harm in calling the attention of the public to this, though we feel inclined to add: Beware of imitations! But how are we to discriminate between the true and false, if we understand nothing of the matter, and if we are enticed by school directors, after the pattern of professional politicians, by fine promises, and plans that sound splendid on paper? Here then, the International Bureau for New Schools can offer its services to public opinion.

The aim of this Bureau, inaugurated in 1899 and organised in 1912, is to establish relations, for the purpose of mutual scientific aid

between all the different New Schools; to collect documents with reference to this and to make use of the psychological experiments made in these laboratories of future pedagogy.

The Bureau is at Les Pléiades sur Blonay (Vaud, Switzerland). Its sphere of activity increases from year to year and now comprises more than a hundred schools distributed all over the world. Before the war, in 1913, the correspondence had entailed more than two thousand letters. The numerous documents — thousands of catalogue notes — among them a number of manuscripts of which only one copy existed, were unfortunately destroyed by fire on 1 April, 1918. The director has, as far as lay in his power, since been endeavouring to procure duplicates.

The publications of the International Bureau for New Schools² are the fruit of protracted study, they are unfortunately not so numerous as could be desired from the point of view of educational progress; for the necessary funds are lacking. The principles indicated have arisen from practice and observation; practice and experiments again, are in accordance with these principles. A desire to help the educators is everywhere to the fore, and a wish to bring the new educational possibilities of the New School, restricted in quantity, but not in quality, within notice of the public schools.

Their experiences will bear fruit, in spite of the entirely peculiar conditions under which they work, for knowledge of the child is always and everywhere the same, and the facts prove that true knowledge expands and enriches the healthy, moral instincts innate in the soul of the people. That is why the general schools, as they now stand, must pass away, as they are built up on half-knowledge. Instead of liberating, they enslave. They have conserved the medieval love of coercion, instead of placing themselves at the service of the enrichment of the spirit. They tend to stifle natural vitality instead of promoting its growth and power. They offer no equipment for life.

What does the New School — revolutionary in its time, but traditional in spirit — wish to substitute for the present school? In the preface of a book³ published in 1915, we tried to give a description of the New School, founded on actual fact. Several longer visits paid to the most important New Schools in different countries, showed us what distinguishes them from the customary schools, not only in the fundamental principles, these are invisible and impalpable to many and any so-called pedagogue may pretend to adhere to them, but in actual tangible examples.

The New Schools is, above all, a boarding school in the country, that retains the character of a family and where the personal experience of the child is the basis as well for the intellectual education — promoted through instruction in manual work — as for moral education through the practice of the principles of self-government.

This is the minimum programme. The maximum will be defined below, and, we may add, that a school incapable of realising at least half of the New School principles, cannot be recognised by the International Bureau for New Schools.

I

(1) The New School is a laboratory for experimental pedagogy. Its endeavour is to offer enlightenment and pioneer suggestions to public schools by proving the means employed by the results achieved in modern pedagogy, and by making the aim to which it aspires designed so as to satisfy the spiritual and material needs of life. The greater number of New Schools publish yearly magazines with accounts of their activities and the fruits of their experience.

(2) The New School is a boarding school, as really effective education can only be attempted in unrestricted influence of the surroundings in which the child grows up and matures. By this we do not mean to state that the boarding school is in general our ideal — far from it. The influence of the family in so far as it is a healthy influence, is preferable to the best of boarding schools.

(3) The New School is in the country as that provides the most natural surroundings for a child. The influence of nature with the possibilities offered for primitive occupations and work in the fields are the best means for achieving good physical and moral results. For intellectual and artistic development (museums, theatres and lectures, &c.) the proximity of a town is advisable.

(4) Pupils of a New School live in separate houses in groups from 10 to 15 which are under the moral and material care of a teacher and his wife, or other female members of the staff. The children should not miss either the atmosphere of home or a woman's influence. After some weeks at school, the pupils usually choose the family to which they wish to belong according to their inclination or sympathy. A division into smaller groups is preferred because an adult cannot get into close contact with children nor have any lasting influence on them, if he has too many committed to his care.

(5) Co-education in boarding schools, reaching to the highest classes, has proved remarkably successful, wherever it has been introduced under favourable material conditions,⁴ and has proved of great service in the mental and moral education of both boys and girls. The psycho-sexual anomalies so disastrous for the moral development of boys are practically excluded from co-educational schools.⁵

(6) The New Schools have introduced a regular training of at least 1½ hours daily in some handicraft, usually from 2 to 4 o'clock in the afternoon. The aim in this compulsory work is an educational one,⁶ the work is for individual or general use, rather than as if for a profession.

(7) Among handicrafts, carpentry takes the foremost place, as it develops manual skill and steadiness as well as a sense for exact observation, sincerity and self-control. Cultivation of the soil and the care of animal pets are part of the category of the ancestral occupations that every child loves and that should be encouraged as much as possible.

Direct investigation of animate nature serves as a preliminary step to the knowledge of human nature, physically and psychologically.

(8) Besides the regular curriculum, time must be devoted to optional work which develops the child's taste, inventive powers and ingenuity. Each pupil must choose some kind of work, but the kind is left to his choice, and he then devotes himself to it under control of the teacher.

(9) Gymnastics in the open air,⁷ entirely or partially nude serve to develop the body, as do games and sport. The verdict of doctors and experts of hygiene agree as to the advantages of exercising in the nude, not only from the physical point of view (air and sun baths), but also from the moral as eliminating unhealthy curiosity.⁸

(10) Journeys on foot or bicycle, camping out over night and preparation of meals by the children themselves, play a great part in the New Schools. They harden the body, develop a strong social feeling and offer much opportunity for mutual help. These excursions are carefully prepared beforehand and supplement and aid study.

II

(11) As to intellectual education, the New Schools seek to develop the power of independent reasoning rather than an accumulation of memory work. The critical powers are cultivated through the use of scientific methods: observation, hypothesis, verification, law. A foundation of obligatory study tends to develop the mental faculty of the child from within under the influence and with the help of its surroundings and of books. Encyclopaedic teaching is, as a matter of course, avoided.

(12) The general curriculum is supplemented by specialisation. This is at first spontaneous, through encouragement of the child's favourite occupations;⁹ later systematic, through promoting and developing the interests and capacities of boys and girls with regard to their future professions.

(13) The teaching is based on facts and experiments. Children acquire knowledge through personal observation. Visiting factories, museums, social institutions, manual work, &c., or, where this is not possible, from the experience of others from books. In everything theory follows practice, it never precedes it.

(14) The teaching relies therefore on the personal activity of the child. That calls for close co-operation of the teaching of drawing¹⁰ and other handicrafts ¹¹ with purely intellectual work.

(15) The teaching considers, too, the instinctive interests of the child.¹² Between the ages of 4-6, is the age of varying interests, the play ages,¹³ from 7-9, the age of interest in objects of the immediate surroundings; from 10-12, interest centres round concrete persons or objects of a definite nature, it is the age of monographs; from 13-15 is the age for abstract interests roused by direct experience; from 16-18 comes the age of complex abstract interests: social, psychological or philosophical.¹⁴ Actual events of school life, or of life outside offer themes for occasional lessons and discussions with big and little alike and are much stressed in the New School.

(16) Individual work done independently by the pupils is research through facts, newspapers, books, &c., classification (according to a logical scheme adapted to their ages) of documents of all kinds, as well as preparation for lectures held in class.

(17) Collective work is exchange and filing of documents extracts from which are worked out in a richly illustrated copy-book the pride of each pupil and a perfect substitute for textbooks of all kinds.

(18) In the New School, the intellectual teaching is limited mostly to the mornings, mostly from 8 to 12 o'clock. For individual work the afternoon is used. The time varies with the age of the pupil, one or two hours, usually from 4.30 to 6 o'clock. Children under 10 years of age do no independent prepara-

tion of any kind. Learning gradually, how to work systematically or independently, is one of the chief aims of the New School.

(19) Only a few subjects are studied each day, mostly just one or two. Variety and vivacity in teaching does not depend on a continual change of subject, but on the way of treating and presenting it alone. Different forms of activity are therefore called into play, in rotation.

(20) Only a few branches too¹⁵ are taught during the month or even term. A system of courses, so-called, similar to those of the universities enables each pupil to have his own time-table.

III

(21) Moral education, like intellectual education, must not be through authority exercised from without, but must come from within, through experience, a gradual use of the sense of judgment and through liberty. Based on this, some New Schools have applied the system of Junior Republics. A general assembly consisting of the director, the teachers, pupils, and even in some cases adult cultivated co-operators conduct the school. The regulations are drawn up by them to organise the life and work of the community with a view to its special aim. This system that is highly educative when it can be applied, necessitates predominant moral influence of the director on the natural 'leaders' of the little republic.¹⁶

(22) Where this perfectly democratic system does not exist, most New Schools are organised on constitutionally monarchic lines. The pupils elect their leaders, or prefects on whom a certain amount of social responsibility rests. In every day life, children prefer this supervision to that of adults and the responsibility the leadership incurs is an excellent training for citizenship.¹⁷

(23) A great variety of social duties affords effective opportunity for mutual aid. These duties for the service of the community are confided to all the little citizens in turn.

(24) A positive reward or recognition is afforded those minds with a creative tendency by the opportunity offered them to develop these creative powers. Distinctions of this kind are awarded for independent work only and promote the spirit of initiative. Exhibitions are held from time to time of independent work, and competitions are opened for manual, scientific and literary work, so-called prize-work.

(25) Punishments or reprimands are correlated to the faults committed. They enable the child, through adequate means, to gradually attain the desired aim more successfully, which it had either not, or only imperfectly attained. There are so-called legal punishments for smaller failings, administered by the children themselves. Serious failings are looked upon by the adults as psychopathological cases and are dealt with direct by an interview between the culprit and the director of the school.

(26) Emulation is encouraged by comparison with earlier work of the same pupil, more than by comparison with the work of others.

(27) The New School, as Ellen Key says¹⁸ is to be 'a place of beauty.' Order is the first stipulation and starting point. Industrial art expressed in their surroundings and practised by the pupils themselves opens up the way to fine art that can rouse the noblest emotion in artistic natures.

(28) Music in concert, singing or orchestra has a deep and pure influence in those that love and practice it. The emotion aroused thereby, which strengthens a sense of unity, should be familiar to every child.

(29) The education of moral consciousness should be promoted in smaller children by story telling that awakens spontaneous response and arouses a true and valuable judgment, which if constantly repeated and emphasised, will lead to a feeling of responsibility for themselves and others. Reading aloud in the evenings at most New Schools serves this purpose.

(30) The education of practical reasoning in the older children is best achieved by reflection and study of the natural laws of mental individual and social progress.¹⁹ Most New Schools observe a non-confessional²⁰ or inter-confessional religious attitude with much tolerance or diverse ideals, provided that they tend to progress of spirit.

These thirty characteristic features; drawn from actual experience of the New Schools, enable us to 'standardise' them, if we may use this expression. Parents can easily convince themselves after a short visit to a school, as to whether it is really a New School to which they mean to send their child. This procedure is doubtless somewhat arbitrary, but putting theory into practice always bears this character. The less arbitrary the interpretation of the above scale of values is, the better. We have tried to stress this.

A similar means of procedure is quite customary in an entirely different sphere, for instance, in the trial of the speed and capacity of a motor-car. If this method usual with machinery, why not — **mutatis mutandis** — with psychology and education?

It might indeed be less severe by allowing for the possibility that a school might be able to realise one or other of the conditions in part only. To add one or two more examples.

Let us take six of the best known New Schools and mark their particular characteristics by numbers in accordance with the above 30 points. If the numbers are in brackets, it implies that in that point the school only half covers the demand.²¹

ABBOTSHOLME (England), Head Master: Dr. Cecil Reddie: 1, 2, 3, 6, 7, 9, 10, 11, (12), 13, 14, 15, (16), 17, 18, 22, 23, (24), 25, 26, 27, 28, 29, 30. Total amount, 22½.

BEDALES SCHOOL (England), Head Master: Director J. H. Badley: 1, 2, 3, (4), 5, 6, 7, 8, 9, 10, 11, 12, 13, (14), (15), (16), 17, 18, 22, 23, 24, 25, 26, 27, 28, 29, 30. Total amount, 25.

ECOLE DES ROCHES (France), Director G. Bertier: 1, 2, 3, (4), 6, (7), (8), (9), (10), 11, (13), (18), 22,

23, 24, 25, 26, 27, 28, 29, 30. Total amount, 17½.

DR. HERMANN LIETZ SCHOOLS (Germany): 1, 2, 3, 4, 5, 6, 7, (8), 9, 10, 11, (12), 13, 17, 18, 22-30. Total amount, 22.

ODENWALD SCHOOL (Germany), Director M. P. Geheeb: 1-30. Total amount, 30.

ECOLE DE BIERGES (Belgium), Director M. Faria de Vasconcellos: all the points, excepting (4) and 5 from reasons independent of the founders wish. Total amount, 28½.

These numbers naturally do not in any way prove the merit of the particular school. That — it is hardly necessary to mention — depends, first of all, on the psychological and moral worth of its director. A school is an instrument. A good worker is able to make a work of art even with the most primitive of tools, while a clumsy one might turn out a thoroughly bad piece of work with the most perfect instrument. We know directors of New Schools who are but mediocre pedagogues, and we know others, even in official schools, bound to the smallest details by regulations from without, and yet they are geniuses in reform and first-rate educators.

From our list of 30 points, we see that several schools bearing the name of New Schools in the **Intermédiaire des Educateurs**, June 1913, have no right to this name. On the other hand, more and more schools will be opened that will either deserve it or not. We ask their directors most urgently to keep us posted up with news of their work, their aims and their reforms. Everything that concerns the encouragement of initiative, education through manual work, self-government, open air schools, those advocating sun cures, &c., all this is of great interest to the International Bureau for New Schools.

We intend to publish essays from time to time on these particular questions for which we could use communications of the above character either partially or entirely. In this way, school reform, the necessity for which is now greater than ever, can construct itself slowly, but surely, on a basis of practical experience, much to the benefit of the spiritual and intellectual development of the child.

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Analytical Psychology and Education*

Dr. C. G. Jung

(Dr. Med. and Jur. of the University of Zurich, Author of 'Psychological Types,' 'Psychology of the Unconscious,' etc.)

It is with a certain hesitation that I undertake the task of presenting to you, in a brief lecture, the connection between the findings of analytical psychology and questions of education. In the first place, it is a large and extensive field of human experience which it is impossible to cover adequately in a few weighty sentences. Furthermore, analytical psychology deals with a method as well as with a system of thought, neither of which can be presumed to be generally known and their applicability to educational problems therefore easy of demonstration. An historical introduction to the youngest of the psychological sciences is almost indispensable, since by it we are able to understand many things which, if we met them for the first time to-day, would seem to us most difficult to grasp.

Growing originally out of experiences with hypnotism, psychoanalysis, as Freud termed it, was a specific medical technique of investigating the psychic causes of functional, that is non-organic, nervous disturbances. It concerned itself especially with the sexual origins

*Another version, entitled 'Child Development and Education' appears as chapter III, translated from the unpublished German original (sic), in Jung's **Development of the Personality**, Collected Works, Vol. 17 pp. 49-62. Routledge, 1954.

The footnote, p. 49, makes no mention of the **New Era** article in English, but states ('This lecture was delivered at the International Congress of Education, in Territet (near Montreux) in 1923, and was published in **Contributions to Analytical Psychology** (London and New York, 1928) as the first of four lectures on 'Analytical Psychology and Education', the others being those which follow in the present volume. It was never published in German, but a translation of the original manuscript was made for that volume by H. G. and C. F. Baynes. The present text has been somewhat revised by the author, but is in the main identical with the Baynes version, upon which it is based. — Editors').

The **New Era** article is truncated in the penultimate line of the dream. In this reprint the remainder has been added from the **Collected Works** version. A.W.

of these disorders, and became also a method of therapy, in so far as it was taken for granted that a marked curative effect would result from the bringing to consciousness of sexual causes. The entire Freudian school still takes this view of psychoanalysis, and refuses to recognise any causation of nervous disorders save the sexual. Holding originally to this method and technique, I have in the course of years developed the concepts of analytical psychology which endeavours to express the fact that psychological investigation along lines of psychoanalysis, leaving the narrow confines of a medical technique of treatment with its restriction to certain theoretical pre-suppositions, has passed over into the general field of normal psychology. Therefore, when I speak of the connection between analytical psychology and education, I leave Freudian analysis out of the question. Since it is a psychology which deals exclusively with the ramifications of the sexual instinct in the psyche, its mention would only be justified if we had set out to speak exclusively of the sex psychology of the child. But I wish at the outset to avoid any misapprehension as to my supporting in any way those views which maintain that the relation of the child to the parents, as well as to his sisters, brothers and comrades, is only to be explained by the immature beginnings of the sexual function. Those views, surely not unknown to you, are in my opinion, premature and one-sided generalisations which have already given rise to the most absurd misinterpretations. When pathological phenomena are present in such a way as to justify a psychological explanation along sexual lines, it is not nearly so much the child's own psychology that is responsible, as it is the sexually disturbed psychology of the parents, because the child has an extremely susceptible and dependent psyche, which is held for long in the atmosphere of the parental psyche, and frees itself therefrom relatively late.

I will now try to present to you in brief the fundamental view-points of analytical psychology which came into use in considering the psyche of the child, especially that of the child of school age. You must by no means think that I will be in the position to give you

a list of immediately applicable advice and hints. All that I can do for you is to give you a deeper insight into the general laws that underlie the psychical development of the child. I must therefore be content if, out of what I have to give you, you are able to take home a sense of the peculiar evolution of the highest human capacity. The great responsibility which lies upon you as educators of the future generation will prevent you from making premature conclusions, for there are certain viewpoints which one must carry about with one, often for a long time, before they can be profitably put into practice. The deepened psychological knowledge of the teacher should never, as unfortunately sometimes happens, be unloaded directly upon the school child, but should serve the teacher to win an understanding attitude towards the psychic life of the child. The knowledge of which I speak is definitely for adults and not for children, whose paramount need is something appropriately elementary.

One of the most important achievements of analytical psychology is, without a doubt, the recognition of the biological structure of the mind, but it is not easy to make clear in a few words what it has taken us many years to discover. Therefore, if I seem at first to go somewhat far afield, it is only in order to return later to the child's mind in particular.

As you know, experimental psychology, best represented by the Wundt school, has hitherto occupied itself exclusively with the psychology of normal **consciousness**, as if the mind consisted merely of phenomena of the conscious. But medical psychology, especially that of the French, was soon forced to yield to the acceptance of unconscious psychic phenomena. To-day we perceive that the conscious consists only of those complexes of ideas which are directly associated with the ego. Those psychic factors which possess a certain intensity become attached to the ego, but all that do not reach the necessary intensity, or those that have lost it again, are under the threshold, subliminal, and belonging to the sphere of the unconscious. On account of its indefinite extension, the unconscious might be compared to the

sea, while the conscious is like an island towering out of its midst. This comparison, however, must not be pushed further, for the relation of the conscious to the unconscious is essentially different from the relation of an island to the sea. It is not in any sense a stable relationship, but a ceaseless welling-up, a constant shifting of content, for, like the conscious, the unconscious also is never at rest, nor ever at a standstill, but is something living, and in a state of perpetual interaction with the conscious. Conscious contents which have lost their intensity, or actuality, sink into the unconscious, and this we call forgetting. Conversely, out of the unconscious, there rise new ideas and tendencies, which, coming into consciousness, are known to us as fancies and impulses. The unconscious is, to a certain extent, the matrix out of which the conscious grows, for the conscious does not come into the world a finished product, but is the result of small beginnings.

This development (of the conscious) takes place in the child. In the early years of life there is, in the first place, scarcely any conscious, although very soon the existence of psychic processes is clear. But these processes are not focussed on any ego, they have no centrum, and therefore no continuity without which a conscious is impossible. Therefore the child has, in our sense, no memory despite the plasticity and impressionability shown by its psychic organ. Only when the child begins to say 'I' does there begin a perceptible continuity of consciousness, but in between there are still inserted frequent periods of unconsciousness. One sees definitely how the conscious comes into existence through the gradual unification of fragments. This process continues throughout the whole of life, but from the post-puberty period it becomes slower and slower, and less and less frequently are new portions of the unconscious realm added to consciousness. The greatest and most inclusive development of the conscious takes place in the period between birth and the close of the epoch of psychical puberty, a period which, for a man of our climate and race, may normally extend to the twenty-fifth year, but which ends for a woman usually at about

nineteen or twenty years of age. This development binds firmly the connection between the ego and the previously unconscious psychic processes, and therefore cuts off the latter from their source, the unconscious. In this way the conscious rises out of the unconscious like a new island out of the sea. We reinforce this process in children by education and culture. The school, in fact, is nothing other than a means of strengthening in a purposeful way the integration of the conscious. Thus culture is the maximum of consciousness.

Now if we were to ask what would happen if we had no schools, and children were left entirely to themselves, we would have to answer that children would, to a great extent, remain unconscious. What would be the nature of such a state? It would be a primitive condition, that is, when such children came to adult age, they would, despite all natural intelligence, be primitive, savages in fact, somewhat like the members of a tribe of intelligent Negroes or Indians. They would not be necessarily stupid, to be sure, but merely instinctively intelligent; they would be ignorant of knowledge, and therefore unconscious of themselves and of the world. Beginning life on a significantly lower cultural level, they would differentiate themselves but slightly from the primitive races. Such a descent to a lower level can be observed on a large scale among the Spanish and Portuguese emigrants to South America, and also among the Dutch Boers of South Africa. This possibility of a regression to the primitive stage rests on the fact that the fundamental biogenetic law is valid not only for the development of the body, but also for that of the mind.

According to this law, the history of the development of the species repeats itself in the embryonic development of the individual. Thus to a certain degree, in his embryonic life, man passes through the anatomical forms of primordial times. The same law is valid for the mental development of mankind. In accordance with this, the child develops out of an originally unconscious and animal-like condition to consciousness, first to a primitive, and then slowly to a civilised consciousness.

The condition in the first two or three years of his life, when the child is unconscious of himself, can be compared to the animal state. It is a state of complete fusion with the surrounding conditions. Just as the child in the embryonic state is practically nothing but a part of the mother's body, and wholly dependent on her condition, so also is the psyche of early infancy to a certain degree only a part of the maternal psyche, and soon, too, on account of the common atmosphere, a part of the paternal psyche. The first psychological condition is a fusion with the psychology of the parents, and an individual psychology is only present as a beginning. Therefore it is that the nervous and psychic disturbances of children far into the school age depend exclusively, so to speak, upon disturbances in the psychic world of the parents. Difficulties between the parents reflect themselves without fail in the psyche of the child, and cause pathological disturbances there. The content of the dreams of small children also refers often more to the parents than to the child itself.

A certain change occurs when the child develops consciousness of his ego, a fact which is externally recorded by his first use of 'I'. This change occurs normally between the third and fifth year, but can begin sooner. From this moment we can speak of the existence of an individual psyche, but normally the individual psyche attains a relative independence only after puberty, up to that time having been largely the plaything of instinct and environment. Up to the time of puberty, therefore, one could say of a child that, as far as its psyche is concerned, it has not yet had an individual existence. The child who enters school at six is still practically nothing but the product of his parents, endowed, it is true, with the nucleus of an ego-consciousness, but in no wise capable of asserting his individuality to any marked degree. One is often tempted to interpret children who are peculiar, or obstinate, disobedient or difficult to handle, as especially individual or self-willed, but this is a mistake. In such cases one should always investigate the parental milieu and its psychological conditions, and almost without exception one

would discover in the parents the only valid reasons for the difficulties presented by the child. His disturbing peculiarities are far less the expression of his own being than the mirroring of the disturbing influences on the side of his parents. If a physician has to deal with a nervous disorder in a child of this age, he will often only achieve the desired end when he takes the parents under treatment.

(At this point Dr. Jung referred in detail to certain 'experiments' he had made, the results of which supported his views.)

The examples I have brought forward show the extraordinary kinship existing in the psychological **habitus** of members of a family, one amounting almost to identity. This is, in fact, an expression of the primitive identity out of which the individual consciousness frees itself only gradually. In this battle for freedom the school plays no small rôle, being the first milieu the child finds outside the family. The school comrades take the place of brothers and sisters, the teacher, if a man, is a substitute for the father, if a woman, for the mother. It is not unimportant that the teacher should be conscious of this rôle. He must not content himself with pounding into the children schematically a certain programme of learning; he must influence them also through his personality. This latter function is at least as important as the actual teaching, if not more so in certain cases. If, on the other hand, it is a misfortune for a child to have no parents, it is, on the other hand, dangerous for his welfare if he be too tightly tied to the family. A strong attachment to the parents offers an impediment in later adaptation to the world, but a growing human being is destined for the world, and not to remain for ever the child of his parents. There are, unfortunately, many parents who keep their children as children because they themselves do not wish to become old and give up the parental authority and power. Thereby they exert an extremely bad influence on the children because they take away from them every opportunity for individual responsibility. These disastrous methods result either in dependent personalities, or in men who can achieve their independence by furtive means

only. There are, again, other parents who, on account of their own weaknesses, are not in a position to meet the child with the authority it needs in order to be able to take its proper place in the world later. The teacher then, as a personality, has the delicate task of avoiding the practice of a repressive authority, while at the same time supplying just exactly that degree of authority which belongs to the adult, educated personality over against the child. With the best intentions, no such attitude can be artificially produced; it can only come about in a natural way, when the teacher does his duty as man and citizen. He must be himself an upright and healthy man, for a good example remains the best pedagogic method. But it is true also that the very best method avails nothing if the man practising it is not in his position by virtue of his personality. It would be altogether different if the only thing of importance in school were the methodical teaching of the curriculum to the children. That, however, is at the most, only half the meaning of school. The other half is the real, psychological education made possible through the personality of the teacher. What this education undertakes is to guide the child into the larger world, and thereby to enlarge the parental training. The latter, no matter how careful it may be, can never escape a certain one-sidedness, for the milieu remains always the same. The school, on the other hand, is the first portion of the actual, large world which the child meets, and which ought to help him to free himself to a certain degree from the parental environment. The child naturally brings to the teacher a certain manner of adaptation which he has learned from his father; he projects a father-image upon him, as we say technically, with the tendency to assimilate the personality of the teacher into the father-image. It is therefore necessary for the teacher to approach the child personally, or at any rate to leave the door open for such a contact. If the personal relationship of the child to the teacher is a good one, it matters very little whether his method of teaching is altogether the most modern one or not. For the success of teaching does not depend on the method any more than it is the exclusive aim of school to stuff the heads of the children with knowledge, but

rather to make of the children real men and women. We need not concern ourselves so much with the amount of specific information a child brings with him out of school, but the thing of vital importance is that the school should succeed in freeing the young man from his unconscious identity with his family, and make him properly conscious of himself. Without this consciousness of himself, he will never know what he really wants, but will always remain dependent and imitative, with the feeling of being misunderstood and suppressed.

In what I have just said, I have sought to give you a general view of the psyche of the child from the standpoint of analytical psychology, but we have remained on the surface of the psychical phenomena. We can go very much deeper if we make use of certain methods of investigation used in analytical psychology. The practical application of these methods would be out of the question for the teacher in general, and a dilettante or semi-serious use of them is absolutely to be discouraged, although a knowledge of them on the part of a teacher is certainly desirable. It is not, however, desirable in the sense that he should apply them to the education of the children, but to **his own education**. The latter redounds eventually to the good of the children.

You are, perhaps surprised to hear me speak of the education of the educator, but I must tell you that I am far from thinking a person's education complete when he finishes school, even if the latter be of the college grade. We should have not only continuation courses for youths, but continuation schools for adults. We educate people only to the point where they can earn a livelihood and marry, but then education ceases altogether as though people were then quite complete. The solution of all the remaining complicated problems of life is left to the discretion and ignorance of the individual. Innumerable ill-advised and unhappy marriages, innumerable professional disappointments exist solely because of this lack of education of adults, who, in respect to the most important things, often pass their entire lives in complete ignorance. It is believed that childish vices are unchangeable in

character, largely because they are often present in adults whose education is supposedly finished, who are therefore thought to be long past the period of educability. There was never a greater mistake. The adult is also educable, and can become a grateful object of the art of individual education, but, of course, his education is not to be conducted on the same lines as those applied to the child, for he has lost the extraordinary plasticity of the child's mind, and has acquired a will of his own, personal convictions, and a more or less definite consciousness of himself, becoming, therefore, far less accessible to schematic influences. To this must be added the fact that the child in his psychical development passes through the stages represented by his forebears, and is only educated to the point where he approximates the modern level of culture, that is of consciousness. But the adult stands on this level and feels himself the bearer of present culture. He is therefore little inclined in the manner of the child to submit to a teacher. It is important, too, that he should not so submit, otherwise it would be easy for him to slip back into a childish state of dependence.

The educational method, then, that will best meet the needs of the adult must not be a direct one, but indirect, that is, it must put him in possession of that psychological knowledge which will permit him to educate himself. Such an effort could not, and must not, be expected from a child, but we must expect it from an adult, especially if he be a teacher. A teacher cannot be a passive sustainer of culture, he must also actively develop culture further and through his own self-education. His culture must never remain at a standstill, otherwise he begins to correct in the children the faults which he has left untouched in himself. This is manifestly the opposite of education.

Analytical psychology has concerned itself not a little with the methods of aiding the adult in his further psychical growth, but if I speak to you about those methods now, I do it solely for the purpose of showing you the possibilities of a further self-education. I must warn you again most emphatically that

it would be altogether unsound to apply such methods directly to children.

The indispensable basis of self-education is self-knowledge. We gain self-knowledge partly by a critical survey and judgment of our actions, partly through the criticism that comes to us from others. Self-criticism, however, falls too easily under the spell of our personal prejudices, while criticism from others can err or be otherwise displeasing to us. At any rate, the self-knowledge that comes to us from these two sources is incomplete and confused like all human judgment, which is only rarely free from falsification through wish and fear. But is there not an objective critique that will tell us what we actually are, somewhat in the fashion of a thermometer which holds before the eyes of the fever-patient the indisputable fact that he has a temperature of exactly 39.5 degrees? In the sphere of the body we do not deny the existence of objective criteria. If, for example, we are convinced that we, like all other people, can eat strawberries without ill effects, still the body may eventually react with a violent rash, showing us unequivocally that, despite our idea to the contrary, we have no tolerance for strawberries.

But in psychical matters it appears to us that everything is voluntary and subject to our choice. This universal prejudice arises from the fact that we tend to identify the whole psyche with the conscious phase of it. But there are innumerable and most important psychical processes which are unconscious or only indirectly conscious. Of the unconscious we can know nothing directly, but indirectly we can receive effects that come into consciousness. If everything in consciousness appears to us as subject to our wills, then apparently we can discover nowhere an objective critique by which we can test our self-knowledge. Yet there is something independent of wish and fear, and as undeceiving as a product of nature, which permits us to know the truth about ourselves. This objective statement we find in a product of psychical activity to which we would last of all accord such a meaning. This is the dream.

What is the dream? The dream is a product of unconscious psychical activity during sleep. In this condition the mind is to a great extent withdrawn from our voluntary control. With the small portion of consciousness that remains to us in the dream state, we can apperceive what takes place, but we are no longer in the position to guide the course of psychic events according to wish and purpose, and hence we are also robbed of the possibility of deceiving ourselves. The dream is an automatic process resting upon the independent activity of the unconscious, and is just as much removed from our control as, for example, the physiological action of digestion. In it, therefore, we have an absolutely objective process from the nature of which we can draw objective conclusions about the actual situation.

Let us grant all of this you will say, but how in the world is it possible to draw a trustworthy conclusion from the accidental and confused chaos of a dream-fiction?

To this I make haste to reply that the dream is only apparently confused and accidental. On closer inspection we discover a remarkable sequence in the dream-images, not only as between themselves, but also in relation to the content of the waking consciousness. This discovery was made by a relatively simple procedure as follows:— The body of the dream is divided into its separate portions or images, and all the free associations with each portion of the dream are collected. In doing this we soon become aware of an extraordinarily intimate connection between the dream-images and the things that occupy us subjectively in the waking state, though the meaning of the connection may not be immediately clear to us. By gathering the associations we have achieved the preparatory portion of the dream analysis, or at any rate a most important part of it. We gain through this the so-called context of the dream-image, which reveals to us all the manifold connections of the dream with the content of the conscious, and shows us how the dream is interwoven in the most intimate way with all the tendencies of the personality.

When we have illuminated all sides of the dream in this way, then we can enter upon the second part of our task, that is, the interpretation of the material before us. Here, as everywhere in science, we must divest ourselves as far as possible of prejudices. We must, so to say, let the material speak. In very many cases the first glance at the dream and the assembled material suffices to give us at least an intuition of the meaning of the dream. In such cases it requires no special effort of thought for us to master the sense of the dream, but in other cases considerable labour and the assistance of scientific experience is necessary to enable us to decipher it. Unfortunately it is denied to me here to enter upon the extraordinarily far-reaching question of dream-symbolism. Thick books have already been written on the subject. In practice we cannot do without the experience stored up in these books, although, as has been said, there are many cases in which good commonsense suffices.

In order to illustrate the above, I will give you a brief, practical example of a dream, together with its meaning.

The dreamer was an academically educated man of about fifty years. I knew him socially only, and our occasional conversations consisted mostly of humorous jibes on his part at the 'game' of dream interpretation. Thus when once we met again, he asked me laughingly if I were still interpreting dreams. As always on such occasions, I explained to him that obviously he had a very mistaken idea about the nature of dreams. To this he replied that he had just had a dream which I must interpret for him. I promised I would, and he told me the following dream:—

He found himself alone on a trip into the mountains. He wanted to climb a very high, steep mountain he saw towering in front of him. At first the ascent was somewhat tiresome, but then the higher he climbed, the more he felt himself drawn upward to the summit. Faster and faster he climbed and gradually got into a sort of ecstasy. It seemed to him as if he actually flew up, and as he reached the top it was as though he

weighed nothing at all, and stepped lightly off into empty space. Here he awoke.

(Note: remainder follows from **Collected Works**. A.W.)

He wanted to know what I thought of his dream. I knew that he was not only an experienced but an ardent mountain climber, so I was not surprised to see yet another vindication of the rule that dreams speak the same language as the dreamer. Knowing that mountaineering was such a passion with him, I got him to talk about it. He seized on this eagerly and told me how he loved to go alone without a guide, because the very danger of it had a tremendous fascination for him. He also told me about several dangerous tours, and the daring he displayed made a particular impression on me. I asked myself what it could be that impelled him to seek out such dangerous situations, apparently with an almost morbid enjoyment. Evidently a similar thought occurred to him, for he added, becoming at the same time more serious, that he had no fear of danger, since he thought that death in the mountains would be something very beautiful. This remark threw a significant light on the dream. Obviously he was looking for danger, possibly with the unavowed idea of suicide. But why should he deliberately seek death? There must be some special reason. I therefore threw in the remark that a man in his position ought not to expose himself to such risks. To which he replied very emphatically that he would never 'give up his mountains,' that he had to go to them in order to get away from the city and his family. 'This sticking at home does not suit me,' he said. Here was a clue to the deeper reason for his passion. I gathered that his marriage was a failure, and that there was nothing to keep him at home. Also he seemed disgusted with his professional work. It occurred to me that his uncanny passion for the mountains must be an avenue of escape from an existence that had become intolerable to him.

I therefore privately interpreted the dream as follows: Since he still clung on to life in spite of himself, the ascent of the mountain was at

first laborious. But the more he surrendered himself to his passion, the more it lured him on and lent wings to his feet. Finally it lured him completely out of himself: he lost all sense of bodily weight and climbed even higher than the mountain, out into empty space. Obviously this meant death in the mountains.

After a pause, he said suddenly, 'Well, we've talked about all sorts of other things. You were going to interpret my dream. What do you think about it?' I told him quite frankly what I thought, namely that he was seeking his death in the mountains, and that with such an attitude he stood a remarkably good chance of finding it.

'But that is absurd,' he replied, laughing. 'On the contrary, I am seeking my health in the mountains.'

Vainly I tried to make him see the gravity of the situation. Six months later, on the descent from a very dangerous peak, he literally stepped off into space. He fell on the head of a companion who was standing on a ledge below him, and both were killed.

From this dream we can observe the general function of dreams. It reflects certain vital tendencies of the personality, either those whose meaning embraces our whole life, or those which are momentarily of most importance. The dream presents an objective statement of these tendencies, a statement unconcerned with our conscious wishes and beliefs. After this you will probably agree with me that a dream may in certain circumstances be of inestimable value for conscious life, even when it is not, as here, a matter of life and death.

How much of moral and practical value this dreamer would have gained if only he had known of his dangerous lack of restraint!

That is why, as physicians of the soul, we have to turn to the ancient art of dream interpretation. We have to educate adults who are no longer willing, like children, to be guided by authority. We have to do with men and

women whose way of life is so individual that no counsellor, however wise, could prescribe the way that is uniquely right for them. Therefore we have to teach them to listen to their own natures, so that they can understand from within themselves what is happening.

So far as is possible within the limits of a lecture, I have tried to give you some insight into the world of analytical psychology and its ideas. I for my part shall be satisfied if what I have said is of help to you in your profession.

Education and Freedom*

Martin Buber

'The Development of the creative powers in the child' is the subject of this conference. As I come before you to introduce it I must not conceal from you for a single moment the fact that of the nine words in which it is expressed only the last three raise no question for me. . . .

The child is a reality; education must become a reality. But what does the 'development of the creative powers' mean? Is **that** the reality of education? Must education become that in order to become a reality? Obviously those who arranged this session and gave it its theme think this is so. They obviously think that education has failed in its task till now because it has aimed at something different from this development of what is in the child, or has considered and promoted other powers in the child than the creative. And probably they are amazed that I question this objective, since I myself talk of the treasure of eternal

possibility and of the task of unearthing it. So I must make clear that this treasure cannot be properly designated by the notion of 'creative powers,' nor its unearthing by the notion of 'development.'

Creation originally means only the divine summons to the life hidden in non-being. When Johann Georg Hamann and his contemporaries carried over this term metaphorically to the human capacity to give form, they marked a supreme peak of mankind, the genius for forming, as that in which man's imagining of God is authenticated in action. The metaphor has since been broadened; there was a time (not long ago) when 'creative' meant almost the same as 'of literary ability'; in face of this lowest condition of the word it is a real promotion for it to be understood, as it is here, quite generally as something dwelling to some extent in all men, in all children of men, and needing only the right cultivation. Art is then only the province in which a faculty of production, which is common to all, reaches completion. Everyone is elementally endowed with the basic powers of the arts, with that of drawing, for instance, or of music; these powers have to be developed, and the education of the whole person is to be built up on them as on the natural activity of the self.

We must not miss the importance of the reference which is the starting-point of this conception. It concerns a significant but hitherto not properly heeded phenomenon, which is certainly not given its right name here. I mean the existence of an autonomous instinct, which cannot be derived from others, whose appropriate name seems to me to be the 'originator instinct.' Man, the child of man, wants to make things. He does not merely find pleasure in seeing a form arise from material that presented itself as formless. What the child desires is its own share in this becoming of things: it wants to be the subject of this event of production. Nor is the instinct I am speaking of to be confused with the so-called instinct to busyness or activity which for that matter does not seem to me to exist at all (the child wants to set up or destroy, handle or hit, and so on, but never 'busy himself').

*The **New Era**, Vol. VI No. 24, reporting the Heidelberg conference, states, p. 105, that Dr Buber's 'Education and Freedom' appears in full in the German edition for October 1925.

It is reprinted above from **Between Man and Man**, translated by R. Gregor Smith, Fontana, 1947, where it is entitled 'Education' (Rede über das Erzieherische, 1926): An address to the Third International Educational Conference, Heidelberg, August 1925.

The 1925 **New Era** also states that "Dr. Jung's lecture on 'The Importance of the Unconscious in Individual Education' being too long to include in this report and being too valuable to be shortened will appear in a future number." This lecture does in fact appear as 'The Significance of the Unconscious in Individual Education' in the **Collected Works**, Vol. 17 pp. 149-164.

A.W.

What is important is that by one's own intensively experienced action something arises that was not there before. A good expression of this instinct is the way children of intellectual passion produce speech, in reality not as something they have taken over but with the headlong powers of utter newness: sound after sound tumbles out of them, rushing from the vibrating throat past the trembling lips into the world's air, and the whole of the vital body vibrates and trembles, too, shaken by a bursting shower of selfhood. Or watch a boy fashioning some crude unrecognizable instrument for himself. Is he not astonished, terrified, at his own movement like the mighty inventors of prehistoric times? But it is also to be observed how even in the child's apparently 'blind' lust for destruction his instinct of origination enters in and becomes dominant. Sometimes he begins to tear something up, for example, a sheet of paper, but soon he takes an interest in the form of the pieces, and it is not long before he tries — still by tearing — to produce definite forms.

It is important to recognize that the instinct of origination is autonomous and not derivative. Modern psychologists are inclined to derive the multiform human soul from a single primal element — the 'libido,' the 'will to power,' and the like. But this is really only the generalization of certain degenerate states in which a single instinct not merely dominates but also spreads parasitically through the others. They begin with the cases (in our time of inner loss of community and oppression the innumerable cases) where such a hypertrophy breeds the appearance of exclusiveness, they abstract rules from them, and apply them with the whole theoretical and practical questionableness of such applications. In opposition to these doctrines and methods, which impoverish the soul, we must continually point out that human inwardness is in origin a polyphony in which no voice can be 'reduced' to another, and in which the unity cannot be grasped analytically, but only heard in the present harmony. One of the leading voices is the instinct of origination.

This instinct is therefore bound to be significant for the work of education as well. Here

is an instinct which, no matter to what power it is raised, never becomes greed, because it is not directed to 'having' but only to doing; which alone among the instincts can grow only to passion, not to lust; which alone among the instincts cannot lead its subject away to invade the realm of other lives. Here is pure gesture which does not snatch the world to itself, but express itself to the world. Should not the person's growth into form, so often dreamed of and lost, at last succeed from this starting-point? For here this precious quality may be unfolded and worked out unimpeded. Nor does the new experiment lack demonstration. The finest demonstration I know, that I have just got to know, is this Children's Choir led by the marvellous Bakule of Prague, with which our Conference opened. How under his leadership crippled creatures, seemingly condemned to lifelong idleness, have been released to a life of freely moving persons, rejoicing in their achievement, formidable and forming, who know how to shape sights and sounds in multiform patterns and also how to sing out their risen souls wildly and gloriously; more, how a community of achievement, proclaimed in glance and response, has been welded together out of dull immured solitary creatures: all this seems to prove irrefutably not merely what fruitfulness but also what power, streaming through the whole constitution of man, the life of origination has.

But this very example, seen more deeply, shows us that the decisive influence is to be ascribed not to the release of an instinct but to the forces which meet the released instinct, namely, the educative forces. It depends on them, on their purity and fervour, their power of love and their discretion, into what connexions the freed element enters and what becomes of it.

There are two forms, indispensable for the building of true human life, to which the originative instinct, left to itself, does not lead and cannot lead: to sharing in an undertaking and to entering into mutuality.

An individual achievement and an undertaking are two very different matters. To make a

thing is mortal man's pride; but to be conditioned in a common job, with the unconscious humility of being a part, of participation and partaking, is the true food of earthly immortality. As soon as a man enters effectively into an undertaking, where he discovers and practises a community of work with other men, he ceases to follow the originaive instinct alone.

Action leading to an individual achievement is a 'onesided' event. There is a force within the person, which goes out, impresses itself on the material, and the achievement arises objectively: the movement is over, it has run in one direction from the heart's dream into the world, and its course is finished. No matter how directly, as being approached and claimed, as perceiving and receiving, the artist experiences his dealings with the idea which he faces and which awaits embodiment, so long as he is engaged in this work spirit goes out from him and does not enter him, he replies to the world but he does not meet it any more. Nor can he foster mutuality with his work: even in the legend Pygmalion is an ironical figure.

Yes; as an originator man is solitary. He stands wholly without bonds in the echoing hall of his deeds. Nor can it help him to leave his solitariness that his achievement is received enthusiastically by the many. He does not know if it is accepted, if his sacrifice is accepted by the anonymous receiver. Only if someone grasps his hand not as a 'creator' but as a fellow-creature lost in the world, to be his comrade or friend or lover beyond the arts, does he have an awareness and a share of mutuality. An education based only on the training of the instinct of origination would prepare a new human solitariness which would be the most painful of all.

The child, in putting things together, learns much that he can learn in no other way. In making some thing he gets to know its possibility, its origin and structure and connexions, in a way he cannot learn by observation. But there is something else that is not learned in this way, and that is the viaticum of life. The being of the world as an object is

learned from within, but not its being as a subject, its saying **I** and **Thou**. What teaches us the saying of **Thou** is not the originaive instinct but the instinct for communion.

This instinct is something greater than the believers in the 'libido' realize: it is the longing for the world to become present to us as a person, which goes out to us as we to it, which chooses and recognizes us as we do it, which is confirmed in us as we in it. The child lying with half-closed eyes, waiting with tense soul for its mother to speak to it — the mystery of its will is not directed towards enjoying (or dominating) a person, or towards doing something of its own accord; but towards experiencing communion in face of the lonely night, which spreads beyond the window and threatens to invade. . . .

From the **New Era**, January 1927. Vol. VIII No. 29.

The Soul of the Child

Résumé of a Series of Lectures

Dr. Alfred Adler

(Author of 'Individual Psychology,' etc.)

A series of lectures on 'The Soul of the Child: Its Development, Its Diseases, Its Education,' was given by Dr. Alfred Adler, of Vienna, under the auspices of the Tavistock Clinic from Nov. 8th to 12th at the House of the British Medical Association, with Dr. Critchton Miller in the chair. The lectures were well attended and were received with great appreciation. The following is a brief résumé of the chief points of the five lectures:—

Every child has to find some solution to the three great problems of life—social life, occupation and love or sex life. The feeling that he is too little, too weak to satisfy his desires leads him to increase his power and his goal is always to solve the three problems without great difficulties. The third problem, that of his sex life, is the most difficult because tradition is no longer a guide. A child should be given courage so that he may

be convinced he can develop on an equality with others. If he is faced with too great a difficulty he loses his courage and goes over from the useful to the useless side, as it were. In the first three years he forms his style of life.

Any defect in his organs in the beginning of life gives the child an inferiority feeling, and to compensate he makes greater efforts to train the organ in question. Thus a left-handed child, educated in the right way, can develop his right hand even better than normal children, but if, on the contrary, he is educated in the wrong way and accused of being clumsy, he may lose his courage and develop undesirable compensations on the useless side, as a way of escape from the feeling of inferiority. The same is true of children who have deficient sense organs, defective heart, lungs, muscles, weakness of the skin, or who have an illness during their first year. In consequence of wrong treatment they may become 'naughty,' difficult or criminal children. A petted child or one who has too little love may show the same symptoms. When left alone, he feels inferior and lacking in self-confidence. His language development is hindered; he becomes anti-social and makes no friends. He constantly turns to obtain the support to which he has become accustomed. The teacher must consider the child's mistakes, his so-called naughtinesses, and through them arrive at an understanding of the style of life he has adopted. It is of no use to treat the symptoms without understanding his case; it is the style of life that must be changed. The child's affection must be won, his desire for love must be satisfied, and he must be made an independent individual.

Difficulties arise from the child's place in the family. The first child, for a time the centre of interest and love, becomes jealous on the arrival of a second, and constantly strives for power, while the second child feels inhibited by the first and strives to overcome him. The youngest is usually a spoilt child; he tries to overcome the others by becoming different from them. The elder son, believing that, as a boy, he is privileged and superior, feels in-

hibited by a younger sister, since at a certain period she develops more rapidly. The only child is often spoilt and not trained either for school or society. He should play with other children, get accustomed to being left alone, and be made independent. The only boy between sisters and the only girl between brothers both have special difficulties. The idea of masculine privilege must disappear, since it has done great harm to both sexes. In all cases the children should grow up realising the rôle that circumstances have assigned to them with its attendant difficulties, and thus be saved from regressing to the useless side of life.

When treating a difficult child we should look first for defective organs and illnesses in the first three years of life; then examine his position in the family and the attitude of his parents and grandparents; collect evidence of his behaviour and work during his school career and of his relation to his fellows; obtain from him any early recollections and his aim regarding his future. A child's mistakes are not pre-determined. We must not treat the mistakes but find the cause. Is it a nervous child or adult? Only people with a great inferiority feeling become nervous, therefore we must treat the inferiority. The lazy child develops laziness as a protection, and he must be treated so that he regains his courage. We should watch what happens when a child is placed in a new situation. He would not regress and go over to the useless side if he had not lost hope. The teacher or parent could step in at this point and prevent regression.

The hindrance to a child's development may be found in a school where he is subjected to much criticism and punished. He tries to escape, and to effect this he has to deceive and perhaps becomes a truant. He may become a thief and develop a criminal neurosis. He has failed in his first environment, he must be given new courage in another environment so that he can solve his three problems of life.

Freeing the Curriculum

Dr. Harold O. Rugg

(Educational Psychologist at the Lincoln
School of Teachers' College, New York City)

In the story of Western civilisation the tale up to 1600 A.D. is one of a humanity that starved, shivered, pulled and pushed, laboured with its hands in the drudgery of menial labour unrelieved by material comfort.

Then came that marvellous 17th century, those sixty years of invention, of instruments, of measurement — Galileo, Newton, etc., — which brought in its train the analytic method, and the age which rested all thought on the persistent recurrence of facts, the age that brought in mathematics and scientific calculation.

Out of that came the 18th century, the age of the formula; then the 19th century, with its applications — machinery, the steam engine, the age of technical development. And a terrible thing happened in America and in Europe. Man became interested in the material world, in a higher standard of living; he lost his power of concentration on art, on spirituality, he became an exploiter.

The age developed on intellectualistic philosophy through Charles Pearce, who taught William James. America produced the philosophy of practicality, of 'Will it work?' And again, out of this, there grew in America the scientific movement in education, a most remarkable development of the method of analysis. Since 1900 that method has been devoted to the measurement of personality.

In the meantime, in America and in Europe, the adventure of beauty was strangled by the search for facts. Artists of greatest promise had their gifts shunted to invention. But in

the 'nineties, alongside this strangulation, there came a remarkable outbreak of art.

All this is important for curriculum makers.

Two things happend.

1. We have produced a method to discover the law of measurements.
2. We have lost the sense of the necessity of creation in the child.

These were the causes of the rise of rebels founding new schools; a rise which had its antecedents in 1875, when Col. Parker, after long residence in Europe, began his new work in Massachusetts. The movement took form in 1895.

Around Parker and Dewey there grew up the movement to break the tradition of regimentation in the schools. In spite of the movement the growth of American education along traditional lines was so fast and so widespread that to-day in New York City the minimum number for a class in the elementary schools is forty-five.

There has been established in America schooling for all, but it is a regimented, disciplined, mass production schooling.

Since the time of John Dewey there have been founded scores of schools whose principles are radically those of the New Education Fellowship.

Two Schools of Thought

There are two schools of thought:—

(1) Desires:

Intellect training.

Facts.

Conformity.

Acquiescence.

Knowledge for knowledge's sake.

Control.

Discipline, Science.

(2) Desires:

Development of emotional life.

Art, Initiative.

Freedom.

*The articles of Harold Rugg and Ovide Decroly are taken from the issue which reports the Locarno World Conference, August 1927, on 'The True Meaning of Freedom in Education'.

The former is of particular interest today in view of recent developments in curriculum reform in the United States.

Activity.
Knowledge for use.
Reason.
Life Problems.

Education not for 'I know' but 'I experience.'

The conflict began hundreds of years ago; it is still raging.

Our problem is the reconciliation 'of science and sanctity,' of science and art, — the hardest the mind of men can tackle. We must know how to live with both science and art; we must live **within** the science; we must learn the technique of art.

What we want and have to do is to reach a point where we can launch the child both on **the adventure of beauty and the effort of reason.**

I have found in the free schools a great lack of respect for ideas; much hammer and saw work, much activity, much creativeness. Why the lack of emphasis on ideas?

The 'Active Schools'

Dewey, James and Schiller, etc., lived in the 'infidel half century,' and they obtained from the struggle one idea — **Growth**. So Dewey said: 'An Active School.' He also said (but in small type): 'You must have a planned growth toward a known goal.' His followers read 'Activity,' but did not read the small type about the goal.

I and others used a stop-watch on children in free schools to discover what they did. They did lots of things, but no one thing long enough to matter. Why has the free school group lost its respect for adult society? Children have to live or expect to live forty to fifty years as serious adults. Infancy is a time for preparation; certainly it is a time for life, too, but to regard the actual living (a few years compared with the many of adult life) as the be-all and end-all is absurd.

The aim of education is to obtain the maximum of growth with the minimum of expense.

The child must learn to read and write, to add, etc.; he must learn how to live with society; he must learn how to live with himself, 'how to loaf and invite his soul.'

So the teacher must plan and prepare, have material ready, projects, excursions, all apparatus, if the maximum of growth is to be attained with a minimum expenditure of time and energy. There must be selection; if we depend upon the spontaneous interests of children where shall we be led?

The teacher must know what are the big concepts a child must realise at the ages of six, seven, eight, etc. Another besetting sin of the free schools is that they have not this knowledge. There is a lack of plan—

- (1) Within the grades;
- (2) Within the school.

No one teacher has a proprietary interest in the children in her class; that interest is shared by all the members of the staff.

We in the free schools are all individualists; whether we can produce team work is doubtful. Whether we can produce schools good all through is doubtful. Whether we can reconcile the two schools of thought is also doubtful.

Reading

One of the fundamental tools in the Western world is ability to read. We are the slaves of print. Whatever our philosophy of reading, whatever the age at which we consider the teaching of it ought to begin, men and women in the Western world have produced knowledge of reading processes that will enormously simplify learning, and hundreds of thousands of people are ignorant of it. This is a tragedy. The development of the scientific knowledge of the reading processes during the last twenty-five years has been marvellous.

Men knew the secret of reading many years ago. Horace Mann said years ago:

'We must teach reading for comprehension'; but to-day in thousands of schools you can

see children still taught to read mechanically.

Many so-called progressive schools and State schools are utterly ignorant of this movement.

Scientific Method

There must be the same scientific method in the preparation of materials. We have to provide for—

- (1) Skills — reading, arithmetic, handwriting, map location, etc.
- (2) An understanding of how people live together.
- (3) Creative art.

Quantitatively the skills are unimportant, and they should not take more than 20% of the time. If it were a choice between the skills and the others the skills would have to be omitted. But there is no need for a choice, all can be done.

In (2) the modernists, realising that there are more concepts than can possibly be taught, select — and to select they go to the experts, the men whose lives are spent in a study of the great problems of life to-day. They choose their concepts and they work out concrete examples by which the ideas of these concepts are impressed upon the minds of children. They do not depend upon themselves, they dare not; the task is too great.

In creative art we may look soon for the same methods of scientific selection; in the 1890's there was a vast amount of research on the psychology of rhythm, and that is being taken up again.

Our job is to become students of education; at present we are students of child activities and interests, but that is not enough; we have adult life to consider — the life for which we are to prepare the child.

From the **New Era**, October 1927. Vol. VIII No. 32. (Locarno conference).

Freedom and Education

Dr. Ovide Decroly

(Director and Founder of 'L'Ecole pour la Vie par la Vie,' Brussels)

Freedom in education is a subject which has been touched on so often that it may appear to some of you rather like a squeezed lemon. I hope you will forgive me if I squeeze it again.

It presents a critical, even a tragic, problem. Millions of people have died or have thought they were dying for liberty. We hear all about us the cry for the liberty of peoples, but the liberty of children we take less seriously. It is, however, more important than it perhaps appears. There are many who claim liberty for themselves but would deny it to others, many claim their liberty at the expense of others.

The word liberty is usually used in a very restricted sense by teachers and parents. They confuse it with license. They think of it as liberty to do wrong or to do nothing. There is also the liberty to do right.

It is much easier to forbid than to direct, much easier to draw up a code of what should not be done than of what should be done. Most people also are afraid of liberty because of the common misuse of the word.

Relative Freedom

There are conditions which limit freedom of action in the school. There is an inevitable conflict at certain points between the rights and interests of the individual and those of the group. There are also obstacles to the giving of complete freedom in the nature of the individual himself. There can be no general rule, each case must be considered on its merits, whether complete or partial freedom can be given the child for his own best good and the good of the group.

If we study children with a view to this problem, we find that each child differs from the

other and that there can be no general rule of giving or not giving freedom. Age is a factor to begin with.

... My conclusion from all the material I have observed is that we must be concrete and not generalize. If you say to a schoolmaster who is up against different personal problems simply, 'Be libertarian,' you are making another enemy of liberty. There is no such thing (there cannot be) as wholesale freedom in the school. You must study each child and discriminate between them.

Most of the great educators in the past, even those who loved liberty, have made this discovery. What did Fénélon, who spoke against child 'training,' say — that obedience must be compelled in certain cases, though it is better to use persuasion than fear. Montessori, whom we think of as a great liberator of childhood, does not recommend always undiluted freedom. She recognizes a boundary where the rights of the child come into conflict with others. Ellen Key, another great liberator, believes the child must be 'trained' especially in the first three years of its life so that it can enjoy liberty later. On the other hand, Foerster, the great believer in discipline, thinks of constraint as a first stage of education preparing the pupil for free obedience. None of these educators blindly advocates one wholesale rule for **all** children in **all** circumstances.

The problem of freedom is really the problem of the individual child. In some cases you must do one thing, in some cases another, but in general one might prepare to follow to some extent these rules:

First: Organize the environment to free children and bring out their best instincts.

Second: Prepare teachers for freedom.

Third: Choose teachers who know how to use freedom and environment in a social manner.

Fourth: Cultivate in each child social instincts.

Fifth: Take account of the age and other individual factors in the case of each child.

From the **New Era**,* September 1932

Professor Langevin

Culture was once considered to be a clothing of the spirit, a brilliant and superficial varnish, acquired in youth so as to enable man to make pertinent comment on his experience of life and also to succeed in the world, thanks to his mainly verbal knowledge of the great names of history, literature and art. This point of view has changed sensibly of late. We now regard culture as an initiation into the various forms of human activity which not only enables a man to succeed in his own profession, but also puts him into close touch with other men.

Regarded in this way culture is a dynamic force, for it assures a continuous sharing in activities other than those demanded by a man's profession. Individual culture is also dynamic because it enables a man to continue his process of learning. It is a preparation, an initiation, into communion with human progress, and it enables a man to participate as completely as possible in the spiritual life of humanity.

We of the west have not yet resolved what we call in France **le problème des humanités modernes**, the problem of a true preparation for life, which will put man in contact both with men and things. Hitherto we have allowed a difference between ethical training and technical training, between initiation into things of the spirit and things of the earth. We have not yet succeeded in realizing a culture which is a harmonious synthesis of these two aspects. We have not created a culture which is both humane and modern, adapted to the needs of modern life.

*The Sixth World Congress of the New Education Fellowship was held at Nice in 1932 on 'Education and Changing Society'. Not only was the French contingent large, but Paul Langevin, Professor at the Collège de France, was its Chairman. With him were Henri Piéron and Henri Wallon who together, in 1946, formulated the plan for the Sixièmes Nouvelles, which eventually led to the great reforms in French education in 1959.

This stumbling-block in the realm of education, this conflict between the two aspects of culture, has, I believe, been the greatest cause of our present world crisis, a crisis which is both economic and ethical. The lack of a unity of culture has enabled scientific and technical development to pursue their course independently of moral development. And this very independence has caused the conflict from which we are suffering to-day. Roughly speaking, I should say that justice to-day lags far behind technical achievement.

International justice which, like all justice, all liberty, all peace, is a creation of man's, is undoubtedly less highly developed than are the international means of destruction. This is a particularly shocking example of our lack of an integral culture. In the same way the development of machinery is far in advance of our methods of distributing the output of the machines. And this crisis of distribution is at the basis of the crisis of social justice from which the world is suffering.

I am going to propose a means of achieving this unity of culture in need of which we stand.

You will perhaps forgive me if as a scientist I seek the remedy in a wider employment of

science, not of its results but of its spirit. I am pleading, of course, for science conceived as a general process by which the spirit of man has adapted itself to reality, not for the dead science of technical results.

We believed for long centuries that there existed matter and spirit, and that the nature of the spirit was pre-determined according to rigid categories. Since scientific effort has been understood as an effort to construct our understanding of the world — that is, for the last thirty years — we have understood that there is no rigid framework, that spirit is a living thing like all manifestations of life.

The function of the spirit or mind of man is to ask ceaseless questions of Nature and listen attentively to her answers. She never refuses to reply and only talks in riddles when the questions that we ask are ill-put. It is the task of the mind to register these answers, to modify **itself** if necessary, so as to make an effort to ask of nature clear questions and to get from her effective answers.

And I conceive that in this task we may find the great meeting-place, the great unifier of the minds of men.

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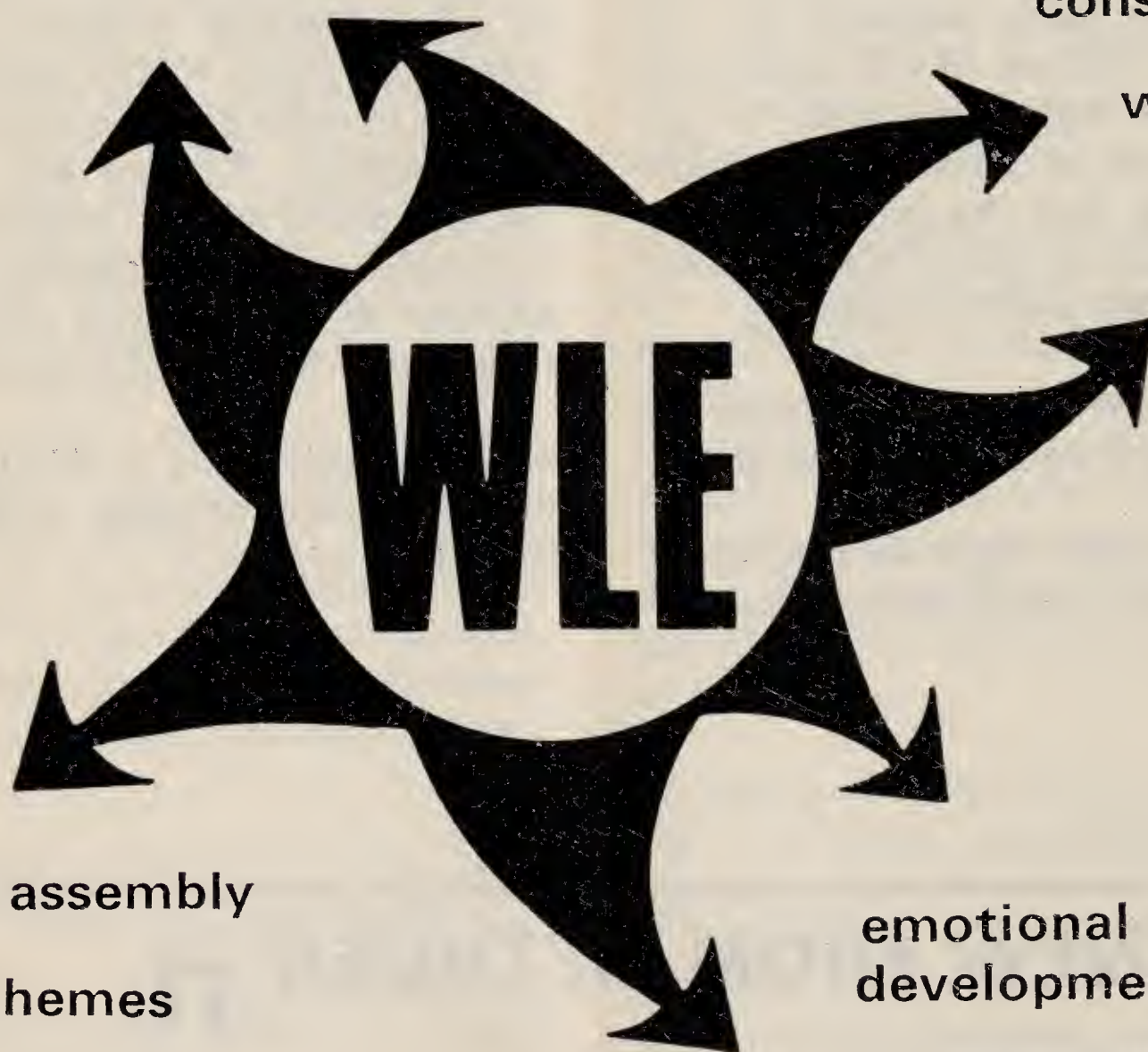
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BOOK REVIEWS

Drama and Theatre in Education

Edited by Nigel Dodd and Winifred Hickson.

Foreword by John Allen. Heinemann £1.50.

The origin of this book was a conference held at Clifton College, Bristol in 1969; intended as a follow-up to the Department of Education and Science's Drama Survey and aimed at the many working in the field of child drama. One felt by merely reading that the important impact of the actual conference was missing. The book is divided into two sections; part one exploring various aspects of the theme and part two summarising relevant discussions.

Gavin Bolton's Introductory survey stresses the need for a child to have its own drama. As a result of such an opportunity children are helped to face facts, to discover some identification with other people; thereby developing a set of consistent principles! How exactly this is achieved, I would not be sure. Mr Bolton suggests that professional theatre people make potentially the best teachers in this field.

It may be true that Tyrone Guthrie, as John Hodgson states in 'Improvisation in Literature' hadn't time for the former when actually rehearsing, but it was that splendid man of the theatre who stimulated me and many others (who later worked in the field of drama in education) to experiment with improvisation way back in the thirties. The qualities Mr Hodgson claims for improvisation are that it is responsive, shared, impulsive, and in particular, as Jean Louis Barrault emphasises, is concerned with the 'now', the immediate present. Next he uses the family prejudice factor in 'Romeo and Juliet' and Pinter's 'A Slight Ache' to illustrate a process of exploring and understanding a text from the inside. In the first instance, although the improvised dialogue is natural enough, the 'exploration' seems somewhat superficial. In the case of the Pinter play the improvised excerpt, effective as it may be, adds seemingly little. Mr Hodgson makes a good point by stressing the value of giving kids a firm, traditional story to work on; also in suggesting the development of a ballad; his instances of the Beatles' 'Eleanor Rigby' is interesting. Maybe his claim:- 'if we see improvisation and literature come together, we should recognise that what we are going for is a greater insight into ourselves and a deeper and fuller concern for other people' is a trifle excessive.

Personally, I found Dorothy Heathcote's 'Subject or System' rather long, over-written and a little cumbersome:- 'For classroom purposes the values of drama seem to me to be these: it is sociologically based, employing individuals within groups and the interaction of their active processes.' A pity this, because she makes good points, such as the, perhaps familiar, 'Although some teachers and parents value creative children and adolescents, many are uncomfortable with them and prefer a degree of conformity.' Equally pertinent is her suggestion that the actual size of a group should be that which gives a teacher greatest security. Further she quotes an admirable definition by Louis Danz, 'Form is that kind of organisation to which nothing can be added and from which nothing can be taken,' —and she also stresses the need for flexibility in the teacher.

Miss Veronica Sherborne is interested in 'Movement as a Preparation for Drama'. This develops self-awareness, which is encouraged by working on the floor, which in

turn leads to awareness of others, by such means, for instance, as exercises involving 'trials of strength.' Additional exercises are included in Part 11. Miss Sherborne stresses, amongst others, two points in connection with movement — (1) an element of humour aids relaxation and (2) the use of 'touch'-gentle touch particularly — fosters sensitivity in children; it might, however, encourage self-consciousness in adults.

An amusing and perceptive approach to the 'school play' is made by John Hersee. He insists on the importance of communication between actors and their characters, which is transmitted as communication to the audience. He suggests that instead of there being the one thing 'the school play' this practice should be extended to the house play and so forth; such activities should be meeting places for people, for individuals, rather than be the contribution of departments. He is never afraid to stress the need for discipline; be it in a scripted play or in some other project.

The place of the Professional Theatre is considered by Mark Woolgar. Tours by 'Theatre Teams' with either specially written shows or with practical workshop sessions are valuable. He re-states the Peter Slade 'dogma' of the difference, as far as the child is concerned, between Drama which takes place in private and Theatre which is performed to an audience. I feel still (as I did when this concept was first promulgated) that so marked a demarcation between the two may not in the end help to create an interest in the live theatre (or drama), when the child becomes an adult. Mr Woolgar states, however, that the professional has his part to play in encouraging awareness of theatre and for this very reason relationship between his professional man of the theatre and the educationalist should be developed. Most certainly!

Part Two is concerned with the discussion which followed the papers delivered at the conference. Amongst the many points made were an insistence that improvisation should satisfy the particular needs of children at any one time, that teachers should have a knowledge of theatre and be able to release new energies in the children through the practice of drama. Children should understand the level of improvisation in which they are involved and this brought up the need for balance between the quicker and slower children in the same class. There was certainly support for the use of drama as an approach to other subjects. Appendix IV indicated, somewhat lengthily, 'A Study of the English Civil War through a joint approach of History, English and Drama.' Although one of the shortest, perhaps one of the most helpful sections in this book occurred on p.140 which dealt clearly and satisfactorily with the uses of improvisation.

Inevitably in a book, which is basically a report, there is bound to be repetition and the feeling of it being at times something of a catalogue of information, attitudes and exercises; but this collection of papers and discussions will indeed be of interest and stimulus to those for whom it is intended. It is to one, commenting maybe old-fashionably from the fringe of this scene, a pity that 'Drama in Education' acquires now and again an almost esoteric flavour — i.e. in phrases such as 'educational methodology'; also maybe an over-earnestness. Mentioning the therapeutic effect of discussion after children had seen an unsuitable play, the book states:- 'A member of the group had taken young children to see "King Lear"; they had been shocked but in discussion afterwards revealed a deep understanding.' Is it possible that an approach to Drama, to Theatre, to Drama-cum-Theatre can become a little too clinical?

Robert G. Newton.

From 'Why New? How New?' by Beatrice Ensor
New Era, February 1956.

"How has the NEF for forty years been able to use the word 'NEW'? How has it survived? Because it has remained flexible, ever seeking to adapt itself to changing social conditions: it has studied and tested each new discovery . . ."

Young Teachers and Reluctant Learners
Charles Hannam, Pat Smyth and Norman Stephenson.
Penguin Papers in Education, 1971,
160 pp., bibliography, 30p.

Unhesitatingly I can say that **Young Teachers and Reluctant Learners** has done a great service to teacher education, though it has caused a considerable furore and much disquiet. The head teachers of Bristol have reacted to it with concerted and unimaginative hostility; the authors have found little support where they might have expected much, and they are now banned for a year from Bristol schools. They, and I presume also their students, suffer a kind of punishment that should make anyone who calls himself an educationalist blush with shame.

What have they done? They set their students to make individual relationships with reluctant learners, taking the children out of the school situation. One presumes this was done with full understanding and co-operation. They asked their students to keep detailed records of what they did, and held weekly group discussions in which students could share their problems and take further their developing understanding of these 'problem' children. They have produced a carefully phrased and fair-minded report, neither emasculating what showed clearly, nor sitting in judgement. If they speak slightly it is of themselves and (regrettably, I feel) of their students.

They have opened Pandora's box, and, convinced that the only people who can do the learning are the learners, they have forced their students to try to cope with the resultant winds. I think the students come out very well: in a free situation, and under maximum pressure of responsibility, with little support of the conventional kind, they came up trumps. When they appealed for a shoulder to lean on they were told: it's up to you — what do you and your colleagues think you should do next? This may seem hard (and at times I myself read it as over hard) but the reserves of sympathy, affection and resourcefulness they found in themselves as a result are the final proof of the value of this project. They got to like the children, they drew closer to understanding them and their problems, and they began to help them as friends rather than as instructors.

I am convinced that the students will be better teachers as a result of this experience; indeed, those of my own students who have read the book have declared firmly that they would gladly undertake this sort of teaching practice in preference to the work experience they have now. I am convinced that no child came to any harm as a result of the project, though there were plenty of dicey moments.

But what of the head teachers in residence who have read the book as simply a criticism of themselves? They present much more serious problems: for what is really being criticised (and this is evident throughout) is the present situation in teacher training; and yet the alternative offered by head teachers is that they should undertake the task of training. To be

frank, I am profoundly unwilling to give over my responsibilities in this field to folk who read so badly.

We face enormous problems in our schools, and the most important one is the quality (in terms of attitudes and ideas rather than of paper qualifications) of the teachers. The authors of this book have tried to face this problem, and to fight a battle for the underprivileged. They and their students have worked hard, and have been hard on themselves. The net result is that they suffer.

Dear Lord James, pray think on this.

J. Fines

Mental Illness in Childhood — A Study of Residential Treatment

Dr. V. L. Kahan — Tavistock/Lippincott

Good studies of residential work are rare, whether written by doctors or residential care workers. Too often they are either anecdotal or over clinical. Either way, it seems almost impossible to communicate to the reader the enormous stress the workers undergo, and the pain they suffer. Perhaps these experiences are too deep for verbal communication.

One therefore opens a book by an eminent psychiatrist whose wife has been an international figure on the child care scene for years, with the hope of receiving something at both an intellectual and a feeling level. For once, this expectation is amply fulfilled.

West Stowell House is an in-patient unit for psychotic and severely disturbed children. During the period described, treatment consisted of 'Child-Centred Intensive Care', and 'Regressed Nurtural Care'. Both these terms are clearly defined, and the careful distinction drawn between them makes an important contribution to the theory of residential care. Individual psychotherapy was also available, but drug treatments were avoided on the grounds that 'clearer behavioral patterns and responses to nurtural caring' would be possible. While Dr. Kahan's own orientation is evidently dynamic (though I find it intriguing that he quotes Laing, and not Winnicott), he gives full weight to possible organic and genetic factors, as well as to the child's own experience and family environment. The reader thus receives wisdom as well as instruction.

The first few chapters are devoted to the environment of the unit, the type of treatment, and general comments and statistics about the patients. The second half of the book, even more valuably, gives detailed histories of selected children, together with a careful but living account of their time in the unit. Unfortunately space does not permit of quotation from these. The children come to life, and somehow the sadness of failure, and the joy of even limited success come through the carefully objective description.

The book has weaknesses. There is a chapter on 'Children and their Symptoms', but it would have been good to have another on 'The Staff and Their Problems'! Alas, the staff are described administratively rather than personally, and one is left with the feeling that they must have been a very impressive group of people whom it would be good to know better. It is not clear either, whether West Stowell House is still functioning in this way. Too many of these accounts are obituaries, and I hope that this is not one. It is certainly a book for the medical and non-medical worker to buy, read, and re-read. Perhaps following this speci-

fic study, we can look forward to a much more general work on child care written by Dr. and Mrs Kahan in collaboration.

John M. Wallbridge

BOOK REVIEWS

Shapemaster Minor

J. Hicks and T. Kremer
Macdonald Educational, £1.75.

The Monkey and the Crocodile

P. Galdone, World's Work, £1.10

It's Magic

R. Lopshire, World's Work, £1.00

The Little Old Man Who Could not Read

Irma S. Black, World's Work, 90p

Gregory

R. Bright, World's Work, £1.05

The Several Tricks of Edgar Dolphin

N. Benchley, World's Work, 75p

The Tiger in the Teapot

B. Yuridin, World's Work, 80p

Left and Right

R. Littell, World's Work, £1.10

Coral Reoch our administrative secretary took a batch of childrens' books and the game Shapemeaster to Mrs Ida Phillips at Five Ashes C.E. School, East Sussex, and asked whether the pupils would like to review the books for New Era and keep them for the school. Mrs Phillips writes 'The books are very popular with all the junior children and the older ones have enjoyed reading them as you will see.

'I have been able to gather together some comments from the children about the books and the Shape-master game.' We print the comments she gathered for us. These writers may be contributing to our centenary issue mentioned by Jim Annand!

Shapemaster

Mrs Reoch

I think Shapemaster is a nice game but you do get tired when you've played Shapemaster six times but I think Shapemaster is a nice game Oh yes it's a nice game I think Shapemaster is a good game because it's got shapes in its game.

Age 7 yrs.

Shapemaster

Shapemaster is a very nice game. Mrs Reoch and I think that it is the best game I have ever seen and I have played it four times now Mrs Reoch.

Julie Parkes. Age 8/11

Mrs Reoch

I think the Shapemaster is lovely, and we all like it and I enjoy it too. I like the funny shapes and colours and patterns, and we have all enjoyed it too.

from Paul Turner. Age 7/8

Shapemaster

Dear Mrs Reoch

Thankyou for giving us Shapemaster.

I like it very much.

It is a good game I think though I have only played it once.

All of us are well except David he has a bad cold.

from Andrew. Age 8/6

The Monkey and the Crocodile

The book is funny, I like part on the sixth page. When a young crocodile said to an older crocodile 'I am going to catch a monkey' 'how' said the older crocodile 'because I am more cunning' but he found that the monkey was more cunning. The print is the right size and the pictures are very effective.

Kenneth. Age 9/6

It's Magic

I have read a book called It's Magic. It's about Tad the great magician and Boris who comes to watch Tad do some magic. Tad and Boris are two bears. Tad plays some tricks on Boris. I thought it was funny. In the end Boris got so fed up that he punched Tad on the nose and put him on top of a lamp post. Tad did some very fascinating tricks.

Angela. Age 10/6

It's Magic?

I like this book because it was funny and you could do some of the tricks with your friends. My favourite trick was 'the paper trick' because the bear who was doing the tricks made two tears in a piece of paper and he said 'Tear the paper into three in one tear.' But the other bear could not. The bear who did the tricks put one in his mouth and held the others in his hands.

Brian. Age 11/2

Gregory

Gregory was the strongest, loudest, fastest, boy in Grangers grove. He went to his aunts to get some griddle cakes. While he was waiting he tested his strength by catching a bear and a donkey then he went to the top of a mountain and got some eggs. When he got them auntie wanted him to go into the yard and get some eggs from the hens. The rest of the story I did not like because it was a bit far-fetched.

Wendy. Age 10/6

The little old man who could not read

I like the book about The little old man who could not read, because when his wife went on a visit the little old man went to the shops and bought all the wrong things because he couldn't read. I have read other books but I like this one best because it is very amusing.



Wendy. Age 10/6

The tiger in the teapot

The best book I have read is 'tiger in the teapot' because the cover is colourful and effective. The printing is big and the pictures in the book are funny and colourful as well. Some pieces in the book are funny and some pieces are not. There is one bit I like the best and that is 'Tiger?' she asked, 'are you quite comfortable in there?' and that's when he is in the teapot!

Heather. Age 10/11

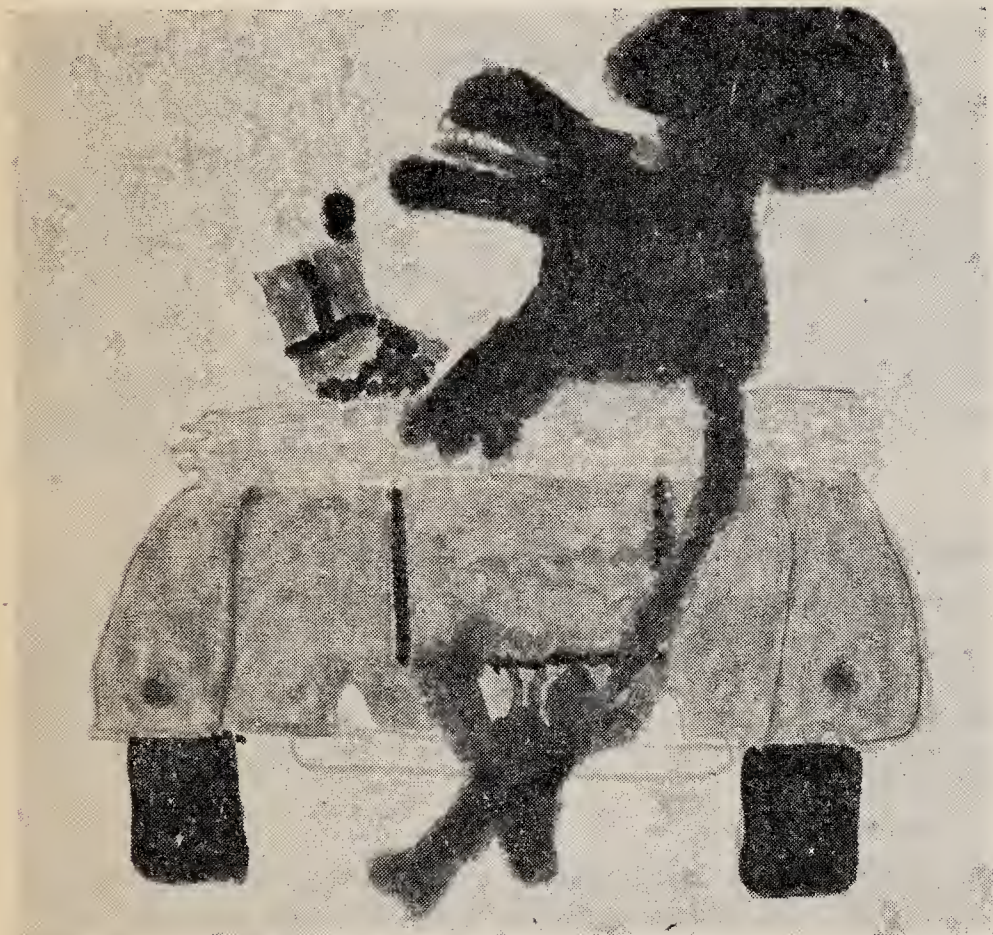
The several tricks of Edgar dolpin

I like the story of Edgar because it is exciting, the piece I liked best was when Edgar got caught and he was put in a tank on the ship. The story was very good but the part that I did not like was that the sailors were trying to make Edgar do tricks. Then at the end he got back to his mother and so I liked that story.

Susan. Age 11/4

Left and Right with Lion and Ryan

I like the book called Left and Right with Lion and Ryan. I like it because it taught me my Left from my Right, the bit I like best is when a lobster had grabbed Lion's tail and he roared.



Kevin. Age 10/9

Team Teaching

David Warwick.

University of London Press 80p pp125.

If any headmaster or group of teachers are thinking of introducing team teaching they would be well advised to buy David Warwick's book. It is a conscientious account of the alternative types of teaching that might be considered and what the further implications of this kind of teaching are. The four caveats the author introduces at the end of the book are worth quoting in part at least: 1) Team Teaching cannot be introduced overnight. 2) Sophisticated forms of team teaching cannot be developed immediately. 3) Team Teaching cannot be foisted on to a staff who do not want it. 4) There is no one method of team teaching. So the book avoids the ingenuous enthusiasm of the reformer which teachers so often find hard to tolerate. There

is a good deal of personal experience and expertise contained in the book: David Warwick was a member of one of the earliest groups to try teaching in this way and there is appreciation of the deeper issue that no one can change a social organism like a school in one part without affecting the school as a whole. To me the great attraction of team teaching is that it can present an alternative to the present hierarchical structure. It makes teachers come out of their class room and talk to each other about their subjects and their work, admit weaknesses to each other and begin to share experience and resources. From this point the benevolent circle will continue until a new type of school has to be built and we are shown several interesting structures at the end of the book. The opposition to team teaching is dealt with too briefly. There is the problem of the good and competent teacher who just will not join and without him the intellectual structure of the combined subjects will seem superficial. In the end not more than a number of conventional lecture lessons will be given to large groups and will pass by as team teaching. There certainly are enough 'non-conformists' in the profession to make this a real problem. As more studies emerge how schools cope with change we will also learn how to introduce it effectively.

Charles Hannam

Selected Writings

Dylan Thomas

Heinemann Educational Books Ltd.

'I like very much people telling me about their childhood, but they'll have to be quick or else I'll be telling them about mine.'

This is Dylan Thomas speaking about his childhood in Wales. It is typical. We should be grateful to the publisher for making these stories and early semi-autobiographical writings available for schools and others. In an age of accelerated history, how well they stand the test of time. Possibly because, despite the vivid particularity of the descriptions of a Welsh growing up, there is in this writing the quintessence of growing up everywhere.

Take 'The Followers'. Two teenage boys are at a loose end as they are too hard-up to pay for more than one beer and cannot con the barmaid into letting them have a second on tick on what was 'the saddest evening I have ever known.' Coming out of the pub they decide 'We'll follow someone.' First they meet and tease a girl called Dulcie and because she is such easy bait they are rather ashamed of their own expertise in ridicule. Then they follow a girl and name her and give her imaginary sisters who will invite them into a seductive home interior. Eventually they watch her entry and a greeting from her mother with whom she sits down to an ordinary supper. Later her mother produces a photograph album and they look through records of their past till an electric moment arrives when an aunt comes in bringing her own drama and also asking 'why are those two boys looking through the window?' They ran and when they had got well away they said goodnight and 'we went our different ways' which is what the story was about, the mystery of living anywhere, anytime.

It comes in all the stories none better than in 'The International Eisteddfod' where we are told 'There is, if you are deaf, blind and dumb, with a heart like cold bread pudding, nothing to remark in Llangollen,' on the morning of the international eisteddfod.

These stories will alert the most dormant faculties. They are about people as education is.

Elsie Fisher.

Editor:

David Bolam,
University of Keele,
Keele,
Staffs. ST5 5BG.

Advisors to the Bulletin:

**Lord Boyle of Handsworth, H. L. Elvin,
A. A. Evans, Professor G. L. Goodwin,
Sir Ronald Gould, Terence Lawson**

EDITORIAL:

Two-faced Teachers

Good teachers are almost certainly two-faced. They are outward-looking to the world, struggling to understand the problems that disturb us all. And for most of their work, they are literally face-to-face with young people, caught up in the process of encouraging world-mindedness.

The Bulletin has always regarded these two aspects as inseparable. Articles about world problems have persistently raised issues of the dialogue in the classroom. While articles about methods and materials have pointed to difficulties stemming from the social context of the school and the 'world views' of parents.

All this is shown again in the two themes that run through this number: the problem of world resources, and the understanding of a society through its history. Each touches on issues of acute public debate — the future of the Third World, for instance, and how to resolve the bitter conflicts in Ireland. Each too faces teachers with new tasks, and calls for changes in the educational system.

Perhaps no call for change is more fundamental than that of the training of teachers. Hence the importance of the recommendations to the James Enquiry reported here. Fully accepting a teacher as both world-facing and child-facing, they stress that the necessary training is a 'never-ending process.'

I. UNIVERSITIES, COLLEGES AND SCHOOLS

A Deputation to Lord James

A deputation of the Education Advisory Committee, founded by the all-party Parliamentary Group for World Government, presented the following recommendations. The deputation was led by Mrs Shirley Williams, M.P.

1. In 1963 the Newsom Report commended for Secondary Schools 'a whole programme of work designed to set ordinary minds working on world problems' (Half our Future, p. 164). Since then lip-service has often been paid to the proposition that children growing up in the 1970s need to learn about the global context in which they are going to live their lives. A small number of schools enter candidates at 'A', 'O' and 'CSE' levels for examinations which contain questions on world affairs; rather more provide casually periodical lessons on current events; in general studies courses, in schools and colleges of further education, there is sometimes included short courses on modern world problems; a few colleges of education run special courses on race relations or include international topics in a Modern or Contemporary Studies course. But nothing resembling 'a whole programme' as yet enters into our educational system. There are a number of reasons for this deficiency, but the chief one, and the one with which we are here concerned is, in spite of the enterprise of many young teachers, the lack of specific intention and adequate knowledge on the part of teachers in general. In respect of making sense of the contemporary world

scene, most of them — to adapt a classic phrase — neither know what they are teaching for, nor love what they know.

2. The realisation of such 'a whole programme' depends on identifying certain main features of mankind's present position on the planet and then deliberately catering for the treatment of these features within the educational curricula according to the ages and abilities of the pupils and students concerned. These features are: politically, the dominance of the nation-state and the necessity of its being transcended in the interests of world order; economically, the food, population and pollution problem; and culturally, the cultivation of shared human values. If these are to be taught, then teachers must have substantive and pedagogical training in them, not just in their initial training period but as a regular part of in-service education.

3. In the light of the above considerations, it is the considered view of the Education Advisory Committee that whatever pattern of teacher training that emerges as a result of the present investigation, the following should be regarded as essential elements of any teacher's professional education.

(a) The conscious cultivation among all student-teachers of a dual loyalty: to their own people and to **mankind as a species** with all that this implies for enabling them to make informed political and moral choices. This is also recommended by the Report of Experts on education for international understanding held last August in UNESCO House, Paris.

(b) The inclusion of core-courses organised as modules of study and therefore capable of international exchange dealing

a. Substantively

b. Pedagogically (with implications for curriculum reform)

with such problems of world order as:

(i) Safeguarding the common heritage of mankind.

(ii) Safeguards for a diversity of patterns of behaviour.

(iii) Decision-making on a global scale.

(iv) Enforcement of world security law on individuals.

(v) The interests of national governments which conflict with those of mankind as a human species.

(vi) The conditions for future survival of mankind on this planet.

(c) The requirement that student teachers, as an essential part of their training, should do at least six months of one of a variety of patterns of exchanges in education or work in related fields in social services such as VSO, IVS or community relations type work which make a contribution both to the institution with which the exchange is being made and to the student's personal and professional development; and that wherever possible the teacher education should include a term in a college of another nation; additional public expenditure on the facilitation of teacher exchange would pay substantial dividends.

(d) That teacher's education be recognised as a never-ending process particularly in a period of such rapid change as the present and that consequently regular and substantial (say every five years) in-service training on a full time basis would be as integral and required a part of a teacher's qualification as the initial college of education training. This applies to all educational topics but particularly to world affairs where a failure to keep teaching up to date is bringing

our civilisation to catastrophe.

- (e) The proposal in paragraph 3(d) is not meant to reduce the significance of part-time in-service training in Teachers' Centres. In many Centres valuable work is being carried out involving a study of the background from which immigrants come to this country and other problems appropriate to a developing sense of world community such as race relations, prejudice, comparative educational systems and war. The development of Teacher's Centres as the basis for part-time in-service training is to be encouraged.

— Projects and Courses

The **Schools Council Project History, Geography and Social Science 8-13** would welcome any information about interesting recent or current work involving history, geography, social science, separately or in combination, among children in the 'middle years of schooling'. Any information received will be acknowledged and recorded. Please write to: R. Derri-cott, School of Education, University of Liver-pool, P.O. Box 147, LIVERPOOL L69 3BX.

The British Council is running a course on **The Teaching of History in Secondary Schools** at Cambridge from 15-29 March, 1972. It is intended primarily for teachers from overseas. The main theme concerning the syllabus will be the introduction, for children of all ages, of some study of world history. Particular at-tention will be given to two problems: how to achieve something better than a rapid and superficial survey, and how to design a syl-labus which prepares satisfactorily for a study of the twentieth century as the final stage. Syllabuses which deal with certain regions outside Europe will be examined in some detail and syllabuses with a topic framework will be considered.

Interested teachers should apply directly to the British Council, London.

II. ORGANISATIONS

Education for Development

The three reports that follow share a com-mon concern that no child '... should leave school without having acquired wide know-ledge and understanding of the outside world, and in particular of the urgent problems of the diminishing opportunities to achieve an acceptable standard of life now facing most of the peoples of Asia, Africa and Latin America.'

— **The School open to the Third World:** A European development education workshop held in Stockholm, November 1970, organised jointly by the Freedom from Hunger Cam-paign and UNESCO. One group struggled with **Some ideas for an educational model**, from which the following are taken:

MOTIVES — why introduce such issues into schools.

'Underdevelopment' in the world today has its roots in the **structure** of world society. The **consequences** of underdevelopment are visible enough — hunger, illiteracy, massive unemployment, etc. The **causes** are more com-plex. If the social injustices of the world are to be corrected, then people must learn about these causes and what they can do to change things. This means an attitude of social awareness and responsibility that must begin in the early years of a human's life. The school has an important role in encouraging this attitude.

PREDISPOSITIONS — what notions or pre-judices do children already have about de-velopment issues.

Primary level:

May be mixed predisposition toward what is unfamiliar (curiosity, fear, dislike, etc.)

May be strong predisposition of loyalty to family, country, own style of living.

May be strong sense of own possibilities, own success or failure within own society. own

social role.

May be prejudice toward minority groups, immigrant groups.

May be confusion of information from television, etc. about the world.

May be tendency to regard teacher and textbook as right in every case.

Secondary level:

(in addition to the above predispositions could be added):

May be a predisposition to regard lack of success as a personal failure, taking no account of the structures of society in which an individual lives.

May be a predisposition to believe that fighting underdevelopment is a matter of changing other peoples to be similar to ourselves.

May be predisposition to believe that 'aid' is helping other people that are 'weaker', less able to look after themselves.

May be predisposition to see 'civilization' as synonymous with the kinds of objects and values pupils see close around them.

May be predisposition to feel very small within society, powerless to change things.

May be predisposition to feel that the individual must at all costs get ahead personally (regardless of what this means for others around him and far away).

PROCESS — what are the appropriate classroom techniques, tactics and materials.

Primary level:

Begin skills of comparing, evaluating, judging (the class itself is a good beginning point of differences and similarities).

Consider techniques such as 'simulations' to explore conflict situations, differing interests. Also consider simulations and role-playing to show that rules in games can be unfair, that rules can be changed.

Bring materials into the classroom that give some feeling for how people in other countries live, how they work, what they value, etc. (could well include people from Asia, Africa, Latin America, and their crafts, etc.)

Include pupils in planning and evaluation of topics.

Secondary level:

(in addition to above techniques could be added):

Use a wide variety of source material. (Pupils thus have a better chance to note differences between what is said and implied in newspapers, by UN Agencies, textbook writers, etc.)

Get away from sweeping generalizations about Asia, Africa, and Latin America. (The case study approach is suggested relating a World Bank speech in Washington to its specific meaning for, say, a peasant farmer in a particular country.)

Emphasize the very great effort coming from the Third World itself. (Material like the Arusha Declaration, National Development Plans can put 'aid' in its perspective as only a part of a wide effort . . . could look for contradictions between what the Third World itself is trying to do and the kind of 'help' coming from the developed nations.)

Try to link material that pupils learn outside school about the world to information presented within school.

Explore the possibility of cooperating with other subject areas in presenting as wide a picture as possible of these complex issues.

Encourage pupils to find information for themselves and not just accept what teacher and textbook say.

Consider a study of commodities coming from Asia, Africa, and Latin America as they relate to nearby industries, local shops. What do nearby industries sell to Asia, Africa, Latin America? Prices? Protection? Competition?

Labour costs?

Take advantage of first-hand experiences that people have had (returned volunteers, people from the Third World within your country, etc.) — keeping in mind that this be presented as a 'viewpoint'. (May contact people about to go abroad and establish ongoing communication with class while they are overseas.)

Get away from one-day involvement (e.g. 'Third World Day') or other short, quick approaches that may suggest to pupils that the issues are simple.

Resist fundraising unless it flows from the involvement of pupils in the issues — and unless it makes direct sense to what the pupils are studying and the priorities they see as important.

— **British Schools and the Third World:** A workshop conference in London in April 1971 organised by VCOAD (Voluntary Committee on Overseas Aid and Development) was a direct follow-up of the Swedish Conference. Among its thoughts on primary schools was 'that children began to form attitudes towards people of other countries at an early age and that, therefore, as soon as they had acquired the basic skills of oracy and literacy there should be some teaching aimed at helping them to develop an understanding of other people's cultures.'

Thinking of secondary schools, the conference felt 'that for teaching in the under-fifteen age range there were two techniques which could be of particular value:

- (a) work on **themes** such as 'poverty', 'food', 'neighbours', 'power and authority', in which pupils could begin with places, objects and situations which were familiar to them and work outward to the wider world.
- (b) **area projects** such as 'Africa' or 'India', which especially provided the opportunity to obtain a balanced view of all aspects — economic, social, cultu-

ral, etc. — of the area being studied."

— **Antipoverty: A new organisation**

This has been inspired by Mr O. G. Thomas. He was active in both the above conferences and once was education secretary for Oxfam. He reports: We have four official sponsors: Sir Ronald Gould, Trevor Huddleston, Lord Hunt, and Reg Prentice. In addition we have had letters of support, and in some cases subsequent help, from Campbell Adamson, Bernard Braine, Lord Caradon, John Davies, Lionel Elvin, Bert Oram, Sir George Sinclair, Antony Tasker, and Shirley Williams. The National Foundation for Educational Research and some of the Schools Council projects have said they will be glad to collaborate with us once we get started; and the NUT Executive has given us official backing. On the youth work side, I am hoping that we shall get official support not only from the Community and Youth Service Association, but also from NAYSO and SCNVYO. Antipoverty has also become a member of the UK Standing Conference for the Second Development Decade.

From the point of view of raising the necessary financial support to underwrite the launching of Antipoverty, progress has been slower. Two trusts, the Barrow and Geraldine Cadbury Trust and the William A. Cadbury Trust, and one firm, Aspro-Nicholas, have so far provided support for our Founding Fund to the tune of a little over £6,000. However, there is still a very long way to go. IBM will be running a City lunch in the early autumn, aimed at increasing the support we have so far had from commerce and industry. Meanwhile, nine or ten trusts and a number of companies, including Mobil, Burmah Oil, Booker McConnell, and Philips, are giving serious consideration to our appeal. Both FFHC in Rome and UNESCO in Paris have shown interest, and are prepared to consider making a grant to support some specific part of our programme. Negotiations have been opened with the ODA in the UK with an eye to receiving a grant from them.

Since the possibilities in this field seem to be by no means exhausted, it has been decided

to set up a small base in London, to give Antipoverty some substance and to employ myself and a secretary on a full-time basis. The money for this part of the operation is being raised by one of our group of helpers who has wealthy contacts. Our secretary's name is Linzy Nunn. The rooms are being very kindly lent to us by Charles Fulton & Co.

A set of teaching materials have been prepared, before we are actually operational, in order to give interested parties some idea of at least one of the ways in which we would carry out our proposed programme. If you would like to receive a set, please write and let us know.

Just an afterthought

'There is a striking analogy between the power-structure and the system of domination inside and among countries, and the relationship between dispensers and receivers of education within our schools. Just as the modification of the existing system of domination among nations would require fundamental structural changes, the same applies also to our schools.'

(from a discussion group report.)

III. PUBLICATIONS

History for a United World

E. H. Dance

Harrap, 1971. £2.25.

Whether the title of this book implies the history needed by a world already united or the history needed to achieve a united world, Mr Dance's latest volume is as bracing as a breeze. Essentially it does three things: it debunks a British-European version of the past, it offers a variety of fascinating alternative perspectives, and it properly insists that exclusive concentration on contemporary history is not the wisest way in which to foster a balanced view of the human story.

On page 45 there is a taste of the author's first bit of medicine: referring to the Han Empire, he writes:— 'The policies of Wang Mang

are a good deal more relevant to the world of the late twentieth century than the policies of, say, Oliver Cromwell.' On page 61 we are offered reasons for attributing greater importance to the battle of the Talas river in 751 A.D. than to the battle of Tours in 732 A.D. On page 106 we are asked to ponder the greater significance of the capture of the Chinese capital by the armies of Genghis Khan in 1215 than the signing of Magna Carta.

Of course Mr Dance is sometimes endearingly carried away by his own exuberances: for example on page 114 a reference to Kublai Khan, 'the only Tatar ruler, apart from Genghis Khan himself, with whose name Englishmen are familiar — and that, not because he was a great statesman, but because Coleridge drugged himself into a dream about him.' On page 123 in a passage on 'The Passing of the Renaissance' he writes: 'Then in 1860 an obscure Swiss historian wrote, and an obscurer Swiss publisher published a book called *The Civilisation of the Renaissance in Italy*'! In Chapter 12, 'Back to History', the author comments sagely on the predicament of the history teacher to-day as he wrestles with the problem of selection, here he nails his own colours robustly to the mast:— '. . . from the point of view of universal history, what happened in the thirty centuries before 1900 is more important for modern mankind than what has happened during one century (or half century) since. Modern mankind does not need to know more about Dunkirk (which perhaps saved England from the Germans) than about Thermopylae (which perhaps saved Europe from the Persians). We do not need to know more about the origins of Nazism than about the origins of Protestantism or democracy: we do not need to know more about the discovery of penicillin than about the discovery of anaesthetics or the circulation of the blood. If education includes more about Nazism than about Protestantism or democracy, more about penicillin than about anaesthesia or the circulation of the blood, it is a very biased education. More good for mankind has not been done during the twentieth century than during all the centuries which preceded it.' (p.225).

Mr Dance's stimulating, swaggering sortie into the Ords (see page 108) of the historical establishment should be prescribed reading for all teachers of history and every student-teacher who presumes to become one.

James L. Henderson

The Impartial Soldier

Michael Harbottle

Oxford University Press, 1970, £2

Published under the auspices of The Royal Institute of International Affairs.

This first-hand account of the part played by UN forces in Cyprus between 1966 and 1968. Brigadier Harbottle, who was at that time Chief of Staff of the UN forces in Cyprus and had previously had a distinguished career in the British Army, tells, as the Director of Chatham House states in his Foreword, 'a well-told story, full of human interest' and in a personal manner which, for Chatham House, is novel.

The author deals with his subject very much in the narrative form that is to be expected of accounts of this kind. In his opening chapters he describes the reasons for the establishment of UN Forces in Cyprus and, before that, of the EOKA emergency that the British government faced in the late fifties. Throughout the book, his optimism in the role of the UN is maintained and the comparative success that it achieved in its role as peace keeper (as distinct from peace maker) is shown. Although we have still to wait for a completely objective view of the Cyprus situation — and, alas, to the complete solution to the minority problem that the island poses — Brigadier Harbottle brings to his conclusion a number of points that deserve attention. He justifies the presence of an international force in both Cyprus and elsewhere, but he feels that insufficient attention is given to the training of troops in the mental resilience that the constant vigilance of a peace-keeping force requires. He makes a strong plea for the use of well-balanced UN forces, both as a means of preserving the basic nature of the UN and as a means of improved military efficiency

under the circumstances of its work.

The book can be well recommended for use by sixth formers, students and their teachers in gaining a closer insight both into a particular twentieth-century problem and into the working of the UN under circumstances of emergency.

John Martell

World Population and Food

Dr. Colin Clark

The Atlantic Education Trust, 1971, 15p

'Collective hysteria?' Economist Colin Clark so describes the cries that a world famine is nearly upon us. Dr. Clark has for many years been at odds with the UN's Food and Agriculture Organisation and others who, in his view, have grossly exaggerated the problem of food shortages in the world. In a new pamphlet on 'World Population and Food', Clark argues that the world is now not heading for a food shortage but rather for a food glut.

Clark also says that the current 'population explosion' (with the world's current population expected to double by the year 2000) is nothing to cause great concern. Economic progress is, after all, produced by people — hence more people are an asset. The world could provide an abundant diet for at least 35 billion people (10 times the current population) — according to Dr. Clark.

All this can be rather confusing to the layman — especially when it is an experienced and competent man like Clark going against experienced and competent scientists. Who do we believe?

There are both strengths and weaknesses in Clark's arguments:

Strengths:

- (1) Clark is justly critical of wild statements such as 'half the world is starving'. He points up how unreliable and misleading 'statistics' of this kind can be.

(2) Clark quite rightly insists that blaming social problems on population growth is often used to detract from the political will necessary for real solutions. 'If they'd only have fewer babies . . .' is often the cry about the poorer countries — to avoid talking about how they are being kept poor by the trading policies of the richer countries. Pollution is often linked to population growth — yet 'pollution will be put right', according to Clark, 'when we are prepared to spend sufficient money on it . . . We will also need governments which are prepared to give and enforce orders to industrialists . . .'

Weaknesses:

(1) Clark argues that world food production is growing more quickly than world population (using 1952-1956 and 1967-1969 as his comparison years). Yet the 'State of Food and Agriculture 1970' published by the FAO points out that for 1970, there was **no increase** in agricultural production (on a world total) largely due to the fact that some richer countries have cut back production. For Asia, Africa, and Latin America, combined production did increase, though **less than in recent years** (about 2% on average). But the total populations of these regions were growing at, on average **2.7%** a year. Colin Clark admits that the great increase in food per head of population has been in the richer countries, but he claims even a 4% rise in food production per head in Asia, Africa, and Latin America. As Clark's figures only go to 1969, and the FAO report is for 1970, one cannot properly weigh the clash in their figures. But the FAO figures were available as early as October 1970 and Clark's article was published April 1971. He should at least have taken these later figures (which do suggest change in trend) into account. Clark does refer to a 1969-70 figure at one point in the article — and one wonders why he obviously chose not to use the latest data overall. Is it because it does not seem to support his thesis?

(2) Clark refers to the new strains of wheat and rice (giving 'perfectly clear scientific evidence' to show that 'properly watered and fertilised, they can give yields 60% higher than the highest previously obtained.') He follows this by his statement that there is little doubt the world is now heading for a food glut. But even Dr. Norman Borlaug, the Nobel prize-winning scientist mainly responsible for the Green Revolution promised by these new seeds, is much more cautious. Borlaug sees the new seeds as possibly 'buying a bit more time' — stressing still the urgency of slowing the world's population growth. Other cautions about the Green Revolution are pointed out by many agriculturalists and ecologists. Certainly the spread of the new seed is constrained by many factors — including the lengthy process of adapting seed to local conditions. Water is another big limiting factor — farmers must have the right amount of water in the right place at the right time. The new varieties of seed are also more susceptible to disease and pests which could cause widespread loss. So far, it is mainly the wealthier farmers in India and elsewhere that have benefited from the new seeds — and the poorest farmers are perhaps in some ways worse off. A whole chain of social reactions is set off by technological change. For example, profitability of new grains to richer farmers has caused land values in the Punjab and Bihar areas to rise, resulting in rent rises and the usual 50-50 sharing of the crop changing to 70-30 in favour of the landowner. Thus the poor tenant and share-cropper (very common in Asian agriculture) is being put in a worse position than ever. Colin Clark hardly takes into account that it is entirely possible to have grain rotting in India while people there starve. Clark presents the world food issue mainly in terms of technical possibility — but leaves out all the social and human factors which are at least as important. Too, Clark takes no account of the warnings by ecologists of all the side-effects of pesticides and chemical

fertilizers — both of which are required in greater amounts with the new seeds. The increased pollution of the environment could well cut out, for example, the possibility of any food from the sea. Clark seems to be unwilling to look at these very real possibilities from what superficially seems a technical 'solution' to producing more food.

Despite these kinds of shortcomings in Colin Clark's arguments, the booklet is certainly worth reading as a provocative attack on the making of glib statements about world affairs which may or may not correctly reflect actual facts. It is important to have men like Clark challenging conventional wisdoms—for invariably such challenges do have grains of truth. It is important too that 'minority' positions like Clark's do get published — for even the next 30 years will see some dramatic changes in life for us all. The situation of 'food and population' is in constant flux. Some guesses seem more reasonable than others — but they can only be that: guesses.

Nance Lui

From the Papers: The Resources Debate

The divergence of opinions discussed in the review above is reflected in a number of recent articles.

— 'Unesco Courier': The June issue reported that there are a million chemicals at the service of modern man, half of which were unknown ten years ago. The chemical engineer and journalist, Gene Gregory welcomed this '**materials revolution**' and showed how it is already affecting wide sectors of life, ranging over agriculture, medicine, surgery, textile manufacture, building, road construction and research. This revolution, says Gregory, has changed techniques, customs and whole countrysides bringing with it changes which he finds irreversible because they are positive. He gives two examples: the extra yield produced by the use of fertilizers is feeding half the world's population; without pesticides,

a country like the United States, where surpluses have been a problem for a quarter of a century, would have to ration food.

Far from being a danger, as has been claimed, this revolution enables man to be less dependent on nature, to master his environment and to satisfy better his primary needs.

— 'The Observer': In early August, the science correspondent, Gerald Leach wrote two deeply disturbing articles, in the course of which he said:

The real issues are different. They go far deeper than the fight to make Britain clean and tidy. They are global, not domestic. They demand a vision rather longer than the time-span to the next election or our date of entry to the Common Market. They have been stated most clearly by an American Professor Dennis Meadows: 1. Population, economic and industrial growth cannot continue indefinitely (or for much longer); 2. The pressures sustaining these growths are enormous; 3. So, if the growths are to be stopped, the counterpressures will inevitably be enormous too.

These counterpressures may take many forms — starvation, plagues, war, scarcity of resources, deepening pollution, psychological stresses — or, hopefully, drastic changes in our personal and social values. The overwhelming question is whether we can ride these looming counterpressures into a stable future, or whether they'll ride us into a series of catastrophic collapses.

One thing is clear: our brand of industrial and economic growth must end fairly soon. The most alarming thing about Spaceship Earth is the widening gap between the rich passengers and those living and partly living below decks.

The rich now number about 1,000 million. They are distinguished by having a share of the gross national product of their countries of £1,000 each and by their ability to increase this share rapidly by recklessly exploiting the spaceship's resources. This average 'wealth' is now doubling every 17 years, yet there are

still huge areas of poverty, squalor, unemployment and frustrated aspirations: powerful forces for further growth.

The 2,600 million people in the Third World have a GNP share of only £75 each — a 13-fold difference. But this figure is growing at only half our rate while their population is increasing nearly three times faster than ours.

IV. THEME

World Mindedness through History

Here are two new contributions to this continually important debate. One results from the initiative of two teachers who are spending eight months in Turkey, collecting historical material for use in English schools. The other comes from a conference of the Irish Association in Belfast, and shows the crucial relevance of attitudes gained in schools to their present problems.

IN SEARCH OF TURKISH HISTORY

‘Indeed you should know that they gazed well at Constantinople, those who had never seen it; for they could not believe that there could be in all the world a city so rich, when they saw those tall ramparts and the mighty towers with which it was shut all round, and those rich palaces and those tall churches, of which there were so many that nobody could believe their eyes, had they not seen it, and the length and breadth of the city which was sovereign among all others.’

Villehardouin:

The Conquest of Constantinople

We were very happy to be given an opportunity to ‘gaze well’. Our scheme of work — to study Turkish history and see how aspects of it could be incorporated into world history syllabi for English schools — was accepted by the Turkish government and we received two research scholarships to study in Turkey for eight months. When we came four months ago we decided to approach our work from three directions: to do as much background

reading as possible, to visit Turkish schools and see how they have tried to reconcile the problem of balancing world, national and local history, to tour and study the main historical sites. We had decided before we came that ‘Turkish’ history was to be interpreted in its widest sense and that perhaps ‘Anatolian’ pre-history and history would be more apt. We had also worked out some rough and ready outlines of the main periods we might cover and we found that these crystallised into several clearly defined ones during our first month of intensive reading: the first Neolithic peoples of Anatolia, the Hittites, the Greek and Roman colonisations, the Byzantines, the Seljuks, the Ottomans, and the 20th century Republic. Within these periods we have selected a number of different topics to be emphasised.

One factor we have tried constantly to keep in mind is that our purpose is to find suitable material for school syllabi, bearing in mind what will interest children and what is practical in the classroom situation. Ideally we would like to produce, when we return home, a set of suggested work schemes for teachers. Although we have not been faced with the ‘bogs, Frogs and foggs’ which beset the Levant merchants at Iskenderun, several problems have arisen in the collection of useful data. First of all the language problem: even modern Turkish differs considerably from that of forty years ago and all earlier material is in a polyglot mixture of Turkish, Arabic and Persian. Many Ottoman documents were written in Arabic and the archives of the 17th and 18th centuries are still largely unpublished in Turkish let alone been the subject of intensive scholastic study. However, some earlier sources have been published and translated and there are some relevant documents available (e.g. in ‘Documents from Islamic Chanceries’ Ed. S. M. Stern). There has also been the problem, incidentally, of working in the university libraries with recent unrest and throwings of Molotov cocktails!

Secondly, with reading academic work ranging over a wide time scale, we have felt that many academic historians need to place their

work much more in an international context. Paul Coles' 'The Ottoman Impact on Europe' is one of the few modern works to attempt to do so. The lack of biographies on the major personalities of Turkish history is equally depressing. There are only two moderately recent biographies in English of Suleiman the Magnificent, the greatest of the 16th century sultans (both written by Americans; only the 1943 one is academic while the other is a popular one written in the early 1950s. Neither is easily available in Britain). The situation is far worse for the other sultans, as well as the viziers and ministers of the empire, and even for Mehemet II, the conqueror of Constantinople, an extremely interesting personality. Inevitably one raises the question that if no one is capable of or interested in writing such works in English, then why are the available works not translated? If world history in schools is to have any serious scholastic basis then it is essential for academics to take on the task of 'thinking internationally' on a far wider scale. Equally so one of the biggest gaps needing to be filled is in Turkish social history — an interesting and naturally important field on which virtually nothing, so far as we know, has been written in English.

Fortunately archaeology has always been an international study, and therefore prehistory can often be incorporated into world syllabi more easily than history. Archaeologists of many nationalities have worked in Anatolia and much useful material has been written in English. Catal Hüyük was discovered by an Englishman, James Mellaart, and his fine book dynamically portrays how 'the Neolithic civilization of Catal Hüyük represents something unique in the long history of human endeavours: a link between the remote hunters of the Upper Palaeolithic and the new order of food-production that was the basis of all our civilization'. The Hittite civilisation can be contrasted with the Egyptian and Mesopotamian and again there are several good works in English on this. Greek Ionia was, in the archaic period, the centre of Ancient Greece. Its philosophical and scientific achievements need rescuing from the linguistic grip of Classics, which so few children

study today, and incorporating into history courses.

In this way our reading has meant searching for and assessing data which teachers could use in stimulating and relevant ways, together with compiling bibliographies (and pointing out the gaps in these). Our visits are an extension of this principle. We have been based in Istanbul and have planned three major tours of the country: Aegean Turkey, the south and south-east, and finally central and eastern Anatolia. We have so far completed the Aegean trip, which we found enormously valuable to our work. It has enabled us to see and understand the significance of the great Greek and Roman sites of Asia Minor. There are few Roman remains anywhere to equal those of Ephesus. The city would serve as a superb balance to a study of Roman Britain with its contrasting magnificence, its great Artemis cult, its connection with St. Paul, and its sense of vitality which was captured by Philostratus in his description of the Ephesians: 'They were devoted to dancers and taken up with pantomimes, and the whole city was full of pipers, and full of effeminate rascals, and full of noise'. Then, too, there is a strong early Anatolian element in this Aegean area. As well as Troy, with only the gutted hill left as a sad but moving reminder of Homer's battles which 'filled the air with clamour, like the cranes that fly from the onset of winter and the sudden rains', there are also the Carian, Lydian and Lycian remains which seem at first to be Greek in origin but soon reveal that, like Celtic Roman Britain, they were dominated by a foreign culture but many indigenous aspects survived. Xanthos, whose major tomb reliefs are in the British Museum (as are so many Anatolian works), is a characteristic example of this.

Finally there are the Turkish remains: Bursa, the first capital of the Ottomans, has the glorious green mosque and mausoleum, and many other mausolea of the dynasty. Its symbolic importance for the Turks as a holy and ancient city was brought home to us by seeing its mosques overflowing with pilgrims who had come to worship there during the Moslem month of Ramazan. The journey was in many

ways at its most valuable in helping us to understand Turkish society and its origins; just to see the Turcoman nomads black-tented in the mountains above Xanthos with their huge flocks of goats and sheep grazing on the bare, bleak hills is to begin to understand the struggles of the early Seljuk and Ottoman tribes.

We have made extended visits to four secondary schools in Istanbul and Izmir. At all of these the teachers have been extremely friendly and helpful, and since the local Education Departments introduced us to schools which specialised in English as a foreign language we had no difficulty over communication. Unfortunately it has been difficult to obtain value judgements from the history departments on either the importance or interest of different periods or personalities in Turkish history. The educational system is one where the Ministry lays down the syllabus (compiled by a group of inspectors), states the textbooks to be used (one from a choice of four or five in history), and insists on monthly, termly and annual tests to ensure the pupils learn all the textbook facts. The result is that children work very hard, but neither teachers nor pupils find it easy to assess or to differentiate between the stated textbook data. In all fairness it is important to point out that one of the reasons for this emphasis on factual learning may be due to the size of classes: in the particular schools we visited they counted themselves privileged in having only 40 pupils in a class, while there could be classes of 60-70 in inner Anatolia!

The most stimulating school was certainly the Atatürk Kız Lisesi in Istanbul where experimental syllabi and methods were authorised by the Ministry in order to test out new approaches. Here we found teachers more able to discuss syllabi objectively because they themselves had formulated them. They still managed to do the usual three-year world history course in the Lise classes (the equivalent of fifth and sixth forms), but the Orta (middle school) followed a social studies course based on understanding Istanbul initially, then Turkey, and finally the world. It was very similar to some of the inter-disci-

plinary courses which have been tried out in England combining History, Geography and English, and it also embodied the 'discovery' approach in method.

We intend visiting Teacher Training Colleges and University lecturers to discuss with them how they view their own history in a world context and what they consider the most significant events. Our study is only at the half way stage. Its pattern is clear but the results are still uncertain. At the very least we will be able to submit a report to the ILEA and assemble material which we hope could be made available for London history teachers on a wide spectrum of Anatolian history. We should also have had the incalculable benefit of having lived 'inside' a culture for eight months — a culture which has contributed much to the sum of human achievement at many times. It will rest with teachers in England to decide which aspects of Anatolian prehistory and history they could most usefully integrate into their history syllabi. No doubt this will be in as many ways as there are schools!

James and Anne Bromwich.

Different Ancestors and a Different War

(This is a shortened version of the paper, printed in full in 'The Northern Teacher', Winter 1970. Vol. 10. No. 1. It is reproduced by kind permission of the author and editor.)

THE ROOTS OF THE PROBLEM

'Through the mouths of Carson and Pearse all Ireland heard ancestral voices prophesying war. Different ancestors and a different war' Conor Cruise O'Brien in 'The Shaping of Modern Ireland'.

What Dr. O'Brien is in effect saying is, that here were two groups of people who were prisoners of history: two groups whose present attitudes were motivated by a vision of the past in which they were nearly always in conflict, and in which their interests rarely, if ever, seemed to coincide. This is a burden of history we all bear and, though training and ex-

perience may make some of us more critical and objective, we can never be sure we have shrugged off completely the prejudices of our early environment. . . .

The view of past history which influenced the behaviour of so many Irishmen in the 19th century, when the two groups to which Dr. O'Brien refers emerged, owed little to their formal schooling, but had been acquired as part of their political and religious experience. The national system of education, established in 1831, had for one of its objectives the eradication of old enmities through the bringing together of children of different religious and cultural backgrounds in the same schools. As part of this policy the study of Irish history, music and traditions was discouraged, partly to remove a possible source of discord, and partly, I feel sure, in case individual teachers might use the subject as a cover for subversion. . . .

. . . Children and young adolescents were naturally curious about the past of their country, and, being denied this information in school, they turned elsewhere. Their knowledge came from a variety of sources: from the ballads of the countryside, and from books such as Mitchel's 'Jail Journal', 'Speeches from the Dock' and 'The Spirit of the Nation', which were sold in cheap editions at the markets and fairs. Then when, towards the end of the 19th century, a concerted effort was made to obtain Home Rule, a number of the leaders, already talented journalists such as A. M. Sullivan, Justin McCarthy and T. P. O'Connor, turned to the writing of history, and wove a pattern of events which gave historical justification for their present attitudes. A. M. Sullivan's 'Story of Ireand', published in 1870, was treated in many cottages with the care that in Protestant homes was reserved for the Bible. Irish history was described by Sullivan in terms of a struggle to regain a freedom which had been lost 700 years before. In this way was the nationalist mythology acquired by young people who in their school readers learned only about historical figures such as the Black Prince or the Duke of Monmouth.

The position was not any better on the other

side of the religio-political fence, except that — and here my prejudices may be starting to show — the unionists did not have writers of the same calibre as the nationalists. Protestant children outside school acquired an entirely different version of Irish history, with, especially in Ulster, an emphasis on their plantation among a hostile and backward people, on the need for eternal vigilance, and on the siege of Derry as an example of what their forefathers had endured for their faith.

We are not much given to historiography in Ireland, but I think the general sense of what I have said would be accepted by most people. Protestants and Catholics — unionists and nationalists, call them what you will — had a completely unbalanced view of the past, and, because of the manner in which their mythology had been acquired, had no knowledge at all of the historical basis of each other's point of view. I am not going to suggest that this state of affairs might have been avoided if Irish history had been dealt with in schools — there were too many other factors involved — but by their decision to exclude Irish history, music and culture, the commissioners of national education created the impression that the teaching of these subjects endangered the political status quo — it was to some extent a subversive activity. Outside schools, on the other hand, nationalist politicians used the past, and the patterns they wove of events which occurred there as material for speeches, propaganda and political journalism. The result was that Irish history in the popular mind had a single theme — the struggle for independence. The past was politics, nothing more. . . .

. . . The two attitudes I have described survived the constitutional changes made in this country in the early 1920's. The Ministry of Education for Northern Ireland inherited the distrust of things Irish which characterised the national board; while the Department of Education of the Irish Free State took into their schools the nationalist version of Irish history and made it part of an obligatory course. The consequences of this for both parts of Ireland have been to accentuate the differences already existing in 1921 and to

make the understanding of each other's point of view extremely difficult.

DIFFERENT 'HISTORIES': IRISH FREE STATE

— A More National Tone

Before the Anglo-Irish war had ended a conference was called in Dublin by the Executive of the INTO in January 1921 for the purpose of framing 'a programme or series of programmes in accord with Irish ideals and conditions.' The conference was attended by representatives of the teaching profession, local authorities and the Gaelic League and it was decided that in the new state system of education subjects of the curriculum, where possible, should be given 'a more national tone'. Five years later in 1926 the government of the Irish Free State declared that its educational policy was 'the strengthening of the national fibre by giving the language, history, music and tradition of Ireland their natural place in the life of the schools.' It is understandable that a new state, itself the creation of the physical force tradition and the Gaelic cultural revival, should want to emphasise its national identity and to inculcate a respect for the history and tradition of the people. In practice, however, the policy had a restrictive and illiberal tendency. In the primary schools only Irish history was taught, and, although in the secondary schools the programme was widened to include some aspects of the history of Western Europe, Britain with whom Ireland had been linked for so long, was deemed not to exist at all. The textbooks used in Irish history were impregnated with a spirit of exaggerated nationalism, with its stress on war and hatred of the enemy.

Perhaps I can best illustrate this by quoting — [from a book used in primary schools of the South until recently]. . . . The author thus describes the political situation in Ireland at the close of the first world war: "The attitude of the Unionists in north-eastern Ireland had not changed. It had not, in fact, changed for centuries. They were determined to keep their privileged position. Right through the course of Irish history it can be seen how consistent had been the attitude of the northern Unionists . . . In 1688 a small minority had suppor-

ted William of Orange, and, as a result of the Williamite victory, the mass of the Irish people was crushed, and the minority, firmly in the saddle, ruled Ireland. During the struggle of the 18th and 19th centuries, the consistent opponents of every Irish demand were the same minority. They did their best to ruin O'Connell. Any British administrator, such as Drummond, who tried to rule Ireland fairly, and who refused to listen to their dictates, was violently opposed. Davis and Mitchel made many appeals for national unity: let the past be forgotten. Orange and Green together could carry the day. A deaf ear was always turned to their appeals. The Unionist and Orange reply to Parnell's campaign for Home Rule was: 'Ulster will fight and Ulster will be right'. Ireland had been brought to the brink of Civil War in 1914 by Carson's movement to prevent Home Rule coming into operation." What worries one here is not so much the questionable historical judgements as the spirit in which the whole paragraph is written. Wrong information is not nearly so damaging as wrong attitudes; pupils retain these after the facts have been forgotten.

[An extract is also given from a secondary school text.]

— Critical Voices

It would be very wrong if I were to give you the impression that there was general satisfaction with this kind of history — or indeed with the methods used to teach it. Professor Hayes-McCoy severely criticised school history books that 'forty years after, still trumpet forth the revolution, as though nothing happened in a century but the work of Tone, the Young Irelanders, the Fenians and the IRB, and as though that century could go on for ever, with its passions, and its sufferings, and its heroism and its mistakes.' And Professor Leland Lyons complained that students had been exposed 'to such travesties of Irish history that it has sometimes taken a full undergraduate course to undo the mischief.'

[The most constructive step forward has come from the Irish branch of the European Association of Teachers. In 1965 teachers from both north and south of the Border discussed

the problem. Some of its members then took part in a study group, set up by Comh Comhairle Fianna Fail, to look at the teaching of history in the schools of the south. It reported in 1967.]

The report, although calm and moderate in tone, was very critical of the insular and essentially political emphasis of the history programmes prescribed for schools. It suggested that the current bias in favour of politics and war should be corrected, and that projects might be undertaken on such themes as communications, farming, housing, etc. 'History teaching may better attain one of its aims,' said the report, 'if it can bring home to our young people that the ordinary people of Ireland who have worked well and honestly at their allotted tasks, have also contributed to the common good, and that they too have served Ireland in a patriotic way.' At the secondary level the report recommended the intensive study of modern history as a background to the problems of Irish society: 'By drawing a curtain over the events of 1916-21, and over the subsequent tragic civil war and its aftermath, we certainly avoid the risk of raising delicate subject matter and interpretations of history which to so many adults may seem tendentious. On the other hand it is suppressing a knowledge of the most important period in the formation of modern Ireland, if we neglect the history of the past four decades.'

— Growth Points

The report also stressed the need for new textbooks, attractively produced and illustrated, and free from the chauvinism and the selective treatment that had disfigured school histories from the establishment of the Irish Free State. The new series published by Gill and Macmillan last year, with Sister Benevenuta as general editor, is an excellent example of the kind of textbooks they had in mind. The final volume — 'The Birth of Modern Ireland' — has been adopted quite widely in Northern Ireland, even in schools which in the past treated books from Dublin publishers with a good deal of suspicion. If I have any criticism of the series it is that there is still an undue emphasis on politics. But even this is likely

to be corrected by a new series on Irish social history from the same publishers, with Dr. Louis Cullen of Trinity as general editor. For the first time scholars are beginning to write for the schools, and the series should be roughly equivalent to Longman's 'Then and There' series for Britain. It is an example of the widening horizons in the south that one book in the series — that on 'Irish Domestic Industries' — is being written by Mr Crawford of the Public Record Office of Northern Ireland.

My general impression is that, despite the dearth of teaching aids — charts, maps, filmstrips, etc. — and the undue emphasis which the Department's examinations place on factual information, a new and more generous spirit has begun to manifest itself in the history teaching of the south and is being encouraged by the Department's inspectors. Perhaps I can illustrate this from the new curriculum for primary education published last year in which the history teacher is warned: 'The history of his own country has a special appeal for the child and it is rich in examples of the highmindedness of his forbears. But to limit his knowledge to examples taken exclusively from the activities of his own people is to give him an unbalanced view of reality and a distorted vision of history. Local and national pride is certainly to be cultivated but whenever the belief is fostered that any national struggle is consistently a war between the forces of good and evil the child is left open to the saddening experience of subsequent disillusionment.' It is only by comparing this document with the report of the council of education, published in 1954, that one can realise the revolution in attitudes that has taken place in the Republic during the past 15 years.

DIFFERENT 'HISTORIES': NORTHERN IRELAND

— A British Consciousness

When one turns to a consideration of the teaching of Irish history in the schools of Northern Ireland one is confronted with a

different problem: for here the situation is not so much that Irish history has been badly taught but that in very many cases it has not been taught at all. The Lynn Committee, established by Lord Londonderry in September 1921 recommended fundamental changes in the organisation of education in Northern Ireland, but a perusal of the final report indicates a reversion to the suspicion of things Irish which had characterised the National Board in the 19th century. If history was to be taught — and it has remained up to now an optional subject — it was to be rather strictly controlled. This is, perhaps, best illustrated by its recommendations with regard to the teaching of the subject in secondary schools: 'It is obviously important that every citizen should become acquainted with the history of his native country and for this purpose the children in our schools should acquire an elementary knowledge of the history of Great Britain, and of Ireland and especially Ulster as part of the United Kingdom.' It is obvious that the committee was concerned with the political implications of such a study, with the loyalties and attitudes it fostered in the community. This impression is supported by the recommendations on the use of history textbooks in schools. 'We think that the powers of the Ministry to regulate and to supervise the books used in schools should be very strictly exercised in the matter of historical textbooks. No books bearing on the subject of history should, without previous official sanction, be permitted to be used in any schools under the Ministry.' If the schools of the south were to be used to inculcate a Gaelic nationalism, the schools of Northern Ireland would attempt to foster — or to reinforce — a British consciousness. For many Ulstermen Irish culture and Irish separatism had become synonymous terms. This explains their astonishing antipathy towards the Irish language — though it involved a rejection of a field of scholarship in which Ulster Protestants such as Charlotte Brooke, Bishop Reeves, Samuel Bryson, Robert Macadam, Sir Samuel Ferguson and Margaret Dobbs are only some of the most prominent names. The consequences of this rejection for the young people in our schools were to my mind wholly regrettable. Celtic mythology, legends

and heroic tales, Irish dancing and music — even Moore's melodies — were jettisoned in an effort to show that Ulster children were different from the rest of Irishmen, a people apart. In many Protestant schools children grew up with no knowledge of the traditions of the country in which they lived and to which they were attached by every human feeling. When they might have enjoyed stories about Conor MacNessa and the heroes of the Red Branch or followed exciting episodes from the Tain Bo Cuailgne — stories which were located in the Ulster countryside with which they were becoming familiar — they were confined instead to the Arthurian legends and Greek or Roman mythology. No one would suggest that our young people should not be introduced to the rich heritage of European and world literature, but the legends and tales of Ireland are surely part of that heritage.

In the teaching of history the recommendations of the Lynn Committee were fairly rigidly adhered to — Irish history was taught only where it impinged in a significant way on the history of Great Britain. In primary schools it was an optional subject, and in classes preparing for county council scholarships and, later, qualifying examinations, the temptation for teachers was to leave it alone. History teaching in the primary schools of Northern Ireland was — and continues to be — spasmodic, uncoordinated and largely academic, a 'watered down' version of grammar school history.

In secondary schools, on the other hand, history was, from the beginning taught extensively: it did not require much in the way of equipment, accommodation or special skills. The courses prescribed by the Ministry of Education for the Junior and Senior Certificate examinations placed an emphasis on British and modern European history, and the textbooks in general use — Ramsay Muir, Raynor, Southgate and Richards — had their Irish history compressed into one or two dull and almost meaningless chapters. The impression generally was that Ulster children could be educated as if they were living in Chelmsford or Bristol or Haverford West. The

official examinations did little to dispel that impression, for, since the attention given to Irish history in the papers was minimal, little or no time was devoted to the subject by hard pressed teachers. I find it difficult to understand why this situation could be tolerated for so long. The Protestant population was no recent settlement with no roots in the area: Ulster was their only home with ancestors who went back, in some cases to the 17th century. John Hewitt puts it very well in one of his poems:

Once alien here my fathers built their house
Claimed, drained, and gave the land the
shapes of use

....

So, I, because of all the buried men
in Ulster clay, because of rock and glen
and mist, and cloud, and quality of air
as native in my thoughts as any here.

Professor Beckett, in prose, makes the point as well: 'To the Gaelic nationalist the settlers may remain foreign invaders, an English garrison; but to the historian they are as much part of the Irish scene as the lands they conquered, the castles they built, the institutions they devised.' That being so, it is difficult to understand why so little opportunity was given to our schoolchildren to investigate the achievements of these people, or the achievements of the earlier settlers of Ulster among whom they were planted and with whom in many cases they merged.

The children in Catholic schools suffered as well. I know that in recent times it has been claimed that Catholic schools preserve an Irish cultural tradition — but my investigations lead me to believe that this view is based on a very small sample of schools. Because of the suspicion with which Irish history was treated, Catholic teachers in many areas considered it safer not to teach the subject at all. In nationalist areas, on the other hand, some teachers dealt with it as an extra-curricular activity in which pupils were prepared for one of the local feiseanna. In the latter case the books used were generally those published in the south, and the emphasis was almost entirely on Irish military heroes: Owen

Roe, Patrick Sarsfield, Wolfe Tone and O'Donovan Rossa. Here, I'm afraid, are some of the roots of our present problem — different ancestors, different anniversaries, different wars.

— Critical Voices

[As in Southern Ireland, the situation did not go unchallenged. Balanced and objective textbooks were produced, for instance, by the Methodist College.]

Nevertheless as recently as 1962 Barritt and Carter could write in 'The Northern Ireland Problem': 'As a broad generalisation, the non-Catholic schools teach English history as being a well-established discipline, with good textbooks, which tells children about their own country (which is the United Kingdom). Irish history is therefore taught as incidental to English history. Catholic schools are more likely to teach Irish history in its own right, and to treat it as the story of heroism in maintaining national feeling under foreign rule.' And elsewhere they observed: 'The first change needed here is that both Protestants and Catholics should be willing to learn more of the other's heritage and beliefs. We would, for instance, like to see non-Catholic schools take a lively interest in Irish history (objectively taught) and in Irish culture so as to increase the area of life which is of common concern to all citizens.'

— Growth Points

It is in some of the new secondary intermediate schools that the most interesting experiments in history teaching have taken place in recent years. Anxious to make the subject comprehensible to children who had been labelled by the selection procedure as 'non-academic,' a number of teachers turned to the pupils' own environment where the evidence of historical change was observable, tangible and concrete. Taking the pupils out of their classroom these teachers prompted them to see things they had never noticed before: public buildings, monuments, old mills and market houses took on a new significance. Pupils educated in this way might not be able to repeat verbatim the terms of the treaty of Utrecht or to write down a few

'fourth-hand' generalisations about Tory democracy — but, where the work was well done, they had been brought to realise that the community to which they belonged was the product of historical forces and influences stretching into the past and that their environment had features which altered, decayed and disappeared.

THE WAY FORWARD

— Irish Legends and Tales

In the concluding section of this paper I am going to suggest a number of changes that might be made in the teaching of Irish history in the schools of Northern Ireland. First, I would plead that our children be given an opportunity to enjoy the legends and tales of early Irish oral tradition — the stories of Fionn and Oisín, of the children of Lir and the cattle raid of Cooley. In this respect I cannot do better than repeat the plea for a change in attitudes to our Gaelic traditions made by Mr Kenneth Jamison, Director of the Arts Council, in December 1969. 'Only in Ulster,' he said, 'do we ourselves make the quite unnecessary equation between traditional culture and politics, and thus leave ourselves bereft of any tradition, of any real sense of identity.' And he concluded: 'I am convinced that a rediscovery rather than continuing rejection of Ulster's traditional culture is something we should seek to achieve both for its own intrinsic worth and for the new sense of unity it gives to Ulster people.'

— Environmental Studies

This sense of unity will be further strengthened if we place greater emphasis on environmental studies in our primary schools and in the lower forms of secondary schools. In this way our young people will have their environment enriched, and they will be made conscious of the contributions which all groups have made to its history. Could a class study the history of Lecale in Co. Down, for example, without being made aware that the barony was the joint creation of Gael, Norman, English and Scots, who have each left their marks on its settlement patterns, its rural customs and traditions, its placenames and colloquial

speech? The fact that nearly one hundred and fifty adults of every educational, economic and religious background attended a course of lectures on Lecale, conducted by the extra-mural department of Queen's, in Downpatrick, throughout the whole of last winter, was, I believe, a significant comment on the inadequacy of the education they had received at school.

— Social and Economic History

In the primary schools and lower forms of secondary schools I would also teach a great deal less political history and a great deal more social and economic history. War and strife have been a factor of life here over the centuries, and I am not suggesting that unpleasant things should be concealed from our schoolchildren; but I wonder whether their study should not be postponed until pupils are mature enough to be given a balanced treatment of them. Did we not have social reformers, inventors, explorers and artists in Ireland as well as soldiers and politicians? If we need heroes for our young people to admire, what about Vere Foster, Charles Bianconi, Father Matthew, William Dargan, Francis Rawdon Crozier or Harry Ferguson? People of this kind are in the history books of other countries; why have we ignored them?

The BBC has certainly not ignored them, and over the years its schools service has rendered invaluable assistance to education in the province. The programmes in the 'Today and Yesterday in Northern Ireland' series have introduced pupils — and teachers also — to aspects of Irish history, folklore, literature and music that otherwise they would have missed, and have impressed on our young people the dignity and worth of native traditions and crafts.

— Politics in an Historical Perspective

Although I have emphasised the need for more social and economic history, it is obvious that pupils in the upper forms of secondary and grammar schools will be expected to have made a fairly intensive study of political history before leaving school. At this level there will normally be a choice of courses dealing with British, European and world his-

tory, and no one would suggest that this pattern should be significantly altered. But whatever the courses chosen, I am convinced that in the upper forms of secondary and grammar schools an effort must be made to deal with the problems of our society in their historical context. Every teacher is aware of the difficulties which may arise in handling material of this kind, but it is surely illogical to claim that history helps students to understand clearly the problems of society and then to refuse to apply this principle in our own case. The BBC series 'Two Centuries of Irish History' and the subsequent series which examined the nature of Home Rule, Unionism, Republicanism, etc., tackled this problem 'head-on' with a great deal of success. We need more of these programmes, and also collections of documents illustrating conflicting interpretations of historical phenomena. The Public Records Office has already begun to publish such collections — e.g., The United Irishmen and The Act of Union — but we need a great deal more on such topics as the plantation of Ulster, the Williamite Wars, the land problem, the Gaelic revival, the Orange Order, Sinn Fein, the establishment of Northern Ireland and its constitution. It is very little use saying that teachers and pupils are too involved with these problems to deal with them objectively, for if we refuse to deal with them in the classroom our pupils may have less well-informed — or less scrupulous — guides outside. Lest I be misunderstood, let me say that I do not propose to prostitute history to eliminate sources of discord or to impose an accepted view. What I am suggesting is, that if current problems have roots in the historic past, it is necessary for an understanding of them or for any meaningful dialogue about them, that something of that historic past should be uncovered and examined. Until the publication of the recent series by Gill and Macmillan there was a scarcity of good textbooks for the kind of critical analysis I have in mind. I wonder if there is not a case for history teachers from both sides of the religio-political barrier, and from both Northern Ireland and the Republic to cooperate in the writing of textbooks on Irish history. If teachers in France and Germany can combine to eliminate prejudice and

distortion from each other's schoolbooks, surely there is a greater need here.

Many of the facts learned in the history lessons at school will in time be forgotten, but attitudes, enthusiasms and prejudices will remain. If those of us who teach history can persuade our pupils to adopt a more critical attitude to what they hear and read, bring them to realise that there is generally more than one side to an argument; perhaps even prompt them to see that those from whom they differ are the products of their environment as they themselves are conditioned by their own — they will have rendered a great service to the community without sacrificing in any way the legitimate aims of history teaching.

John Magee.

THE NEW ERA

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Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Dr. Helen Lahey

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,
Five Ashes, Mayfield,

Changes that face the pupil and some thoughts about his secondary education

James Breese

Senior Lecturer in Education, Post Graduate Department, Goldsmiths' College, University of London.

At the recent Conference in April the Curriculum of the Secondary School was periodically

under attack, while the Curriculum of the Primary School found favour. It is true that the Primary School has in many areas been freed from the shackles of the Eleven plus, but if we are to blame the examination system for the stated failure of Secondary Schools to arouse pupils' enthusiasm, we must remember that in C.S.E., if not in 'O' Level, specific preparation for the exam. does not usually start until the Fourth Year. It might well be reasonable to assume that if children were well motivated in their first three years they would accept the perhaps greater self-discipline needed in the following two years. The Content of the Education and the Development of the Child in the years between 11 and 14 need to be scrutinized as much as the Examination System. It will be the purpose of this article to look at both these factors.

Entering the Secondary School at the age of 11, the child faces three considerable changes from Primary School days. First, he is in a much larger institution and inevitably must feel a very small fish in a very large pond. Second, he comes into contact with perhaps up to a dozen different teachers each week instead of being taught by one teacher for nearly the whole time. Thirdly, he will often find he is asked to take work home in the form of 'homework' or 'prep'.

My ten years teaching in a Boys' School as a Form Master of a First Year class led me to feel that the first of these factors is by far the least worrying, in the vast majority of cases. Admittedly until recently the School was a Grammar School, admittedly it was only a three form entry School, but it was sufficiently much larger than their Primary Schools for the boys to be able to feel lost physically and emotionally if they were going to be. But the eleven-year-old is on the whole a tough, resolute creature, possibly in many ways more assured than in the years when puberty is upon him. Adaptation to the larger institution seems the least of his problems.

Whenever I discussed the change to the Secondary School system of specialist teachers with my First Form classes, I found that they rather enjoyed the variety of teacher

contact which the Secondary School gave them. They seemed to welcome the changes both of class-room and of teacher, probably for a number of reasons. Usually in the First Year children are attracted by the novelty of new subjects and new teachers, and being physically active, do not on the whole mind moving from room to room.

Being a believer in the Form Master system I often managed to be time-tabled for eight or so periods with my Form, taking them for some language work, History and sometimes R.E. as well. I also saw many of them for Games. I welcomed the flexibility this arrangement provided. Usually in addition to four single periods I had two double periods with them and it was indeed a pleasure not to have to change the work in progress at the sound of the bell. However there were some years when I did only see my Form for one subject, and it would be very difficult to say for certain that their education necessarily suffered as a result of this lesser contact. It did however occur to me that children in a Grammar School might well be able to adapt to continuous changes better than those who think more slowly and are able to deal with less complex problems. The current enthusiasm for the Integrated Curriculum and Team Teaching may well in part be due to the over-emphasis on specialist teaching, the disadvantages of which some State Schools seem to have been curiously unaware of for far too long. The traditional Public School where I did my teaching practice insisted then, and I believe still does insist, that the Form Master take his class for at least two subjects. There is possibly much to be said for one teacher appearing as a particular 'father figure' at least in the early years of Secondary School.

The Integrated Curriculum in effect seems to mean that English, History and Geography disappear as separate subjects. Maths, Sciences, P.E., Languages, remain as separate entities. In the highly integrated Middle School I visited a few weeks ago, where even class-room doors have disappeared, it was quite clear that in Maths and Science, even if the teaching emphasised 'discovering' rather than

'being told', the specialist teachers were supervising and all pupils were engaged in the same subject, though not necessarily the same problems, at the same time. At a Secondary School where first and second year pupils spend two whole mornings a week on 'Humanities', it is again these three subjects, English, History and Geography, which have 'disappeared' as such, while Languages, Maths, Science and P.E. retain their places. Of course subject names do not really matter. The important thing is that children should be developing a taste and enthusiasm for reading good literature and for writing, for inquiring about the past, and for learning about the world in which they live. An inspiring and enthusiastic teacher will, it seems to me, have his effect whether he is part of a team or whether he is on his own. While it is indeed right that teachers should change their methods and systems in order to become or remain inspiring and enthusiastic, it would be indulging in self-deception to assume that a change of system will by itself be a panacea.

What has worried me far more over the years is the extent to which we as teachers may kill enthusiasm for inquiry by setting work to be done at home. Clearly there is no doubt that some children obtain a considerable sense of achievement and a great amount of enjoyment by continuing work at home that they have started at school. Indeed I suppose it is the height of achievement for the teacher when he so inspires pupils in school that they do want to continue study in their spare time, for its own sake as much as for extrinsic rewards. The argument of course in favour of set regular homework is that it is necessary for the children to learn to work on their own. There is sense in this argument, but it is possible that the general school progress of some pupils may be adversely affected by the fact that their parents are unconcerned whether or not they do their homework. Would it not be fairer if at any rate children in their first year at Secondary School did 'the work they have to do on their own' at school first thing in the morning when their minds are fresh, as indeed was the practice at the Independent Boys' Preparatory School where I began teaching over twenty years ago? It is

a curious anomaly in our present State system that an eleven year old usually has as much time being taught in school as a fifteen year old does. The eleven year old, who probably has a much longer journey to his Secondary School than to his Primary School, is expected to adapt swiftly not only to a larger institution, new subjects, many teachers, and more opportunities for games, clubs and societies, but also to at least an hour's work on his return home. The point is of course that he does this homework pretty keenly and conscientiously in his First Year. After that the novelty begins to wear off and, while the keen children in the families keen on education continue to take a pride in their homework, the boys who, for example, are more motivated to do paper rounds or to practise for their local soccer team, may not continue to do so, unless their parents supervise carefully. At all events some research on the whole question of homework would be welcome. It might provide a more convincing reason why many Secondary School pupils lose motivation than those reasons given by the people who tend to attack the present content of the curriculum or teaching methods. As for the last of these, teaching methods, even so persuasive a discovery learning advocate as J. S. Bruner¹ is prepared to quote those who suggest that 'the method of discovery would be too time consuming for presenting all of what a student must cover in mathematics,' while the research of Kersh and Wittrock² shows that 'guided discovery' may well produce better learning than 'pure' discovery.

As regards the second of my two main topics for discussion, Child Development, again it seems to me that simply by attacking the present curriculum and advocating changes we may be forgetting that the physiological and emotional changes that come with adolescence may of themselves determine that the path through secondary school can never be as easy as that through primary, whatever we do to the actual environment. We could certainly do more to provide more outlets for the greater physical strength that the adolescent, who is reasonably keen but not brilliant at games, develops and cannot always

use up. More games fields, sports halls, and opportunities for constructional work would be very welcome. More opportunities to express ideas and feelings in discussion of matters of every day importance, as is advocated for example in the Stenhouse Humanities Project³, may well, provided the group leadership is good, help the young man or woman to learn to accept the viewpoint of others, to be accepted by others, and to grow in self-confidence. Thus will his emotional development be helped at a time when his growing awareness of himself is turning his interests inward and he is tending to take refuge in himself and his peer group. Expression through discussion, drama, writing, constructing, music, any art or craft form, and sport, helps us to focus interests outside the self, to make us less egocentric and less autoerotic (self loving); one might also add that interest in members of the same and, later, of the opposite sex can also make the focus less egocentric, with the proviso that there seems to be evidence that if man is to remain human rather than bestial it is necessary to learn self control. We must remember that the primitive tribes that allow adolescents sexual freedom have remained primitive tribes. For man to be productive, rather than simply reproductive, there must be some tension, some control. If academic education has tended to be too 'bookish', one of the reasons may well be economic. Books are cheaper than materials for any sort of art, craft, constructional, and scientifically experimental work.

To communicate, and to share complex thoughts requires understanding and the ability to use written and spoken language, and, in the scientific, engineering, and computational world, a knowledge of number. Thus it seems reasonable that mathematics and the sort of material covered in the traditional school subjects should form an important part of the curriculum. Grasp of Hirst's⁴ 'Forms of Knowledge' seems not only important for the academic child but for any child. What may well merit improvement are the methods used to impart knowledge. Teachers need to be helped to know whether they are really communicating and being fully understood. They

may also need to be helped to learn to listen, a point impressed not only by psychiatrist Derek Miller⁵, but also by the joint authors of *Language, the learner and the School*.⁶

The discussion of Child Development has taken us back to the school curriculum, the means by which the adult (teacher) communicates (shares thoughts) with the adolescent and helps the latter to grow intellectually, emotionally, and, perhaps most important of all, spiritually. Yet because the pupil at this age is adolescent, not adult, not child, is there not bound to be greater tension, greater conflict with authority than there was before or will be afterwards? The one who is trying to become independent is caught up with his own conflicting feelings and wishes, wanting to be independent, yet very dependent on his peer group if not his elders. Was it not Shakespeare⁷ who over three hundred years ago wrote, 'I would there were no age between sixteen and three and twenty, or that youth would sleep out the rest.' Well before Shakespeare the Greek poet Aristophanes in the 5th century B.C. referred in his *Acarnians* to the conflicts between the old and the young. Is it not the task of the teacher, and the parent too, to hold on during the stormy period, acting as a sort of buffer and support, standing firm himself and acting as a rock and pillar, showing understanding, but not colluding, not giving in and thereby displaying weakness and lack of principle or conviction?

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The author's book 'Psychology and Everyday Life' has been recently published by Hutchinson Educational Ltd.

'He has the merit — if it is one — of saying exactly what he means'. E. M. Forster 'A Room with a View'.

Amherst Student Journals

Collated by Samuel Everett

Prof. Emeritus, The City College of New York

The first article written by Amherst college Students 'Students Protest at Amherst College, U.S.A.' (New Era, December, 1970) was of sufficient interest to warrant further self-revelation. Professor Cannon has again solicited written material as part of a literature course. We publish extracts from student journals which we are sure will interest our readers.

1. The Seasons

Summer

At the carnival we could hide until daybreak
Beneath the wagons and the flashing sounds

Next to humid mounds of earth

We could rest our heads.

Outside the show swirls and clowns snarl

Footsteps patter on the palisade

We could hide until daybreak.

The magic of my love lies in poetry. I remember once how the words seemed to fall so easily, so majestically, from my head on to the page. Such simple words, joining together to say things I wasn't even aware of at the time, hidden meanings that became painfully evident at a later time. Words . . . words . . . words . . . such a struggle now: so much shuffling, so many crossed-out lines. When love left me, so did poetry. But still I retained a poetic sense. My actions were metered, my thoughts rhymed, my words were simple and true. Perhaps the most distressing loss I have suffered is the loss of this poetry. I struggle now to regain it, but it is lost.

Return to the dreams you have left behind and find that nothing changes. Smoke your pipe and breathe the pine, as dreams move into memories: lying on sandy beaches, playing in the rocks not far from shore, lapping up the moon and the sugar-crystal stars, the wind and waves are swallowing you, you sink like stone in the liquid light, you plunge into bedrock.

Fall

No sound, no light need reach you from the outside. For it is all from within. Time ebbs by so carefully, so meticulously, with only the floating debris of memories to serve you some vestige of rotted thought. Thought does not serve your mind. Your memories and dreams are only there to be written, not alive, but dying again and again. Kill them. Let your life blossom with your fulfilled desires; continue to pursue them, and they will continue to be fulfilled. You will touch many pleasures, your senses will be thrilled, and your mind will be satiated and gratified.

Yet there are things you have known that will never be yours, despite all your yearnings, and it is only that you cannot have these things you desire, it is only desire unfulfilled that brings you pain, only because these things will never be yours.

So you move into other dreams, for they are easy to fulfill. And the scenery changes, and the seasons turn, and you get the urge for something almost forgotten, but never quite.

You feel the cold outside Alison's house on a tired New England day. You hear the chatter of strange voices — laughing, crying, living, lying — and you want to crush them and reach out and touch her warmth and wrap yourself in her care. Only hers will do. After all this time, it is still the same. You know that now. You have known all along. But you thought perhaps she would fade with the seasons, pass like the landscape. You thought all the things you left behind could be forgotten, but there are times when memories tug at your thoughts and pull you back. Nothing changes.

You dream someday you will return, some warm summer day when the wind is blowing in the trees and the sky is the deepest blue. A kind of death awaits you there, a death that hangs in the air like the end of autumn when winter is near.

Winter

Today I found a leaf so brown in the endless white of snow. Upon it there were still mira-

culous traces of green, traces of warmth and life, like memories standing still in time. I stood in the cold, with the leaf shivering in my hand. The wind was its pulse; its precious veins ran down into mine. Together we shared the cold, clinging to each other. I was a tree in winter. The leaf was a love in spring.

Today I found a friend. Together we walked out to the middle of a frozen pond and wrote words with our footsteps on the slushy ice underneath the evening sky blinking above, so far above our heads. We tried to fly there: flapping my way mindlessly down the hillsides like a foot-tied goose, following her soaring, already so far above my head. So I thought it might be better to climb there: inching my slippery way along the treacherous trunk, following her; dancing from branch to branch, she was almost out of sight; I finally struggled up to the last limb, where she sat, laughing and shivering. There seemed to be no where she couldn't go. The night was blinking more brightly now that we had grown closer, and in the light I saw her. We touched, but somehow could not kiss because I was afraid to shut my eyes, anyway the light was much too enchanting to lose, and because, somehow, the time had not yet come for us. We were so new, and it was still cold outside of ourselves — perhaps too cold to have been born again so deep in winter.

Tonight I returned to Alison's house. In the past few months I had come to accept her as she was; there was no further need to make her into something she could never be. To me, Alison was always fiercely independent, strong-willed, logical; I grudgingly respected her for these aspects of her personality: grudgingly because their force had very nearly castrated me.

Alison had written a story which she wanted me to read. It was about a gremlin whom she had loved; it told of seasons and parks and beaches and rivers and swings and cities where she and her gremlin used to play. When I finished, I spoke of the story's wonderfully universal quality — for what she had written I was now living with Sussie. For a moment, Alison stared at me as if she could

not believe what I had said, and then she turned away. It was only then that I understood something I had refused to believe before: she had written a story about us — I was her gremlin, she was my Alison in Wonderland — that night I saw her cry for the first time.

She who had been my life for so long was a stranger.

Spring

Time passes. Carefully, Sussie and I have come to know each other, growing closer. Even if her consciousness is far away, as it is now, I feel the bond between us. She will return soon. Perhaps she will tell me what she has seen. Perhaps she will try to convey the thoughts that have drifted through her head. Most likely she will be unable to communicate her experience fully. It is possible she will have nothing at all to say. But then, I am patient.

In the past, I moved through so many relationships with a kind of desperation, as if fulfillment could only be attained when everything that separated me from others was stripped away, so that understanding could be complete. But now I can accept the fulfillment that we share as we stare into the vast perplexities of each other's eyes, lost and bewildered. There is so little we understand. When I look into her eyes, there is so precious little I can hope to know. I imagine she must feel the same way, looking into mine.

Perhaps by writing a journal I'll gain a greater sense of the reality of me — the me that transcends the temporality of surroundings and events. But by the same token, I am a part of those surroundings and events. In them I see the reality of me. I see her and me sitting on the floor, weird lights and shadows cast across our faces. In the darkness her eyes glow like candles. I see a thousand changing faces moving across her face, faces that are part of all the experiences that have moved, are moving, and will continue to move across her life. So few of these faces do I recognize. They are strangers to me. Maybe I'll never know them. There are faces within myself I

cannot hope to know. Yet, all of these experiences seem to converge between us: our very lives seem to converge in the soundless spaces between our eyes, so widely opened with wonder. In a flash my mind reaches out to grasp the mechanisms of a destiny that has brought us together: through time, through space, on to the smile my mother gave my father twenty years ago at dinner time . . . and even beyond. Then she, in turn, smiles at me, and the careful structures of my conceptualizations crumble, and I pick myself up, wipe the dust from my hands, smile back at her, and — understanding nothing — quietly, thankfully accept.

Later

The sky tonight, molded against the Holyoke range as seen from the Science Building patio reminded me of my summer past, and one night particularly when I felt the same way as I did tonight — it was outside Zurich and I was out on a dock over the river, stretched out under the sky in the early morning, watching the stars and a passing Euro-rail train on the opposite bank way up in the hills, silent like a great caterpillar, flickering between the trees. And that night I was overcome by some great peace and I felt at one with all around me. The water lapping the dock, the twinkling of the stars, the rise and fall of the mountain in the moonlight, and the fresh cool breeze, all met at once in harmony with my Being, and my life was justified and good. That same night I wrote Sussie a one-page letter which to her was by far the most precious of all the letters of the summer.

To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour. (William Blake)

Tonight I was sitting in the kitchen of our house here, emerged in some fantasy, when I heard Sussie crying softly in the room next door. At first she would say nothing; she only turned her head away as her sobs grew more intense. I realized that she was crying for her father; who had died sometime ago. Presently she said she was sad 'for everyone else

who has died.' Oh, it seems silly now, but it was real then. I started thinking about all the people I have known who have died, and it was not long before I myself was on the verge of tears. But then I thought it might be better to share a happy thought, so I told her about the gnomes. Pretty soon I had her convinced that all the woods around New Salem are infested with them, and then we went out to look for them and forgot all about the people who have died. But for a moment, death was something real to us: it was a reality I saw reflected in her tears, a reality I saw because she felt it; I felt it too.

2. Amherst Students Visit New York

Cool, complacent, lifeless eyes
Neither condemn nor despise
Mechanical men who step by step
Walk toward death without a cause.

No hope, nor fear, just resignation
Life is spent in abdication
No right to live, no chance to die
Zombies who forget to cry.

Junkies ride the idyllic 'horse'
Finding life a little course
Just waiting for that happy day
When life will die and go away.

But where am I in this mechanical flow
And humans who no emotion show
Outside, I guess, a Grecian God
I rule with a magician's rod.

Am I the saviour of these lifeless crowds
Who work and live beneath the clouds
Should I descend and give my hand
And bring them to my holy land?

That poem just says everything I felt about life in New York City. I'm jubilant, really not because I'm . . . elitist but instead because I wrote a poem that is real. Now I can return to sobriety and impale myself on a sword of despair because New York has shown me that life is horrible for those listless crowds. 'I see a course that I must pursue. Not to think or talk, but **DO**'.

The trip to New York could be a great experience, perhaps a chance to communicate with some of my classmates, a chance to know them better. And Professor Cannon, maybe known him better, too. It really means a lot to him that all of us go. A shepherd, indeed, who would leave his whole flock to bring back a lost lamb. Maybe if he weren't so sensitive, I wouldn't care if I didn't go. I don't want to go for Cannon, I want to go for me. And yet somehow that means in some sense, I must go for him. A small sacrifice of my time could mean so much to him. And it could be infinitely worth it.

So much life has happened since I last wrote my thoughts and feelings down. I am so glad I went to New York — the experience was one of the highlights of my year — the Easter of my spring. To be with a group of friends for what seemed like but a moment — to join in a fellowship that makes me feel so much closer now, so much more a part of them and they a part of me . . . I hardly know (name) at all, and (name) hates my gut. I like him a lot. I wish he'd forgive me for whatever there is about me that hardens his heart so to me. Perhaps it's what I said about . . . Anyway, I don't think he's that small. He reminds me a lot of — I knew four years ago, someone I admired tremendously. And the kinder I was to him, the more he spurned me. Finally last year he outgrew his hatred and we finished the year as good friends. I wish Tony had been there with us, and Alan Norman, who hasn't come to class in a long time . . .

'Stomp' was a living experience, in some sense a 'peak experience.' Perhaps because they were kids, my age, expressing themselves freely and honestly, I could identify with them so much. And yet I wouldn't permit myself to lose myself completely. I just didn't feel right being drawn up in the dance frenzy near the end of the play. I wanted to be a part, yes, but I couldn't release myself and feel what I considered real. Inside I was crying to feel the rhythms of the music recreated by my own body, but pride got in the way. I was too self-conscious of the others not dancing, watching me and seeing my falseness, my inability to really groove to the hypnosis. Everyone was

dancing around me and I was just standing there until some lady pulled me in. But it was too late — I wanted out. So I got out and leaned against a pillar, crumbling in the face of inner weakness to act freely, swamped by a feeling of separation of being left behind. I don't know what the cast meant, but for me our rendering of 'America the Beautiful' was beautiful, and I sang it with the same reverence I felt as a little boy.

And that night, too. I found great joy in the gift of a cinnamon roll.

'Stomp'

Did what 'Hair' I guess tried to do and failed
More real, more personal, more immediate
Beautiful, gentle songs

The nude scene was not a stogy-shock value
thing, but justified — another one better
(no — that's wrong) — more authentic than
Hair

Wild, warm linkage and snake dance — **good**
Sexual hang-ups (like, for instance, holding
the hand of another guy) happily vanish
Human beyond sexual

The projections with sheets of the forest
The polyethylene tent (is this a take-off and
improvement on Hair?)

End (You, me, us, we, everyone together)
linkage out of stage area — downstairs —
audience finally left without Stompees, and
collapsed

Ride back

A friend to be really treasured
Friendship is something that
one seeks, and like purity of
experience, can be lost or never
attained by conscious efforts to
built and keep it

I hope that (and felt tonight) something
natural and good may exist

Hmmmm. And after straining to reach them
across walls of mutual ignorance and after
hand holding and sweating and stumbling
together, I stood apart, as always . . .

and looked and sometime saw vacuous
faces in repose

but some whose eyes glint still, independent of spotlights

And I apart, and seeing how people talk to people, and learning about my compadres, but not talking (really) — but this is, in a way a good apartness).

'Stomp' was fantastic. I underwent a transition as I went through the play. I'll let me in on a little secret. I'm very afraid of not looking good or fair in a situation. I'm afraid I'll make a fool of myself before other people, and if they laugh or tease, man, I can't take it. Like the other day when there was a baseball game, I didn't play because I hadn't practiced for years and I was afraid I'd do poorly . . . look bad. I'm very glad that this bit of writing has evolved to this stage, because I've really hit something at the heart of me. By writing like this, I uncover so much that was there but was unfamiliar to my mind. If ever in this journal comes a time for **reason** in SATTVA, now is the time. False emotionalism I don't need here.

'Stomp.' You remember, this was an audience participation thing in which members of the cast asked people in the audience questions. Well, I was actually paranoid about this — that I might be asked a question and I might not be ready to give an answer which would be cool or even reasonable. I was afraid that I would look dumb. But this is such a petty thing. Look at the thoughts which led to this.

You were concerned that you would be chosen.

You were concerned that you might not give a good answer.

You thought that other people would care about it.

You were concerned about other people's reactions.

Their reactions would have affected you.

You were concerned that you would look good or bad.

You were concerned that you would be ashamed or proud.

Look at all these petty considerations about nothing at all. Pride, esteem, vanity? These just obscure what you really are to your sense of reason.

There was a transition in 'Stomp' in my mind as I became involved in the people of the cast and audience, the people of the play; and the walls were crumbling. I told Prof. C. that I lost **my** self, **my** mind, in the play. This was so true. I lost the **my** of my whole being, and I became involved in the we, the people, that part of us which is in ALL. 'I am He as you are He and you are we and we are ALL together.' It was such a beautiful experience. And for this time I was at peace with my Self as I was only barely aware of my Joy; that is, I was aware of myself feeling free and happy. I even told myself that I was happy, which I wish I hadn't done while it was happening. This analyzing of myself then made the Joy less, I think, but I was still really free for a time.

Well back from NYC and 'Stomp'

That was a good, good, bad, good experience.

Riding down with the instantaneously achieved

camaraderie of an excursion or an adventure

The sharing of food

Eating sorrel with Mrs Havens

Singing with the radio

Caught in a jam approaching city

Prof. Cannon car-jockey-blocking-expert extraordinaire

Sharing apples with passers-by

Sad that it's hard to be just giving, people are immediately somehow suspicious

But it was good today — instead of universal irritation over delay, it seemed something of a shared experience

Out to the streets of NY

Sudden realization of the insularity of Amherst College — my life in general — shared by everyone I think

Very tense eating with people with lifeless faces wandering in — the whore actually plies her trade independent of her cleanliness on the printed page.

3. Teaching and Learning

I'M always the one who works all the time and gets every assignment done in time and yet I never seem to be able to grasp the essential. Today in class I was one of the few students who had finished the book and I know that I have spent time studying it. Yet some of the other students who mentioned that they had not finished it seemed to be much more in contact with the total feeling of the book than I am.

Another thing which I just want to note. Today in class Professor Cannon read a section out loud from *Tristes Tropiques*. I had previously noted that section in my book as important, yet what a color and life that human voice can add to that prose! I found that same thing in finishing the last chapter of the book. To really get all of what he was trying to get across, I had to read it out loud. There was too much there to just sit and ponder over. It had to be spoken. I notice this also in that my significant events or periods of self-discovery during the past few weeks have all been in spoken interaction with others. And I feel the greatest relief from my problems, not in writing them out, but in talking them out. Writing is just a one-way, dead monologue.

One thing of interest I should mention here. Prof. C. asked me whether I had anything to say about *Tristes Tropiques*. I said that I hadn't the book with me. He asked if I'd read it. I stuttered a 'no', sort of ashamed at myself for not having read it and for having given such a sheepish 'no'. Prof. C. was what? disgusted? angry? sorry? disillusioned? What would be really cool would be that he was sorry because he felt that I'd missed out on a good thing.

Class, on Friday, was the way that class should be. Perhaps it may have been a bit chaotic (I think Professor Cannon was getting a bit scared a couple of times, thinking 'What have I wrought? ?') but (and I can only speak for myself) I was really very excited (intellectually and . . . spiritually, yes) when

I left that room. I've often thought that a teacher can't really hope to directly teach a great deal down people's throats — the real gift he can give his students is a heightened love of life and sensitivity and desire for knowledge. That's what happened Friday — I was really 'turned on' to *The Immoralist* and I saw, for once, that it had some meaning for me as a human being. And things just started happening.

The *Immoralist* is a journal of self-consciousness or growing self-awareness. And self-consciousness/awareness is what this whole past year has been about for me. Like Michel, I've become continually aware of myself as a separate ego, and an ego that needs shaping or controlling. Like Michel, I've felt myself becoming other selves, and, like Michel, I haven't ever been satisfied with my 'new self.' Finally, just as Michel has listened attentively to Méalque's Eastern advice on naturalness and continuing change, I have read Alan W. Watts religiously, and tried to be as natural and flowing as he would have everyone be.

But the 'moment of self-consciousness is the moment of despair.' Self-consciousness has been at the root of my despair for the past year, just as I'm sure it was for Michel.

Michel set out to 'perfect' himself. But wait: why, precisely, doesn't 'perfecting your self' **work**? Perhaps because you will never be satisfied. You will always be running off to sleep with the Arabs and then finding yourself covered with vermin. Also, I suppose you lose a vital sense of relatedness to others, if you are always so **self-aware**.

I want to be sure of who I am before I face nature, or the unknown. I can't simply accept myself as 'a whole.' I don't have the faith in nature required to be natural.

'Charming as I thought Bachir, I knew him too well by now and I was glad of a change.' Is it possible that there lurks here a truth? That familiarity stagnates relation? And if this is the case (i.e. if boredom sets in) couldn't one spent his whole life journeying from

one person to another, one experience to another, always finding new superficial freshness, but denying the freshness of new depths that are possible in a single human relationship.

The wind that whispered through the trees has left me here without a sound. The world is still now. The snow is sparkling clean. I can see for miles. There is no one near me.

Sometimes I must get away from people in order to be near them. There is such a lack of vital, human contact at Amherst that I reach a point where I can only feel it within myself. Emotions are repressed underneath a veneer of masculinity. Touch is regarded with suspicion. Sensitivity is so often scorned . . .

One of the finest moments I have had in a class at this place was the day of your final presentation of 'Man's Hope', when I began to see your blood spilling out on the lines. There is a point where cold, intellectual analysis becomes meaningless; slowly I have come to surpass that point in the reading, as I have in the life I have led outside of class.

Today I read 'Christ Stopped at Eboli'. I was alone, far away from Amherst, off in the woods near New Salem. No one could hear my laughter. No one could see my tears. Sometimes it is better to share these things with myself, alone.

Sometimes, however, there is a need to share these things with others, to feel them flow not only within, but without.

I was talking to Clyde the other day and we came to the conclusion that talking in class involves a battle between two forces: the need to express a genuine opinion which you wish to share with others, and the need to express something which you think other people will deem clever. Then there are those people who realize this and are afraid of the latter falsification — that it might affect them and make them less.

It occurred to me just now that I have changed in another, very pleasing way. I talked earlier in this journal about bringing revelations away from class instead of to class. Well, now I have been having my own revelations about certain things, for instance that religions are on a common ground when it comes to the Spirit that is responsible for all — that is in all. Sure enough, I read Huxley's excerpt just after this and he said essentially the same thing.

I am one of those you seem demonstrably to knock — a middle-class, Christian-ethic youth. Funny, I still believe in and love a God, making no pretenses to define what God is, just accepting Him and knowing that He accepts me — that my past is totally forgiven and my future is totally possible.

And how do I explain the tickle in my nose and the tears in my eyes as I read about Lucanus and Jesus in 'Dear and Glorious Physician'? Where is Man St. Exupery talks about? Do I condemn myself for admiring the ideals of my parents because they are 'old-fashioned'? Life indeed changes. But am I a slave of my past because my present finds some good, some worth, in that past? How do you sleep at night knowing someone needs you?

In the past months I have found a new human need toward which the humanities addresses itself: the need for a system of values, or ethics; the individual's need for universal meanings of right and wrong. In the beginning, I found the authors who struggled with such need to be engaged in intolerable 'rhetoric.' At that time I believed that universal value systems had ceased to be a matter of concern for authors and philosophers living in this day and age; in my mind, the Spanish Civil War and similar events of this century were indicative of the complete loss of human ethics. Malraux' resurrection of them from the mire he had gone to such lengths to describe seemed illusory to me. I am not sure what won me over. But there was something about The Last Temptation of Christ,

something beyond the beautifully simple style, that caused me to react. Now, as I read Hesse, ponder upon my life at Amherst, and watch the tragic events outside, I begin to grasp new meanings.

The time I came more to grips with myself than I have ever come before was this winter when I was so completely depressed. I was so down I started reevaluating everything, trying to find out for once what the hell I was doing in life. I didn't really find many answers then, but I finally realized that I had to start looking for them. And now I hate the feeling that I'm starting to find some of them. That's why I felt good yesterday.

This day was exhilarating and I learned a lot more about myself than I have in a long time. One thing: I've decided to stay away from any sort of drug experimentation because some of my friends whom I most admired for their political and social intellectuality took this day (Black action) as an opportunity to trip off. I'm happy I've been able to come to a decision about an issue that's been bothering me, but I believe I've become more cynical for it. I have also been pleased with my insight into certain people and their motivations and I respect them more and myself for it. I confirm the fact that intense experience leads to a feeling of superiority and that violence is a response to humiliation. I have a new respect for this course and what we are doing in it. I was beginning to doubt the reality and validity of some of the aphoristic conclusions we came to, but today's experience gives me a new confidence in my ability to be committed and sincere, and to control my cynicism. One issue that I find more and more important to resolve is the place, role, and adequacy of intellectualism. I see this course moving in a direction which may allow me to find a partial solution to these questions.

Now that exams are coming things have accelerated and . . . are flying fast and furiously. All of my teachers seem to want every-

thing at the same time and it has created an almost impossible situation. Yet I have noticed how my new self-acceptance has kept me in a level (relatively) state of mind during this period. First semester, I quite literally would have been going crazy because I couldn't get everything done just the way I wanted to. I would have been driving myself insane trying to achieve perfection in all my work. What Professor Cannon said about me is true. I do believe in perfection and think that by constantly striving, I can somehow attain it. Or at least I **did** unswervingly believe that. But now I am trying to come to grips with my own faults and am trying to learn to accept them. I am trying to accept that there are others who will always do better than I can and I must accept their work as generally being better than mine. I am trying to accept my own inevitable failings as a human and to hold a rein on that inner me that wants perfection—that wants, literally, to be a God . . . (a few days later). In the past two days since my last entry all of my self-acceptance has disappeared into the panic to finish out the semester. In two short days I have again become the confused, disordered, frenzied student who is trying to do everything at once. . . . Right now Amherst has become a torture. Why do I have to endure it?

Now as to the student strike. I put this down secondly because that is how I feel about it right now. It is peripheral on my life. A couple of things I feel about the strike. I was really amazed at Professor Cannon's reaction this morning in class. It seemed to me today that he was so much more the teacher than all of the other class sessions. The class today was really free to go where it wanted. For the first time there was a real trust and respect among the class—possibly because they lost their 'selves' in the crisis of the larger issue.

Class met outside in the quad this afternoon. The sun was out and the mood was light and free. We discussed the play and then the Gita. It was a good feeling. All of us sitting together on the grass. We had no chairs on which the sway-now tables under which we could hide. I felt uneasy with the discussion

but I'm not sure why. Just the feeling of being together on the grass, though, was enough to relax me.

I am sorry this (the journal) was not started sooner. There are so many thoughts which have been lost. With discipline this could be an infinitely valuable experience.

4. Search for Meaning

Death does not exist
for the living . . .
it remains hidden in
the childish fantasies
of a dark, tree-filled night
we live a facade
of contentedness,
our fears must not be shown,
we become too real . . .

Behind doors
Either real or spectral
We hide.
Crouching, tensed
Against what—
Perhaps the realization
That we too are nothing

Desperately we search
For someone to unburden
Upon, our lives—
We can't face our solitude
The vacuum must be filled,
Or death —

The silence of alone-ness.
Of knowing one's solitude
All reality hesitates,
Stops.
Creeps forward
S-l-o-w-l-y
Spiderlike, across the world
Of together.
Memories of smiling bodies
Clinging desperately toward
One—
No longer suffice.
Only lazy turning
Smoke-rings wandering
Fill the non-living existence,

Inwardly turning apart
In the neon-lighted
Rain

The tenth of May

So here I am, sitting under a lamp post in front of Johnson Chapel, thinking back on a day, a week, a year, beyond I guess.

Strange how in the midst of the strident voices and new world-consciousness, childhood returns. Remembering mornings abed, shaving, dreams you've had, feeling and knowing and not thinking its May again. A new friend and Fears. And having self delusions peel with time. Constructing rationalizations, all the while aware of their cheapness, shallowness.

I guess I'm apolitical. Admission doesn't take away the shame. Just when commitment to the world, and man, seems so necessary, when disaster threatens, and there's time to act. I find it hard to stir myself to action. I have been alone too long. There is an 'I' which has me walled up in here, and I have to break out. To break out to action beyond self-gratification, to break out to knowledge of something beyond myself, to break out, to love.

How can it be that now the times are more than two that I cannot give in the way that is given to me? Why must I hurt good people because I will not surrender my freedom to them in surrender that is warm, and human, and fine. What am I doing with this loneliness called freedom?
After all, is not death a freedom of sorts?

Thanatopsis has a point. So did Alyoska Karamazov. It is good to lie embracing the earth, letting the earth-smell and age-smell

drift past your nose and fill your head. To grasp the grass with white fists and feel it brush your face with gentleness. To seek some pre-death oneness with the earth. To let your body melt into the ground and to weep.

To eat grass.
To hug a tree.

And the wind. Enfolding, embracing. I can never feel low with the air moving. If God is trying to say anything, if he cares, if he is, he is in the wind. Ever-changing, ever the same. Lifting your hair from your forehead and lightly fingering your cheek.

Early spring and late autumn are a lot alike.

Muted. Colors rooted in grey somehow. Tentative.

The shapes of trees revealed through filigree of leaf.

The pre-science of life and the pre-science of death. Beauty elusive
no concrete lushness or showy solidity.

What'd I tell you, just when I should be thinking about war and poverty and hate, and throwing myself into the cause, all I can see is earth and sky and all I can feel is wind —

This is a time of coming together for me. I think that I have come to a reason in myself — in my mind — in the Being that is in my body — which has underlain many of the veins of thought which I have strayed along in earnestness in this journal. I believe in God — the Spirit — Atman — which is a part of me which is pure in me which I must let be a part of my life. As the Christian Crusader said — 'Let Christ in your life, get your ego off the throne.' Peel back the coverings to expose what is pure. This, indeed, must be the Eternal Path which one must let himself float toward unencumbered. Oh that I could feel so at peace and One forever, or even for other moments in my life, that this Being will sustain itself.

The eyes are mirrors to the mind. My friend . . . is one of the nicest, sincerest people that I

know. There is an aura of serenity and wisdom about him which is beautiful. And his eyes make me feel this way. I am, or was before now, unable to look into his eyes for a length of time. I was afraid that he would see through me somehow. I would like to talk to him again. I wonder whether I could keep talking a straight line with him if I saw into his mind. Perhaps I would see or become aware of the Self that seems to be in all of us.

I have thoroughly enjoyed keeping this journal. Writing down thoughts as I think deeply is such a good way of capturing intense thoughts and letting the intensity of feeling overwhelm my being. By the slow speed of writing, my train of thought is forced to slow down. I am forced to concentrate on the feelings. I am able to live in them.

Who are you, that you should be so preoccupied with your own little mind? What is there to be afraid of by being the Spirit in you which is you? There is in you the good, Atman, the Self, which you take to be a part of everyone, unless evil has obliterated or weighed down and crushed the soul. I am not evil. There is the All within me. This I am sure of. The considerations of my daily life are minor; they are ephemeral; they come and go. The Soul in myself shall live. The Spirit in myself must grow. I must see Him grow and become One. I must be this. I must be. But you Are! What is my life, my mind, my body, but a vehicle for I am, Brahman, which must live forever. This I can see; this I believe, but dear God, how must I live my life, my daily life? But I must believe that I cannot be concerned with how I appear to other people, how I appear to myself, how I live, how I. I should not desire Petty concerns of ego-vanity, esteem, pride — are a hindrance to the Joy of Being. They are a falsification — they cloud and negate the existence of I, the existence of the pure emotions, the existence of the Spirit. My life is ephemeral. I will die, even my mind will die. But the Spirit in me — which gives purity to the emotions of my mind, which leaves them pure — will live on. Let in these things. Let the sunshine in. Being, Consciousness, Joy.

I am fed up to the gills with the ideas which are strangulating any virtue out of my thoughts of the past, my concept of life. We read Malraux and find there is no God, that man exists alone. We read Gide and find that a man is free when he does what he wants. And that's precisely the way much of the world is functioning today — do it if it feels good. So those around me smoke dope or drop acid . . . because life doesn't offer them enough challenge, enough simultaneous suffering and joy to merit their care, their strength, their guts. I'm not saying those who use drugs are insensitive, because it may just be their hypersensitivity causes them to need this out; but drugs often induce apathy, which to me implies insensitivity to others or lack of empathy, though there may be heightened sensitivity to one's self. . . . Man is lazy and bored, so he makes war as a hobby and pollutes the natural resources to the extent where soon our common weal will be the dung-encrusted sand of the river Styx. Co-existent with this . . . moral decadence is an overt display of sexual perversion fast becoming the norm. Intercourse, once taken to be the highest form of love expression, is now a weekend package deal, devoid of any communion of the hearts. Where once it meant a ground for unity, sex now magnifies the dichotomy of body and soul. If man corrupts one of his basic driving forces, then he must surely resign himself, fatalistically, to 'Hoffnungslosigkeit' (despair). It is easy to look about at the misery of the world and say, 'no God would let this happen; there can be no God.' (If you wish to read no further — don't, for here I assert my Romantic frailties). I'm one of those you seem to demonstrably knock — a middle class, Christian-ethic youth. Funny, I still believe in and love a God, making no pretenses to define what God is, just accepting Him and knowing that He accepts me — that my past is totally forgiven and my future is totally possible. To the extent I've been exposed to them. I find Rudolph Bultmann's, John Dewey's and Paul Tillich's concept of demythology highly plausible. But setting logic aside for the moment (for I can't picture reading my kids Malraux or Sartre for bedtime stories), I feel a genuine joy in identifying with the unadulterated lives

of the animals in 'Wind in the Willows', or with 'Velveteen Rabbit'; I feel uplifted by the 'Grooks' of Piet Hein.

'He had just discovered that to be obliged to seek refuge entirely in oneself is almost unbearable.' (MAN'S FATE) I have many times attempted to withdraw into myself; sometimes it is closely to examine my inner self, while sometimes it is merely to escape others. The few times that I have succeeded, the few times that I have truly gone deep inside myself, have been what I can only describe as pain. There seems to be a need within me for interpersonal contact. Even talking to strangers at these times can be to me a soothing, sensual experience. Once, during a period of complete withdrawal, I failed to maintain even the slightest contact with people. I believe at this time I came the closest I have been to losing my mind.

In church today I felt myself being drawn in two directions. Intellectually I do not believe in God. But my emotional self felt differently.

When you're alone
I mean really alone,
Everyone is around you,
But no one is there.

You yearn for a little attention,
A little compassion . . . communication.
You don't dare reach out
For fear of the unknown.

But one day you Do dare
And reach with a beggar's palm.
People say, 'Little boy, you're a fool.'
You quickly draw back your burnt little hand.

With fear, you run home to Mommy,
But even she isn't there.
So you withdraw into your own little shell
Until one day you, your shell, and your world . . . all crack.

Dear Journal: I just saw somebody die in class today. His breath stopped and his heart stopped beating; he fell, and was DEAD thirty minutes later. I didn't know him, but it was so incredibly hard for me to take. What can I say?

(On the death of a student in class) I almost cried (but decided this would be an emotionalizing of the situation, i.e. feeling that I should cry because this would somehow make me appear nobler, more pure, or something to myself) in this scene of twenty mute people watching and praying as a handful of humans tried to save another human life. A human life seems so much more ephemeral now, the reality of death of the body is closer to me now.

There is death — that we now . . . but why do we fear death? Such a feeling can be seen in the eyes of a person, much more so than in their words. What can you say to console one who is on a road, with no way to turn around, who fears his destination? There are no words, for the name of the destination brings about the worst pain in the world. That pain is in the hearts of those who see the traveller's eyes.

My writing cheapens my feelings. Although I believe that it is probably possible to reduce anyone, or any feeling, to a very cheap and debased level (cynicism is a powerful tool), that practice revolts me as much as sentimentality. I think that I retreat to cynicism (at least in writing) because it's easy, safe and simple.

To myself twenty years from now: Hi. Your hair is much thinner now. You should have known me like I am now. Would I have been your friend? Pause a moment and consider your beliefs. Do you have any? Do you have some semblance of inner peace now, or are you still mixed up a bit as you were now? God? Good luck from the past! God, my thoughts are confused. I hope they come together.

Beware of fatuous, pompous self-denegration.

Saturday night — the Jefferson Airplane concert — stamping shouting people with clenched fists thrust to the sky as Gracie Slick ripped out her throat screaming for COUNTER-REVOLUTION!!!

We are the forces of chaos and anarchy
Everything we say we are we are
And we are very proud of ourselves.

Up against the wall
Up against the wall, Motherfucker.

Sitting at the edge of the stage watching the Airplane control the masses I really began to wonder what the difference is between a clenched fist and a flat hand at the end of an extended arm. Fifteen thousand people met Saturday night, and by the end of the concert most of them seemed ready to burn the campus to the ground. Very little peace of mind as I left the Umass cage. And besides, my ears were ringing, unable to hear anything. The children of an unhealthy society can be very sick, and the sorry thing is that they won't admit it to themselves. 'We are the forces of chaos . . .' very beautiful, huh? No, it doesn't make you very proud . . .

And the music . . . oy vey!! . . . the soul doesn't answer to noise . . .

Saturday was a good one.
Painted for three hours in the bird sanctuary
The brush, for once was the means
through which I could pour myself
onto the paper
Great to be so overpowered by a
part of yourself of which you're
proud and which you love
Didn't realize I was freezing
to death until I stopped, and
could hardly make it up the hill.

Drugs

I got very stoned with . . . last night. 'What to have just a joint before going to bed?' 'Sure,

but I've got to get to bed soon; want to get up early and work.' 'Okay. We'll get to bed soon; by 12.30.' Well, we stayed up until three a.m. but I had the best time I've had stoned since . . . and I smoked by the river, on a clear sunset afternoon last year. First of all, I wasn't paranoid at all. I trusted . . . completely and laughed completely uninhibitedly many times. But also: we had a fine discussion. It wasn't one of those inane raps about time and whether or not a tree makes a sound in a forest if it falls and there's no one around to hear it. It really wasn't bullshit! . . . The problem with stoned insights is that they don't last too long, so I'm not sure I could ever restate our line of logic. But, we came to the conclusion that at least **my** conception of goodness is a movement **toward** emotional spontaneity. I wouldn't want to generalize, but at least for me, there is something inherently evil in analysis. Analysis is a breaking down. Spontaneity is faith in the universal order of every moment.

Remember what A. Foley said: It's one thing to have a momentary flash of insight (i.e. with drugs) and its another to find the germ of an idea and slowly develop it with care and with the full powers of your reason.

Smoked grass this same night, searching for a mystical experience. I listened to this soft, beautiful album which deals with self-realization through love. Parts are like this: Old world fades, voice beckons to new world. 'Keep on thinking free,' to 'lovely to see you again, my friend,' to contemplation of this new world, toward which I was ascending on a path. A being — Christ-like, beckoned to me, 'Walk along with me.' As I ascended, bad parts of me left my body, purifying me. 'It makes me feel good . . . to share your precious love.' . . . 'If you only knew what is inside of me now . . . ' Then an ending which invites one into this mystical, religious land. 'Life's ours for the making . . . Have you heard that you are real? Now you know, how nice it feels . . . Have you heard?' End. This was as close to a religious experience as I have ever been. The figure, Christ perhaps, was inviting me to join him, that I could partake of his world. All that is necessary is to

allow oneself in. Please do not negate the value of this experience because of drugs and associations. These indeed were the most impressive pure feelings and emotions along with those prior to getting stoned that I have yet had. These feelings have managed to become a conscious part of me; if only I could act as I feel, not having to be aware of what is good — but this seems necessary.

Sunday was peaceful. Until we got stoned. And then the peace was shattered. Never let yourself be fooled into thinking that marijuana can be a vehicle to any kind of enlightenment . . .

College Moriatorium

Today the strike began. The walls of the Academy came crashing down, and each of us must now do what he can to cope with the world outside. It has taken some time for me to become morally indignant over the events that occurred — perhaps, as you say, it is the cheapening of words and values that has dulled everyone in this country. Or perhaps it is because there can be no morality in 'the haven of thought' we have here. It is not an easy transition from complete apathy and inaction to total commitment. I am not sure I can make the transition easily. Now, more than ever before, is a time for each of us to constantly question his own moral integrity. Do we have a monopoly on truth and righteousness? By bringing down the walls, Amherst has given us all the chance to develop ourselves in direct relation to the world around. The only way a man can seek a moral life is to begin living it.

I personally am one of the approximately 15% of Amherst College who do not agree with the strike and voted against it. I do not agree with any of the points of the strike even though I realize that the grievances mentioned are legitimate or do exist to one extent or another. Be that as it may, I disagreed with the strike and I still do. This disagreement will not change but I realized at the beginning that I could not change the course

of the strike nationwide or at Amherst College. I tried but I knew I would fail. The only way that I support the strike is that it is basically non-violent and that, at least at Amherst, it appears to be a strike for learning and increased education in a form different from normal. Stated differently it is beginning to assume the picture of a soul-searching of the American people and American conscience. I agree with the strike if it achieves this even though I disagree with the points on which it is founded.

This soul-searching is the one thing that, at present, may change the course of this nation. I agree that the course must be changed, I just don't agree with the points used to initiate this method for change. I feel that many students will use the strike as an excuse to go home sooner and have a longer vacation, or make more money, but that fewer students will do this at Amherst than in other parts of the country. For those students I feel contempt. For others who believe in the strike and will use it for constructive purposes, even though I disagree with these purposes, I have the utmost respect.

I shall be on campus later than I originally planned before the strike started. I do not regret the loss of time since the money and time that I will lose will be compensated many times over by the interchange and discussions among students and faculty that I have attended and am planning to attend.

Love

Only through love are we able to truly communicate with another. Through time and common experience and pain, love seems to mold two individuals into a common conscious, and then an imperfect one. Man thinks to himself and those ideas will be solely his. We can pass along words that may arouse a similar idea to another, but that thought, that experience, that pain will always be ours, to live with, learn from, suffer with. This realization shows us that we are truly alone and will always be so. We can only search for love to try and make us feel that another shares our thoughts.

During the time of our silence
I have indeed thought of you.
Your presence has often
Crept into my awareness
Arousing feelings un-armed,
Lighting again those moments
Which once blazed throughout
My mind.

I am filled with smoke-images
Floating as night shadows
Timeless —
Suddenly blown apart
Into nothing.

The touch of your lovearms,
As the inward warmth of the cloudless sun
Knives through me, in scalloped
Wind.

I bundle deep in sweaters
Of old wool
And search the sky,
Seeing the last Wings
Disappear.

I thought she was a comrade in the present. She wasn't. This is only a way station for her; she knows where she is and where she's going. I don't know where I'm going . . . I had been going out with her for a few months, and just found out that she had someone else. It's not fair: she can fall back on the security of having someone else. What have I to fall back upon? Sometimes I have thought machines were my friends. I could trust them. But the first time I used a computer, I programmed it to play tic-tac-toe. It said 'Your move,' and the board was empty. I moved and it said 'Sorry, you lose.' She said she needed friends, not lovers. How many girls have said that to me? More important, none has ever said otherwise. I am always the friend, not the lover, to them. But they all have lovers. It's always someone else. Why not me? Why am I not good enough? Why is someone else always better? Had I been loved just once, I could accept this. But it has never gotten that far. It always ends before it begins. . . . Thinking she liked me, I **forced** myself — forced myself, against all

doubts — to believe that I **did** have something. That's all shot to hell now. . . . I trusted her not to laugh, in fact, not to be in a position to laugh. (several days later) I am sort of embarrassed that the intensity of depression that possessed me — or did I possess it? — has faded. The comfort born of a feeling of tragedy is mocked by the easy fading of that feeling. But the hurt remains, and I have certainly been hurt. . . . In a way it has given me a new determination to actively seek life, rather than escape. In a way, I think that such crises are really what shape a person. Do not look back, but rather live forward. Live through events and not around them — do not bypass.

Seeing Annie was very nice. I plodded down the fourth floor corridor of Martha Wilson House at Smith and this beautiful chick came running, sliding out of her room to embrace me.

Finale

The last leaf of this journal is neither the end nor the beginning,—a hello nor a goodbye. It is the middle, and the middle it will always remain regardless of the thought, rational or irrational, or the emotion-frenzied or serene. This web will continue to flow and balance, and thus is how we move through life—we fall and then we must stand up again—to live and breathe life's air. From hellish disillusion and disorder we glide on to sublime growth and order, from light to crystal. Our lives are like deflecting beams of light always crooked but moving forward in a somewhat awkward manner. Out of past time we slide towards hope.

Note: For those who did not read the initial article 'Students Protest at Amherst College (New Era, December 1970), this New England institution is a highly selective upper to middle income group mainly men's college with a small smattering of women. It is predominantly white but has some coloured students.

Who's Who?

A. L. Hutchinson

County Education Officer to the Isle of Wight Education Authority 1941-67: previously Assistant Education Officer Kent Education Authority and Deputy Director of Education for the London Borough of Barking.

Mrs Keidan is a Psychiatric Social Worker now teaching Social Administration in the Social Science Department at Liverpool University. Previous activities include a study of wastage amongst married nurses, and a study of admissions of homeless women to a shelter. (Contributor to June 1971 issue 'Merseyside Interprofessional Working Party.)

Graham White graduated from Liverpool in 1967 with an Honours B.A. in Social Science. He is a qualified teacher with experience in primary and secondary schools, and is at present Lecturer in Social Science at the University of Liverpool. His M.A. thesis is concerned with the problems of secondary modern school leavers, and he is currently engaged in research into the effects of certain training schemes in moral education. (Contributor with Mrs Keidan to June issue.)

James Breese taught for 23 years in independent boarding schools and at a boys' grammar school before appointed a senior lecturer in education in the post graduate department at the University of London, Goldsmith's College last September.

He has degrees in classics and psychology and, during the academic year 1968-69, was seconded from teaching to take the course in Adolescent Development at the London University Institute of Education during which he made a study of counselling and the worries of a group of adolescents.

He is married with two sons. Author of 'Psychology and Everyday Life' published by Hutchinson Educational Ltd. 1971. Educated King's College, Canterbury, 1937-42; Trinity College Oxford 1943-47; Birkbeck College, London, 1959-63 (part-time).

Michael Kelly

Has worked in the second language teaching situation in GHANA a secondary school (1961-64).

In the national in-service teacher training college (1967-69) including elementary school supervision of students 2 days a week.

Just created and run-through a pilot course on the teaching of immigrants at an English college of education.

At present English language teaching adviser, Ministry of Primary Education, BUEA, West Cameroon with ODA/British Council.

Published articles in 'Teacher Education', 'New Countries', 'The use of English', 'English in Education'.

He adds 'As you may guess, I find current narrow emphasis on applied linguistics in this field exaggerated and counter-productive and am pleased to find increasing agreement with this point of view . . .'

Creative Writing in the Second Language Situation

Michael Kelly

English Language Teaching Adviser, Ministry of Primary Education, BUEA, West Cameroon.

It is vital to establish from the outset that the pupil's contribution is most important, that the pupil and his contribution from within his vernacular mother tongue, whether he is already literate in it or not, are more important than the teacher and the new expertise the second language may have to offer, at any rate in the apprenticeship stage.

This is a matter of attitude on the teachers' part as much as anything.

In order to tap the vernacular background of the pupils it is necessary either to have some personal understanding of it or to have close interpretative contacts with local bi-lingual colleagues and friends.

I would divide, for convenience in discussion, the approach into three main parts:

- A. Background establishment and use of the vernacular cultural tradition.
- B. Media of expression.
- C. Exercises of expression.

A. Background establishment and use of the vernacular cultural tradition.

Here what is wanted, as well as the widest and deepest possible general understanding, is a selective ability, since time in all educational situations appears always to be short.

In other words some knowledge and understanding must be attained of illiterate or pre-literate, oral and behavioural traditions such as proverb lore, folk tales, upbringing sanctions, family structure and relationships, community structure and relationships, spiritual beliefs, customs and rituals. Some knowledge of idiomatic expression can also be a great help both from the point of view of linguistic practice and, even more important, as a matter of tact or diplomacy. If there are literary

traditions in the vernacular, whether the specific pupils are literate or not, it is a help to be able to make some use of them, particularly perhaps those which express something of the spiritual-mythological traditions of the people in which at their level the illiterates share. This can be as valid of vernacular versions of Christian hymns and the Bible as of more 'exotic' material.

From this body of tradition selection must be made according to criteria not only of relevance to the pupil's immediate situation and personal needs but also of considerations of what is of permanent worth in his own tradition in which he ought as a fluent bilingual literate to be able to take pride and derive satisfaction. The unjustified contempt with which many literate deracinated products of Western-type schooling look upon the traditions and institutions of their own background is one of the most impoverishing legacies in the developing countries and immigrant communities of still far from discarded 'colonialist' educational methods.

Once selections of whatever sort have been made and translated, at whatever stage of the pupil's development in general or linguistic maturity, they should be incorporated into his practice of his new second language, particularly at first into oral work. Discussions and explanations of his own proverbs, customs, fireside tales, jingles for children, can lead him into greater confidence of expression than any arbitrary tense exercises or exclusive diet of 'this is your new situation: this is **our** way: get cracking on it' type introductions to English language and institutions. As the pupil progresses, more sophisticated, perhaps literary, spiritual, material may be introduced for description, analysis and discussion. Prose may be used as a means of information, of taking a real interest in the pupil and his whole background, of developing simple expressive skills; poetry, folk songs, heroic tales, riddles, may be used as practical introductions to use of metaphor, wit, puns, onomatopoeia, sense of style and formal language skills. Depending on the degree of sophistication of students and models some reasonably close practical criticism may be

indulged in. To my mind the best way of doing this is by **creative** translation of the original pieces into the second language. I return to this point in section C.

B. Media of Expression

I do not for a moment believe that this should stop at words.

If the vernacular material and the group individual characters of the pupils throw them up, preoccupations and traditional themes which emerge from discussion of background and customs should at the very least be given a work out both in the vernacular language and in the second language in dramatic form. But it should not end there: mime, dance, creative movement whether stylised or free and spontaneous, painting, should also be employed from the earliest stages.

As literacy progresses, the written word should essentially be involved in this creative-interpretative expression. But it should not be the be-all and end-all. It should be seen as part of a process of increasing new skills of expression which do not and never will supersede the other modes of expression or traditions evoked in them either in importance or significance. The word should not be cracked up to be the only nor even the most important means of communication.

Experimentation may occur here in such matters as varying stylised or ritual representation of something, for example a mood in dance or mime or figurative or characterological images in painting or masks, with other conventions, those of the second language culture if such exist or spontaneously emerging from the instructor or pupils. This is not to break down the vernacular traditions but to give breadth of experience and comparative criteria for honouring one's own tradition or modifying it.

The homely concerns of immediate situation and of traditional background whether reconcilable or clashing should supply an endless stream of spontaneous and considered creative material, both for individuals and groups

to improvise and express more formally. Writing and illustrating on paper or in plastic media have their essential place here as well as perhaps less initially difficult forms like drama, mime and various forms of movement. Comparisons of situation between the vernacular and the second language societies, of attitude, interpretations (misunderstandings, prejudices, areas of ignorance) can all find expression in vignettes, anecdotes, cries of anxiety or illumination, in all or any of these media and must be encouraged if true social or linguistic maturity is to result.

C. Exercises of Expression

After the so to speak 'natural' stage of emergence and encouragement of themes to treat creatively in both languages under the sympathetic and learning guidance of the teacher a stage may be reached in which written work may be set apart for treatment in special detail. This may occur because the pupils are highly verbal in their abilities, because of keen interest in this specific aspect of expression.

At this stage both in group work and individual work one vein to be mined, over and above any creative approaches which might be useful with native language speaking pupils, is that of making use of translations from the vernacular into reasonably idiomatic, creative second language versions. This can be, in literal versions, a semantic exercise; in more idiomatic and creative versions, a critical exercise also.

To my mind poems, folk songs, linguistically ritualised tales from the vernacular are most suitable for this type of exercise.

From this it seems reasonable to go on to looser 'imitations' of vernacular themes and preoccupations or of explorations of similar or dissimilar second language culture manifestations which the originals have brought to consciousness.

And at about this stage perhaps really 'original' creative pieces may be written in which the pupil finds his idiom and attitude to be both extremely personal and essentially part of an

at least partially and reasonably profoundly absorbed bilingual tradition. Models, incidentally, may be found in compatriots who have published already in the second language.

At this point I feel we enter the more native areas of creative work touched upon in my appendices. All I have to add here is that it seems to me a positive and enriching, rather than dissociative or confusing, approach to make deliberate use of vernacular aspects of the pupil's formation in this way. I hope I do not need to labour the point that the opposite would be insular, condescending and unjustly limiting to the pupils, as well, ultimately, as to the second-language tradition to which they will contribute.

From the point of view of timing for this programme I do not think that I can be more explicit than to say that it depends on every group and its circumstances. But I do consider the approach to have some lasting and extended value. Rush will never solve the problems it makes some attempt to imply. I see a relaxed and constant application of it over a minimum of several terms or work sessions as essential.

I cannot be more precise over material within the vernacular tradition as I have had at the back of my mind, or its forefront, the extremely diverse range of English teaching today in second-language situations. I think the programme is general enough and yet realistic enough to apply to creative work with Chinese, Malaysians, Indians, Pakistanis, Ghanaians or Kenyans, Eskimos or the Welsh. In other words I think its application could be universal within the second language teaching situation. I see it as essentially a matter of sympathetic dialogue, a workshop where master and apprentices work together to make things, rather than a matter for lecture rooms, the expert opposite the passive primitives.

APPENDIX I

CREATIVE WRITING — PROSE

N.B. These suggestions are not to be read as compulsory. They are in the nature of hints, blueprints for taking off into independence, without any binding force.

1. It is sensible and rewarding to start from what is familiar to the children. Involvement situations are more promising than the simply descriptive. THE HOME OF THE CHILD AND ITS IMMEDIATE SURROUNDINGS SEEN AT THEIR MOST PERSONAL seem the most likely starting place.

(e.g. people at home: father, mother, grandma, baby, the elders, the neighbours)

(e.g. 2 events of home: breakfast, bath-time, a visitor, farming, hunting, shopping, going out).

Lead in orally. Give an anecdote — particularly a character anecdote — purporting to be from your own experience relevant to the specific subject area you have decided on. Of course, it does not matter in the least whether your little story is true or false, but keep it from being literary at this stage. Give an impression of its being a real life experience.

Let the children cap or contrast or follow your tale with experiences of their own, orally. Coax those who claim that they have nothing to contribute; plenty of material is inevitably lurking there waiting to emerge. Let them know that theirs is unique and of dramatic interest.

When sufficient material has emerged to set the tone and generate some confidence in the exercise — there is no need to rush it, no point in forcing the children to paper prematurely — put the topic on the blackboard large and clear and set them to writing. Don't put up too many spellings on the board as this may provoke a standardised response. Give help to individuals who ask for it. But remember that mechanical correctness is not so much the point of the exercise as the fresh-

ness and liveliness of the treatment of the topic. Therefore do not be fussy in the matter of corrections: concentrate on help with points of expressiveness rather than points of grammar and spelling.

Illustrations should be part of this type of work. Creative work books can be built up with written work and illustrations en face throughout.

2. From work such as the above one development is to the more widely DESCRIPTIVE type of creative work. Here again the more LOCAL and INTIMATE scenes and objects seem the most fruitful.

(e.g. home, neighbourhood, local landscape, craft and industrial features; school, classroom).

Lead in orally. To give life to descriptive passages, and a sense of purpose, it is at this level appropriate to ask for a spontaneous expression where possible of a single **feeling** evoked by the subject (e.g. subject — classroom; feeling — it's like being in prison, Miss.) This feeling — if generally shared or these feelings if much genuine variety — should constitute the core and impetus of the description and will supply shape as well as momentum to what is written.

When the feelings have emerged and have been sufficiently (a matter of personal estimate) discussed and the children have something definite to say, let them turn to writing (and illustrating). In giving help encourage the personal vision rather than literal physical accuracy and concentration on catalogues of fiddling objects and details.

3. From here — or straight from section 1 if so desired — more obviously IMAGINATIVE work may be started. There seems no reason to set any limitation on subject matter here though at the same time it may be sensible to start with the close to home in the children's experience and gradually enlarge from it.

(e.g. bear in mind, possibly refer to, cur-

rent mass media treatments of some imaginative topics: noises at night, hauntings, graveyards; adventures, journeys, legends, fables, epics, explorings; pop and sporting themes). But do not impose like a steam roller where earlier creative work has demonstrated native individual imaginativeness. Some may be able to cut off down imaginative routes on their own quicker than others. Be tolerant of differences of interest as well as of verbal ability.

With the weaker brethren and perhaps at the beginning of take-off into the more imaginative realms it may be reasonable to set umbrella or communal topics that everyone can try their hand at.

One way into this is the **serial** approach. Set the ball rolling (e.g. of an adventure) (anyway of something with a strong narrative and simple moral line) by telling the first episode yourself, setting the scene and introducing one or two characters and let the children take it in turns to follow on. Build up the characters and place names on the board for reference. If anything very promising emerges set them to writing; if not, change subject and/or keep it oral. There is no hurry to set them writing before they are ready. When they are ready, have enough confidence in their material and eagerness to set it down, let them write down their continuation of your starting point. They do not need to reach a total conclusion: the next episode, leaving much unconcluded, may be as lively and as much as can reasonably be demanded. Sometimes a serial may fruitfully be returned to on later occasions for episodic continuation.

Keep them illustrating

A follow-on or simply another approach is to give a stimulus by reading or telling an incident with a good deal of suggestive impact, discussing aspects of it with the children and allowing them to write something based on or arising from your original: self contained this time rather than a cumulative serial. Of course the stimulus is up to you: it can be a full story, an anecdote, a paragraph, a poem,

a picture which you perhaps describe within the class.

Distribution of exciting, fantastic, vivid pictures to the individual members of the class may on occasion be sufficient stimulus to set them off into a creative writing exercise but the pictures should be selected with care for their evocative rather than their finished qualities. Some knowledge of the individual children and ability to supply individual advice and assistance are appropriate for the success of this exercise.

GENERAL POINTS to be borne in mind:

Decide what you want and don't want from the children in the matter of creative writing and keep them to it. Not by preaching but by personal praise and pressure in each individual case.

(e.g. positive: honesty, freshness, liveliness; negative: insincerity, apathy, secondhandism).

Try to develop accuracy of eye — no vagueness or dismissive cursoriness — for descriptive solidness and vividness. Keep the writing as concrete as possible — concentrate on the person, object, place, situation written about — not gush of feelings (let them be implied as far as possible) nor generalisations. Encourage focusing and selecting material from the mass of possible elements in any scene so that coherence and direction may be imposed intelligently as soon as possible. Discourage haphazardness in descriptive work.

Be sympathetic and encouraging. Be reasonably permissive as regards language. Do not be censorious about subject matter so long as its treatments fulfil the canons of requirement that you have at the back of your mind. As far as possible, whatever you have at the back of your mind, let the children get on with it with as little interference from you as possible as soon as they have something to say. As far as the timetable permits be permissive about the timing of these creative exercises. Subject-time barriers are artificial conveniences and where the enthusiasm generated by any particular matter in hand, and the general policy of the school allows, it may be

dispensed with in the interests of good work being accomplished.

Plenty of illustrating. Some children may like their successful efforts to be read to the class by the teacher.

APPENDIX II

CREATIVE WRITING — POETRY

N.B. By poetry here, verse is not necessarily implied.

Children's poetry may be distinguished by its concentration, economy and intensity from the looser, more casual, less urgent rhythms of prose. Lineation on the page need not be indicative.

PRELIMINARY POINTS

Formal correctness of language is far less important than having something to say and saying it with conviction, freshness and enjoyment.

Rhyme is not so much unnecessary as a hindrance to free expression. Though some juvenile reactionary fanatics can only be weaned from it gradually.

Poetic diction is another barrier to expressiveness that needs to be overcome on occasion. As a general rule the natural orders of prose speech and a conversational modern vocabulary are best for children's poems. Leave room for vivid neologism and signs of stress in order and sentence structure when real feeling is aroused however.

Encourage concreteness in word pictures — images, similes, metaphors. Eschew statements of feeling and abstractions. (These are general guiding principles, not rigid compulsions.)

If shape on the page worries you, let the lines as far as possible establish themselves. Don't count out a great thumping beat or series of beats. Advise: put one thing or group of things, one feeling or group of feelings, per line. But don't insist dogmatically.

cally. Children are good at varying rhythms subtly and spontaneously. Don't spoil them by insistence on any mechanical regularity. The beat maniacs may still keep thumping happily away — getting some perfectly reasonable results — whatever you may say or not say. So don't bother about that side of it too much.

The emphasis should be on topics and on freedom of treatment once impetus has been aroused.

1. One approach to starting the whole business without any anguish or diffidence is that outlined by Mrs Margaret Langdon in her book 'Let the Children Write'. (She avoids what she sees as the chi-chi and inhibiting effects of talking about **poetry** by using the term Intensive Writing. A harmless subterfuge if it gives any sense of relief or liberation.)

Her first attempt was the now relatively famous Spider on the Wall exercise. Without any previous introduction except making sure that the children had pens and paper at the ready she suddenly said: 'Look. There's a spider on the wall, a huge one. Quick — write down the first thing which comes into your head about it. Now — as quickly as you can. Make it brief and snappy — don't stop to think just write what **you** feel.' When they had done this, before they had time to cross out, correct or alter, she went on: 'Start on the next line, and say something about its body. Describe it as **you** see it.'

'Another new line and write three adjectives about its legs.'

'Now write of its web. Do you see any contrast between the spider and its web? Now round it off with a final sentence.'

Mrs Langdon saw this exercise as an opportunity to produce a strong immediate emotional reaction from the children without causing them any embarrassment. Leaving the line by line approach she went on to such impact topics as Being

Alone and Fear. She simply set relevant situations in front of the children. In the case of the second topic she held some oral discussion about it with the children before letting them write.

Many of her results were most successful. And the approach has the virtue of perfect simplicity. On the other hand there is no need to follow it slavishly even as an opening gambit. Indeed it might seem at least the turn of beetles or mice rather than spiders. Why not Cramping, Crowding, Anger or Joy? Illustrations to the work are most acceptable.

2. Another approach is that of Communal Making of Poems.

The underlying suggestion is that Descriptive Poetry is the only kind that will impose sufficient objectivity and unity of approach on an inevitably heterogeneous classroom group of children.

The first step in this method, according to Prof. William Walsh whose article on the subject is to be found in the book 'Young Writers, Young Readers', is to establish some object or scene with which all the children are familiar, if possible near to the school, on which they may all reflect. A general blurred impression is insufficient. The importance of a precise regard for details must be stressed. After this stage of the exercise has been set and time given for its completion, in a later lesson phrases to describe the object or scene (which does not have to be obviously beautiful or poetic — a market, a farm, lorry park, some feature of a housing estate, a statue, anything) will be asked for. Anything imprecise, vague, sloppy, hackneyed, literary, will be rejected. The concrete, definite, precise, illuminating, accurate, are to be looked for. These suggestions will be put on the board. Any particularly promising image may be taken as the core-starting point of the poem and built round. Disallow repetitiveness and encourage implication rather than bald statements. Description, as im-

imaginative and metaphorical as possible, not gush of feelings is the purpose of the exercise. Four lines, reasonably polished and closely wrought, to which all have contributed at some stage of selection or suggestion, pruning or extension, is a reasonable result for a lesson. The rhythm of the lines should be simple and perhaps regular: avoid rhyme.

Obviously as far as possible the teacher's position in all this is one of tact. She must organise where necessary in as unobtrusive a way as possible, allowing the children to do as much criticising as well as suggesting as they can. If the exercise goes well the poem may be continued and completed in a later session. Several such exercises can be worked. Once the children have realised relatively painlessly in their own practice what sort of care with words and objects is expected of them they can go on to individual work on their own with all necessary topic and aim stimulus from the teacher.

Do not discount the worth and interest of illustration.

3. A more literary approach which may follow the preceding two suggestions though there is no need to make it come after. It can perfectly well start the whole poetic creative work ball rolling.

A convenient example of this approach in operation can be found in James Reeves's book 'Teaching Poetry'. He used what might well seem to be the unlikely stimulus of a translation by Arthur Waley of a far from modern Chinese poem, 'Homecoming', simply reading the poem to a class, noticing that it seemed to have 'taken' in the sense of arousing more than usual interest, and suggesting to the children that they should write free verse poems of their own on the same subject. He allowed quarter of an hour and got some successful results.

This might be described as the shock technique of literature-impact without any gasping about the bush. It can work. One way of

demonstrating that it can is to read to a class the original Homecoming poem followed immediately by the example of his children's efforts which Mr Reeves quotes, followed by the cheering statement: you too can do it. Off you go.

The ramifications and permutations of the LITERARY approach (= use of poems, inc. children's poems, to set off your own class on the path of poem writing) seem almost endless.

(e.g. read a poem on a given theme — let children discuss and comment if they want to — or **don't** let them — and set them off to write their own versions).

(e.g. 2 Read a series of poems on a given theme — let children etc. as above).

[e.g. of themes: Night, The Sea, Storm, Loss, Struggle, Accident, Wildlife, Domestic Animals, Adults, Misunderstanding, Mystery, Magic and on and on — N.B. choose the poems having the theme present in your mind, but you do not need to tell the children the theme; if you don't the range of interest may be wider and deeper and more surprising].

(e.g. 3 Read a poem or series of poems by a given author or a given tradition and leave the children free to follow any particular thematic direction that appeals to them — in this exercise the tone of the reading material may in fact impose a certain fruitful limitation in the area of choice).

[e.g. a selection from Walter de la Mare, from Roy Campbell, from Robert Graves, from the contributors to the 'Puffin Quartet of Poets', from Border Ballads, from traditional English folksongs, from modern collections and singers of folk songs, from modern versions of Anglo-Saxon and Middle English poems, collections of local poets — the choice is after all as wide as your reading. Do not neglect Arthur Waley and his tantalisingly imitable free verse translations from the Chinese.]

You do not need to confine yourself to the use of poems to stimulate the making of

poems. Extracts from novels and stories and other prose works may also serve, but it is best to have made sure that the children have the hang of the thing before becoming so sophisticated as this. It may be best to start them on poems.

Paraliterary stimuli such as pictures and objects (e.g. pebbles, seaweed, a piece of wood from a wreck for work on *The Sea*; live pets for a session on *Animals*) can be useful supplementaries when used with discretion, some foreknowledge of the children and a firm sense of direction.

Final NBs

Enter this activity fulheartedly with the children. Do not kill it by being distant and uninvolved and dubious. Be enthusiastic for it and with them. Encourage images and the fresh seeing eye. Do not be prim or conventional or squashing.

Look for definiteness rather than decoration. Let the intensity come from precision of looking, describing and feeling, rather than any superficial prettiness. Remember that the apparently merely descriptive may contain much richer implications of feeling and involvement than straightforward gush. Encourage the image and the implication rather than the bald statement. Encourage but don't preach about it. Creative work is very much the place for working with each individual individually rather than general sermonising. Their feelings and work are the point.

Do not forget to use pictorial creativity alongside that of the word.

BOOK REVIEWS

The Education Officer and his work

Derek Birley, Routledge, Kegan and Paul, £1.75

Public education is one of the great activities of modern society. It is costly and wide flung in its activities. The community provides and maintains it and the taxpayer meets the bill. Whether it is provided as a function of national, local or parochial government, an officer is required to ensure that the function is efficiently performed in a manner which wins the confidence of parents, pupils, students, teachers and, not

least, the general public. This timely book describes the work of that officer from every angle and makes fascinating reading. Much of the description would apply to similar officials anywhere in the world but the detail is based on England and the administration which has arisen through the series of Education Acts from 1870 to 1944 and beyond, which have defined the responsibilities of Parliament, the Department of Education, the Local Education Authorities, the Churches and the many Voluntary Bodies who have their part to play at one level or another. It is, therefore, a complex story but is told lucidly and economically, so that details of bureaucratic procedures are scaled down to size and the human element remains firmly in the foreground.

Basically, the Education Officer is responsible to his Authority which in practice is represented by the Education Committee. Where party government is highly organised this responsibility can be dominated by party decisions as rigidly as the business of parliament: where more informal methods are practised the Education Committee may develop a strong character of its own, cutting across party politics. In either case, behind that Committee there is always the Finance Committee, responsible for the financial policy of the Authority, and the Clerk to the Council with a general commission as Chief Executive Officer of the Authority. Although responsible for the Education service the Education Officer has, therefore, to work confidently with the components of a large machine, with other important responsibilities.

Education, however, is conducted in Schools, Institutions for Higher Education, Youth Clubs, and in classes providing a wide variety of activities for the enrichment of the lives of adults of all ages. These all have their own life and flourish according to the leadership provided by their staff and the nourishment provided by the Authority. It is the quality of the service they render which is the ultimate end of all administration. This cannot be measured by a profit or loss account or in short-term judgments. Ultimately, success or failure can be seen only in a long-term assessment of the quality of personal living within the community from generation to generation. The Education Officer has to ensure that the administration fosters quality throughout the service and that everyone is working to that end. Success depends on a respect for the work of all who are in direct contact with pupils of all ages, an understanding of their problems, and the capacity to inspire them even when practical difficulties of accommodation, equipment and reorganisation appear to make their task impossible. The interplay between the two aspects of an Education Officer's work, for the Committee on the one hand and the schools on the other, runs throughout the book, providing a challenging picture of the opportunity but also of the difficulties which occur if either aspect is allowed out of balance.

Reference is made to the pressures which are changing the scene. Local Government reorganisation has been debated for a decade and is overdue. It is certain that Education will be administered in larger units whatever particular boundaries are drawn. New techniques of planning, often based on the capacity of the computer, such as programme planning, and cost effective planning, are here to be mastered. With Secondary and Higher education units growing in size, accounting disciplines are becoming as much the concern of the school or college as the head office.

Finally, the analysis of both curricula and teaching methods encouraged by the Schools Council, the various Nuffield projects, and the growing volume of research on 'How Children Learn' have raised wide

issues of teaching which affect the whole environment of learning. To be aware of the impact of these changes in terms of school planning and teacher training is an essential part of the Education Officer's responsibility. All these issues are wisely and sympathetically discussed, adding to the overall picture that while education and administration must keep abreast of new systems, at its core it is an enterprise where respect for the needs of individuals must be the dominant factor.

To-day parents and the general population are more than ever aware of the value of the education service and many of them wish to be personally involved in its operation. The days of autocratic Education Officers and Headteachers are past, but democratic procedures do not necessarily make communication easier or more intelligible. Perhaps in the long run, an Education Officer's work can be assessed by his success in creating such an atmosphere of concern and of just decision that a pride in the service grows throughout the whole community. When this is achieved the inevitable disappointments created by straitened finances and the rough justice of public life can be accepted in the knowledge that for everyone with responsibility the ultimate aim is the welfare of each individual child. This has been the achievement of many of the pioneers who laid the traditions of the service following the 1914 war, a tradition which has shown that inspiration and administrative competence can march hand in hand to provide the leadership the community requires for its education service. Mr Birley has succeeded admirably in describing the day to day work which this level of leadership involves.

A. L. Hutchinson.

Maria Montessori a Centenary Anthology

This tribute to a pioneer is timely, it is very well produced and is a significant contribution. Every person interested in education, parents and teachers would be well advised to purchase it, if only for its wonderful quotations.

The photos begin when Maria Montessori was young and shew what a strong character this very beautiful girl already possessed.

We find facsimiles of interesting documents and letters. Numerous quotations refer to the greatness of her work and by men and women as different in background and interests as Edison, Graham Bell, President Wilson, Helen Keller, Sigmund Freud, Pope Benedict XV, Bertrand Russell, Mahatma Gandhi, Professor Piaget, Gabriel Marcel, M. Jean Jacques Bernard.

I have only one serious criticism; Mr Mario Montessori has no mention in the early chronicle of her life. His coming should have received recognition. He is only named in a photo in 1934 when he is already a mature father — although Renilda the granddaughter (named after Dr. Montessori's Mother) is shewn. This to me seems a pity as does also the lack of mention of the wonderful hospitality of Ada Montessori's parents (Mr & Mrs Pierson) in Holland after the war. Dr. Montessori was able to give much during those last years because of their great hospitality.

There is a just recognition at the end of all Mr Mario Montessori's work and a summary of the vast work of the Montessori International Association.

For me this is a good Centenary tribute, bringing personal nostalgic memories of the last International Con-

gress and the happy time in Austria, when Dr Montessori with typical kindness shared her birthday flowers with me as my anniversary was the next day. She also took me on a memorable drive. As one of her surviving pupils and trainer and examiner for her in her lifetime, I recommend the book because its facts are well presented and its subject emerges as a figure of genius.

Phyllis Wallbank.

The International Dimension of Education

Leonard S. Kenworthy, Association For Supervision and Curriculum Development, NEA, New York, 1970.
\$2.25. 117 pp plus vii.

Professor Kenworthy, who holds the chair of Education at Brooklyn College, New York University, is an outstanding writer on, and teacher of, education for international understanding. 'The ability to associate differences with friendliness rather than hostility' is for Dr. Kenworthy 'the bullseye of the teaching target': his emphasis is upon the realm of attitudes and feelings, while other writers have brought forward 'knowledge' or 'intentions' (R. D. Hankins, 'New Era' 1968, pp. 89-92).

It was Dr Kenworthy's eminence among 'the small core of futuristically oriented educators' that led the Commission on International Cooperation in Education (CICE), itself an organ of the ASCD, to invite him to prepare Background Paper II 'The International Dimension of Education', for the World Conference on Education held at Asilomar, California, in March, 1970.

The result, in the view of conference delegates, was a document with 'a wide and immediate applicability for cultures quite dissimilar from that of the United States'. Indeed, 'a fresh, comprehensive perspective' is claimed, which 'incorporates the international dimension in the total educational experience of students at all levels'. (foreword, V).

Dr. Kenworthy apologised for the compression of this 'summation' of his writings, teachings and travels. After outlining his vision of the world of the foreseeable future, and the need for internationally-minded individuals, the author deals systematically with the international dimension in schools generally, in elementary (primary) schools, and in secondary schools. The last three topics take 45 pages.

The author proposes a nationally — and internationally oriented curriculum focusing upon 'social studies or the study of people'. The first six years would concentrate upon a series of human groups or segments of society as a whole, that is, ranging from individuals and families, through communities, countries and cultures, to the international dimension. (The sixth year is in many countries the terminal year of education.)

This is followed by three two-year blocks of study. The study of the history and problems of the pupils' own country (years 7 and 8) is followed by two years' work on the eight major cultural areas of the world (years 9 and 10). The final two years (11 and 12) are devoted to the pupils' own nation in relation to 'contemporary problems of the international community'.

The blandness and apparent traditionalism of the author's approach as summarised here should not mislead one into thinking that Dr. Kenworthy's overall aims lack precision.

He wants a 'new type of people for effective living' in the next decades; he wants a curriculum that will pro-

duce such people, and educators (including parents) who can prepare such a curriculum.

The international dimension of education is, for Dr. Kenworthy, just one of six or seven 'dimensions', in their exploration of which young people need to be assisted. They are essentially concentric dimensions of experience, ranging from the self, through family and friends, the local area and nation to the international community.

The educational and taxonomic breadth of this scheme may be gauged by its emphasis upon self-awareness and self-respect, upon concept formation, upon people and mutual concern, upon changed behaviour (in attitudes and skill formation), upon feelings as well as facts, and, most important, upon the development of a 'philosophy of life that can be universalised'. With all this, a selected coverage of the world's major regions is aimed at.

Again, Dr. Kenworthy's concern for 'concepts and structure' is developed both as a prior consideration, and within his syllabus-content: concepts, generalisations, 'big ideas' or 'central ideas about the world' need to be employed by text-book writers, teachers and curriculum-change agents. The now familiar notion of the 'spiral curriculum' is put forward as the dynamic milieu for concept-development. All this is very encouraging evidence of a genuinely radical approach to curriculum change in an area not formerly distinguished for its rigour. The place of evaluation is not forgotten, either.

But Dr. Kenworthy views the 'international dimension' as the **central core** of unified studies or correlated subjects (p.71). Most schools, he concedes, are not yet **ready** for such a central core. Less radical innovations, the author claims, will have to suffice 'for the time being'.

A recent, prophetic denunciation that the entire school system had fallen behind the reality of world society (the teacher-training institutions are included) could now be said to be less true: Professor Kenworthy's summary will help to change this situation. May it be widely adopted, discussed and implemented!

William Kendrick.

Fables from Czechoslovakia

**From the book 'Fables by Mother with Pictures by Father'. F. J. Andrlík, Ant. Kratky.
Translated and Adapted by M. Melvina Svec.
Illustrations by Jean E. King.
Cedar Rapids, Iowa: Stamats Publishing Company,
1970. Pp. 36. \$3.50**

The ten short fables in this attractive little book have a strong resemblance to those of Aesop. Each involves animals, birds, or insects that have the ability to speak and think. One wonders how much urban youngsters need contact with a pastoral scene through fantasy? As in other fables, there is violence, as when Mother Goat cuts open the wolf's stomach to rescue her kids, or Grandfather clubs the bear. There are also lessons of brotherhood, as in the story of the red, yellow and white butterflies.

These fables can be read to a primary class for their simple entertainment, or they can be read independently and used as a stimulus for student story telling.

Robert N. Saveland.

Discipline & Morale in School & College A Study of Group Feeling

**M. F. Cleugh
Tavistock Publications £1.75.**

Dr. Cleugh considers morale a very important issue in education, and in this book she gives examples of the development of good and bad morale, she analyses the causes of improvement or deterioration in relationships and situations, and she examines the principles underlying the development of morale in individuals, groups and especially among teachers. Finally, she describes the relationship between morale and productivity. In one chapter she gives the views of teachers on that emotive subject — discipline — though in general discipline is studied in relationship to morale.

The case stories are genuine accounts and hold the reader's interest by their liveliness and sincerity. There is the example of the two groups of students from different colleges combining in a 'Fieldwork Exercise' and the difficulties they encountered through deficiencies in leadership. Two Secondary Modern schools are contrasted, the one considered a 'good' school in the neighbourhood because of its successes in examinations and sports, but where there was insubordination and lack of interest in work or school among the less able children, and the other where there was a positive attitude to all the children and where morale was high.

There are many more examples which ought to set readers thinking; these are not just descriptive accounts but are supported by detailed analysis and thoughtful consideration of causes. Dr. Cleugh's classification of the issues which emerge is very helpful. She has the gift of expressing her ideas simply and straightforwardly — a skill she commends to teachers and lecturers — and though the subject under discussion is not a simple one, this book is easy to read. It is also a practical book. There is an emphasis on the importance of relating theory to practice so that real learning takes place; case studies are to be considered and ideas arising should be put into action; thoughtful discussion should take the place of uninvolved listening and memorising; an account of a 'failing' situation is followed by a positive review of what could have been done to avoid the deterioration.

The many students and inexperienced teachers who are fearful about school discipline should benefit from the chapter which contains teachers' views on this subject. These accounts are thoughtful and positive.

In Part Two, Dr. Cleugh demonstrates again through analysis of recorded behaviour, the importance of the self-picture in the development of personality and the desirability for individuals to be reasonably satisfied with themselves in order to develop high morale. Her views on the effect of the increasing school numbers and the work of a counsellor are given one feels from a depth of experience and wisdom. Indeed, throughout this book there are little touches of insight about everyday problems in schools and colleges and about the needs of children, which will evoke an interested response from teachers and lecturers. A controversial topic such as 'grouping in schools' is considered in a fresh way and there are throughout the text, useful references to recent research.

This is a book I would warmly recommend to be added to any library for teachers, lecturers, students or the general public. Ideas relevant to life today such as leadership, group spirit and discrimination are explored, and in addition, one senses the meaning of education and its strains and satisfactions.

J. Marjorie Scammell.

An Equal Chance

Written by D. Birley and Anne Dufton

Published by Routledge and Kegan Paul Ltd. at £2.50 (250p).

Reviewed by Victor G. James, Aff, I.P.M., S.M.A., Vice-President of Weald Sussex Writers.

I confess that this book, dealing with the equalities and inequalities of Educational opportunity took me longer to review than any other book. The reason is two-fold . . . having worked and lived among the environment that this book mentions, I was able to identify, but **unable** at first to write an objective review around this vast complex problem of every child having:- 'an equal chance'. Also as the book was written by two sincere and qualified people, I felt that I had to conduct much research with friends who are teachers, social workers, children's librarian, etc., (even a leading children's author) before being able to review this book constructively.

I found 'An Equal Chance' to be a thorough survey of the equalities and inequalities of education today. In the section:- 'Lines of Advance' dealing with links between home and school, school and the community, various voluntary groups, social workers, etc., it cites the work being carried out **now** and which we can only trust will surely lead to a brighter future than some unfortunate children have at the present. I sincerely hope that those of you who are interested in the education and welfare of our children today, will realize that 'An Equal Chance' does present something constructive by conveying various suggestions for better relations for all who are interested in the deprived and often neglected children — even in this so considered 'improved age' of 1971! While hoping, along with the authors, for 'better things' I cannot help but give my only criticisms of the book at this stage. We all recall the various pamphlets that used to be trotted out by the Government of the time and in my view the literary style of the book **does** tend to come over in that 'Text book manner' . . . it **was** written by two people — perhaps this could account for just a little of the presentation. I am not certain either whether this book was published for those working within the field of education and child welfare or what librarians darkly describe as:- 'the public' . . . (a separate unit presumably!). If written for the public then I doubt whether very many **will** buy it and in particular, what about those parents who are mentioned in the interesting case history section — I doubt very much whether these poor but 'couldn't care less' types would ever pay 250p to read this book.

Someone who is working with/for deprived, mental and physically handicapped children told me that she carries out many duties she is not officially expected to do at a day centre, such as delivering babies to girls hardly yet in their 'teens, de-licing children, etc., and the parents not only expect these services, but still remain hostile towards her. I think it is such parents that the authors would like to 'reach' . . . but surely the answer is 'Communication' (or at the moment as the book's authors are aware) — the **lack** of it — the authors feel this strongly and I would like to conclude by quoting the words of Mr K. W. Mason who is one of the country's best managers of our Centres for the Mentally Handicapped. Quote:- 'The authors Dufton and Birley have written an excellent book around the opportunity factors governing education. Many case histories are quoted and not only does this homework show the importance of closer liaison between parents, teachers, pupils and the ancillary 'Child Welfare' Services but it also highlights the essential problem of co-ordinating the necessary information — COMMUNICATION!' — unquote.

I think my friend — the dedicated K. W. Mason, has summed up in a few words the whole problem on which this book is based . . . This makes it a '**must**' for anyone who cares enough about our children today. Buy 'An Equal Chance' . . . I promise you that you won't regret it!

V. James.

EDITOR'S NOTE

This issue is about creativity. James Breese sets us thinking about a curriculum that gives scope for self-expression self-development and a growth in self-discipline that enables life to be lived fully.

The Amherst Student Journals are a breakthrough. They show us the process of growing into life and not just the ideas of the educator as to what he wishes his students to think or how he would like them to develop. Here we **see** people growing-up. They show us what we have to work with: Education as process, students as becoming. E. M. Forster describes a chalk pit near Cambridge n 'The Longest Journey' — 'it chanced to be the brief season of its romance a season as brief for a chalk-pit as a man — its divine interval between the bareness of boyhood and the stuffiness of age.'

Michael Kelly is tuned into Amherst and he opens his article on 'Creative Writing in the Second Language' by making the simple but fundamental statement, 'It is vital to establish from the outset that the pupil's contribution is the most important.'

I have been reading an anthology of pupils' writing sent me from a school in Cambridge. It was edited by a third year group who were voted by their forms to select what went in. They had complete say in what went in and, to the pleasure of their teachers, often disagreed with and discarded their suggestions. The result is remarkable. They divided ther anthology into topics and their word for the section on childhood was 'Dark Ages', which is a poem in itself. Many of their writings, like the Amherst ones from those older, show writers coming to terms with agony, with separation and with death, as well as captivity, nature, love, pity and punishment. Some to whom I have shown their work have been sorry it was sad. But sadness and agony are things that individuals have to come to terms with if they are ever to be wise. Two poems have one line only and I quote a perfect line, 'A breeze is like when you take to someone', Gary Worboys (Form 3). There is a prose description about the death of a grandmother that is tuned into the Amherst journal coming to terms with the reality of death through the experience of seeing a student die in class. The writer Carol Norman is in bed 'looking at the dead blank of my ceiling' and then the news of the death is brought to the house. The writer closes with 'Soon afterwards my mum came in. She sat with me for a while and told me not to cry, because everybody dies sometime. But I couldn't help crying and neither could my mum'. We see education as experience not argument.

JUBILEE CONGRESS, BRUSSELS, AUGUST 1971

Introduction to reports from the Jubilee Congress

Anthony Weaver

Those who were present at the congress have many thanks to give. Firstly to M. Henri Biscompte, and his family and colleagues, for their tireless efforts in organisation; and secondly to the staff of the Decroly school, especially to Mme Dubreucq and Mme Michel (whose article on Decroly readers may remember in the New Era, June 1970) who not only received parties upon parties of visitors, but staged an exhibition which displayed in the minutest detail the development of the work of their founder.

Those who were not present may like to know that the chilly climate of northern Europe was fully overcome by the warmth of friendships, and enthusiasms for the Fellowship, that were generated, as is so often the case, between formal meetings; and that the latter were meticulously and simultaneously translated.

These last points have considerable significance for the future of the New Era. Suffice it to say now that it is hoped that the camaradie will find expression in plans afoot to broaden and internationalise the content, and editorial responsibility for, the journal, and that an earnest of this is the innovation of repeating this Introduction, and printing one of the English conference-papers, in French. This is a matter of courtesy to bilingual French readers of this supposedly international publication (in Belgium, Canada, France and Switzerland), and a matter of necessity to members in, say, Spain, of whom there was a contingent in Brussels, whose second language is not English.

Further implications of bilingualism and its costs are to be formulated by the end of the year. Meanwhile British readers of this number

may find the familiar gist of arguments of Mr Raymond King not too difficult to translate! It is hoped to publish later on a selection from other talks not to hand at the time of going to press.

In welcoming members of the new Canadian Section we are glad to publish a resumé of the after-dinner talk of its chairman, Mr Ron Russel. His enthusiasm is terrific and one can imagine how he would jolly along his pupils. But he raises many questions which it would seem to be the business of the New Era to consider and enlarge upon in the future, as indeed it has done in the past: for example see Martin Buber's article on "The development of the creative powers in the child," written in 1925, and reprinted in the July/August number this year.

In what sense can Mr Russel say that "learning **is** a creative act" since, as we know full well, part of learning is imitative, part is unconscious and part depends on practising? It is true that learning can be **associated** with creative activities, and this immensely important matter is perhaps one that James Hemming in his article took too readily for granted. Both Russel and Hemming seem here to be concerned with prior questions of authority and motivation, rather than with the processes of learning, in the cognitive and social spheres.

To some extent James Henderson, in his "School on the Styx", has provided complementary notions. For he tells us that to ignore the destructive elements in man's nature will not be a way to attain wisdom, and he emphasises that the human species must **discover** its common values.

Our December 1971 issue will contain a **World Studies Bulletin**.

Introduction aux rapports du Congrès Jubilaire, Bruxelles, Août 1971

Anthony Weaver

Tous ceux qui furent présents au Congrès ont maints remerciements à donner. D'abord à M. Henri Biscomte, à sa famille et à ses collègues, pour leurs efforts incessants concernant l'organisation; et ensuite à tout le personnel de l'école Decroly, surtout Mme Dubreucq et Mme Michel (les lecteurs se rappellent peut-être son article sur Decroly dans **New Era**, juillet 1970) qui non seulement a reçu groupe après groupe de visiteurs, mais a aussi organisé une exposition qui fit voir dans son moindre détail le développement du travail de leur fondateur.

Ceux qui ne furent pas présents voudront apprendre que le climat frais de l'Europe du Nord fut complètement oublié dans la chaleur des amitiés et des enthousiasmes pour le Fellowship qui s'établirent, comme c'est souvent le cas, entre les réunions officielles; et ces dernières furent traduites méticuleusement et en traduction simultanée.

Ces deux points ont une signification considérable pour l'avenir de **New Era**. Qu'il suffise de dire maintenant que l'on espère que la camaraderie trouvera son expression dans des plans conçus pour élargir et internationaliser le contenu et les articles de tête du journal, et qu'une preuve de ceci est le fait nouveau que cette Introduction, et une des conférences faites en anglais, sont donnés en français. Ceci est un geste de courtoisie envers les lecteurs français bilingues de cette publication dite internationale (en Belgique, au Canada, en France et en Suisse) et une nécessité pour les membres venant d'Espagne par exemple, dont il y eu un certain nombre à Bruxelles, dont la deuxième langue n'est pas l'anglais.

D'autres conséquences de ce cadre bilingue et les frais y relatif seront formulées avant la fin de l'année. En attendant les lecteurs britanniques de ce numéro pourront trouver que le thème familier des arguments de M. Ray-

mond King ne sont pas trop difficile à traduire! Nous espérons faire paraître plus tard un choix d'autres conférences que nous n'avons pas devant nous au moment d'aller sous presse.

En souhaitant la bienvenue aux membres de la nouvelle Section Canadienne nous sommes heureux de faire paraître un résumé du discours de son président, M. Ron Russel, prononcé après un diner. Son enthousiasme est immense et on peut imaginer comment il arriverait à émoustiller ses élèves. Mais il soulève maintes questions qu'il semble que **New Era** doit examiner et développer à l'avenir. Rappelons nous, d'ailleurs, que ces questions nous ont également préoccupés dans le passé — la preuve en est l'article de Martin Buber, écrit en 1925 et réimprimé dans le numéro juillet/août de cette année.

Comment M. Russel peut-il dire que 'apprendre est un acte créateur' puisque, comme nous le savons fort bien, apprendre est en partie imitation, en partie sub-conscient et en partie dépend de la pratique. Il est vrai que apprendre peut être **associé** avec des activités créatrices, et cette affaire si importante fut peut-être prise trop facilement pour acquis par James Hemming dans son article. Russel et Hemming semblent tous deux intéressés par des questions antérieures d'autorité et de motivation, plutôt que par le processus de l'enseignement, dans les sphères cognitives et sociales.

James Henderson, dans 'Ecole sur le Styx' a fourni, dans une certaine mesure, des notions complémentaires. Car il nous rappelle que sans reconnaître la présence des éléments destructeurs dans la nature de l'homme nous ne pouvons pas atteindre la sagesse. Il souligne que la race humaine doit **découvrir** ses valeurs communes.

Professor Trevor Miller

We regret to announce the death of Professor Trevor Miller, Secretary of the Australian Council of the WEF and an obituary notice will appear in our December issue.

Beatrice Ensor's Address

It is with much regret that age and health prevent my being with you to celebrate the 50th birthday of what is now known as the World Education Fellowship and I am especially sorry that I cannot be with you when you pay homage to my good friend Dr. Ovide Decroly who was one of the founders of our movement.

Looking back over the 50 years that have elapsed since the movement was started I have always been and am still surprised that such an insignificant movement as it was at the time attracted such prominent educators as Sir Michael Sadler, Sir Percy Nunn, Prof. Langevin of the Sorbonne in France and other equally prominent members in different countries. There is no doubt, as is even recognised by educators not members of our movement, that we have helped to change the approach to education in state schools. But we must not be complacent and satisfied with what we have done, for there is still so much to do, especially to make teachers realise that they have in their power the chance of helping to change the type of society which exists today by altering the attitude of children towards life; especially cooperation instead of competition and a feeling of responsibility that they are making society by what they do and feel and act.

We have been singularly fortunate in our staff at headquarters, who have been dedicated workers: such as Claire Soper, Mr Annand and Peggy Volkov. For the movement has always been a collective movement and our magazine the New Era has served to coordinate members and to propagate our ideals.

I have been told by many educators in different parts of the world that our early international conferences changed their whole approach to education and in fact one inspector of schools went further to say that it changed his values in life.

Now that education is to be extended in so many countries teachers will have even more

opportunity to influence the changing of society. For their pupils will be of an age to understand better than the younger ones did. Though the change does not come by talking about it but rather by the whole atmosphere of the school and the general remarks that can be made in teaching subject matter.

But chiefly it is the relationship between teacher and child that has so much changed and which is so important.

My special thanks to you M. Biscompte for organising this conference to celebrate our 50th anniversary and my warm greetings to all my fellow members. I beg to remind you that it is your individual work in your own town, school or country which will make the Fellowship of value.

Examples of ways in which the ideas and principles of the World Education Fellowship are emerging in action through official channels in England and Wales

Elizabeth Adams

In education most people work within the system of State education. It is therefore worth looking to see how far or in what kinds of ways changes occurring in the system are in line with, or can be pushed into line with World Education Fellowship thinking. The following examples all relate to changes occurring within the last ten years or less, on a fairly wide front, in the State system in England and Wales.

Examples of hopeful developments can be found in the organisation, curriculum and examinations of both primary and secondary schools. In the organisation of schools for young children the Open School has been given wide publicity especially by American journalists. New school accommodation for children between the ages of 5 and about 8 years is now usually open plan: that is, it con-

sists of a number of working areas linked by resource areas. It provides for varied activities to be going on at the same time: reading, mathematics, painting, looking at visual aids, mounting displays. Such schools make it almost impossible for a teacher to stand in front of a class and teach them as a class: although, of course, children can sit on the floor in a group to listen to a story. In this way, with the help of the Department of Education and its architects, what was a revolutionary idea is fast becoming a common pattern of organisation. Children are grouped but not classified in age and ability forms; and teachers learn to work together and are seen by the children to be co-operating both with each other and with the pupils. The curriculum of the primary school has become more integrated. For children up to the age of about 11 years, working in an integrated day, there are no set times for particular activities. The time-table is at the discretion of the teachers (apart from the use of some specialist accommodation for physical education or music). The basic subjects of the primary curriculum must still be learned but in these new methods are being used. In English the new 'Break through to Literacy' scheme published by the national Schools Council encourages teachers to bridge the gap between the oral language learned by children at home and the written symbols for it. What is pleasing to W.E.F. in this connection is the respect shown for the children's individual powers of expression and for their personal needs when they first make contact with the school. In the other basic subject area children are learning mathematical concepts with the help of structured materials such as the Cuisenaire rods and the Dienes arithmetical and logical blocks. Properly used such materials give experience first and allow of individual means of expression during the process of reaching mastery. Young children are also working in creative ways to understand sets and tessellations, formerly not heard of until years later in the school. It is worth repeating that all this discovery work is at the individual pace of the pupil — a basic tenet of the W.E.F.

Traditionally a selection procedure at about

the age of 11 has decided the type of secondary education to which each child was to be transferred. In many areas this procedure is still used but new official moves, which encourage the development of middle schools, are helping all those who have more directly tried to stop the 11-plus and break down secondary selection. In different areas now in England and Wales pupils are transferring from primary to middle to secondary at all the ages between 8 and 14 years with the result that the rigidity of the 11-plus is destroyed.

One way in which W.E.F. ideas are becoming realistic in secondary schools is through the training of Heads (or Principals) in the making of individualized time-tables suitable to the needs of pupils and teachers. Education according to age, aptitude and ability is the law of England. It has been the dream of W.E.F. Now one of Her Majesty's Inspectors in Wales has worked out mathematical formulae for making time-tables in secondary schools where the staff/pupil ratio averages 1-21. At intensive courses of in-service study, with pre-conference documentation, practical exercises in small groups and follow-up supporting activities, Heads (Principals) are being given the know-how to put the law and the dreams into effect.

In secondary school curriculum, another national Schools Council project, the Humanities Curriculum Project, provides an example. New materials created by a small team of educators, including teachers, have now been published to help teachers of the humanities or social studies to deal with controversial and personal subjects, such as war and peace, education and poverty, sex and family life. For each topic the pupils receive a pack of documents including pictures, newspaper articles, poems, snippets from the underground press and quotations from literature. All this material, together with tapes and films, is for discussion by groups of pupils aged 14 or 15 years. There are no right or wrong answers and the role of the teacher is that of chairman. The purpose for pupils and teachers alike is to learn to listen to and to express as many genuine points of view in as

varied ways as possible and to tolerate this multiplicity of facts and opinions. This Project incorporates every W.E.F. principle: participation, tolerance, mutual respect of teacher and pupil, pupil and pupil, teacher and teacher. This near revolution is being effected by officially approved materials which can be bought by any secondary school.

Partly as a result of the introduction a few years ago of another examination, the Certificate of Secondary Education, changes are beginning in the examination system at Ordinary and Advanced level taken by pupils age 16 and 18 respectively. The new school leaving examination has nothing to recommend it except that it is controlled by teachers. Teachers decide the policy; employ the examiners and moderate the papers. They work regionally and have adequate office and secretarial provision for each 'Board'. They decide for instance, that in science there should be papers in general science or separate papers in physics, chemistry and biology or whatever combination of these seems suitable. They decide how far the examination should be written papers and how far work done in school should count.

An important effect of all this activity among teachers of over 20 school subjects, in a dozen regional examination boards, has been that now a sizeable proportion of secondary teachers, including many who were not previously concerned with public examinations at all, are now quite sophisticated about the problems of assessment and moderation. A further result has been that the university examining boards still responsible for the papers taken by the more academic pupils are scrutinizing their procedures to meet the rising tide of informed criticism.

At university level one major revolution must be considered. In January this year the Open University began work, with its first batch of students drawn from the whole country. The academic staff of the Open University have worked in subject groups to produce new written materials, as well as T.V. and radio programmes. The students are all over the age of 21, mostly working in their spare time,

and including many teachers who qualified in Colleges of Education but have no degree. They pay for their materials. They write their essays. They can attend local centres for tutorials and counselling, but anyone can turn on their television programme and at least see something of what higher education is all about; and the very fact of this open-ness must ensure quality of material and of presentation. The importance to W.E.F. thinking is that the mystique of higher education has been reduced. It has become a high level do-it-yourself project, very much in line with W.E.F. thinking and worthy of study by members anywhere in the world.

Whilst the Open University is helping to meet the demand of teachers for qualifications, the problem of how to ensure that pupils benefit from the efforts of their teachers is the crucial issue of education. It is easier to gain qualifications than to ensure that the added knowledge is made available to pupils and students.

Most in-service education of teachers is intended to improve the chances of pupils and students learning and liking it; of finding it all worthwhile and worth going on with on one's own. The development which seems most promising to this end is that of Teachers' Centres throughout England and Wales. These provide opportunities for fellowship, informal dialogue, small group discussion and the emergence of local leadership. The pattern of such centres varies in the different Authorities. Some are located in university institutes or in colleges of education, others in purpose-built accommodation; still others where any surplus rooms can be put to use. In the Authority where the author (lecturer) worked, a Schools Council was set up using a policy making group of teachers who got a budget and expenses and a headquarters secretariat. Temporary teachers' centres were set up which enabled study and discussion groups to proliferate. Workshops, maths. labs and visits to other schools were organised locally by groups of schools or from teachers' centres on a previously unheard of scale. The conduct and technique of small group work, however, is known and understood by comparatively few teachers. It has been developed

in the English New Education Fellowship for many years but most teachers do not know how to make a meeting useful; how to involve those who attend nor how to ensure that each person gains from the session some plan of action for himself. After some fruitful small group work the theory and practice can be developed by a study of modern management methods. Teachers, however, do not want theory, they need experience, especially of the help that can be gained locally from other teachers meeting as equals to study from each other or from an invited resource person.

My conclusion from this brief survey of examples from different levels of the State system in England is that members of the W.E.F. ought not to despair. Many of us have to stay working in the system and we should work through it rather than opt out of it. When thousands of teachers are each boring away at the establishment from within, success comes through the official channels. We should stay with the World Education Fellowship for the support it gives our ideas but not expect it to organise the world revolution from headquarters. Just go ahead with your own revolution. Follow the advice given by Robert Townsend in his best seller 'Up the Organisation'. Speaking to businessmen he rejects the idea of opting out whilst staying in one's job waiting for the pension. He recommends what he calls, non-violent guerilla warfare as Solution 2 to the problem, in the following words: 'start dismantling our organisations where we're serving them, leaving only the parts where they're serving us. It will take millions of such subversives to make much difference.'

"... French, long-established as the modern foreign language most generally taught in our schools — the 'third Classic', as it has been called — presents no serious difficulty to those who want to read it with some ease and understanding. Good translation from French into English is quite another matter; and it is worth making the effort to read any French author who is worth reading at all in his own incomparably lucid tongue." Laurence Bisson.

Creative Education for Man and Mankind

Resumé of talk by **Ron Russel**

Chairman of the Canadian Section, W.E.F.

We bring greetings from Canada and the Canadian Section of the World Education Fellowship, and best wishes from our president Professor Anthony Ramunas who regrets that he is unable to attend this conference. We are grateful to him for his work in founding the Section, and are much influenced by his vision of man and by his leadership.

I am not sure that my teachers knew about the W.E.F. when I was a child, but at any rate they explained that war was a terrible thing and that 1914-18 had been a war to end wars. I believed them because I was told by my parents that teachers were always right. After coming through the depression of the hungry thirties I was surprised, on leaving school, to find myself enlisted in World War II. From what I read, I believe that the mentors of the W.E.F. were surprised at this turn of world events too.

In Ramunas's words 'all the questions concerning liberty, security and survival of man and of mankind seem to hinge, ultimately, upon one and the same root-factor of life: that of education'.¹ Dr. Wilder Penfield says that 'never before has the race between education and catastrophe been so clear'.² And eight years ago Dr. James Henderson summed up the educational principles too: 'there are three factors which dominate world affairs at this moment, each one of which carries tremendous educational implications. One is the dominance of national sovereignty with all its grandeur and inadequacy. The second is the world food and population problem with its complex and urgent challenge. The third is the menace of individual and collective fear and aggressiveness — only to be countered by that deep psychological wisdom which proceeds from a shared sense of values. Such terrible scourges as war, racial prejudice and ideological fanaticism are

symptoms of this triple phenomenon. We, as educationists, have to live with and help to control the symptoms while steadfastly labouring to understand and remove the causes'.³

Now, fellow members of the W.E.F., here is our challenge. The peoples of the world are looking to the educators with a combination of hope and mistrust in their eyes, and the mistrust stems from their own educational experiences.

It would seem to me that the W.E.F. was fifty years ahead of its time, because it has existed side by side with bureaucratic educators who have clung to their positions in a state of ignorance. But under the influence of European existentialism education is now changing. Who challenged the bureaucrats? Who shook them from their complacency? It was the students. They could no longer submit to a depersonalised and adjustment-centred education.

Let us compare the two types of education. In the so-called non-creative educational system the emphasis was on instruction and the teacher stood before the class and imparted knowledge to the students. This was a type of vessel-filling process. If the child had no existential concern for what was happening, it made no difference. He was there to be stuffed like a turkey and the teacher didn't want to hear objections. Yet learning is a creative act in which three factors are involved: the child has potential; secondly the environment provides the opportunity to develop his potential; and thirdly it is through his own free will that he sets up the creative interaction between himself and his environment. In this way he actualises potential, and it is creative because it is initiated by himself. The teacher's task is to motivate, stimulate and kindle a fire in the heart of the child and present the opportunity for him to develop himself.

A further weakness of the old system was its subject-centeredness. Education was the giving of information, and as long as the teacher knew the subject matter it was considered that he could teach. This type of education did not concern itself with the develop-

ment of the students' power of reason or judgment, nor was it interested in transforming the student into his own teacher. The curriculum was thought to be a course of study, a structure, and the students were to be fitted into pigeon holes of the structure rather than the programme fitted to the needs of youngsters. Curriculum should have to do with the total living of the child, and the goal of the teacher, like that of a psychiatrist or physician or plumber giving a service, should be to make himself unnecessary as soon as possible. We should be striving to get the child to develop himself and be most happy when we are no longer needed.

There is however a deeper consideration which deals with the concept of democratic leadership. Ramunas defines democracy as a way of life that seeks to combine liberty and order, unity and diversity, both in the government and in the lives of the people.

Now let us consider these two aspects of the democratic concept. Most educators are colour blind: they see either black or white, but no shades in between. They see either order without liberty or liberty without order. But in fact there cannot be liberty without order because liberty involves control of self. Those who think otherwise are confusing liberty with the kind of permissiveness or licence which leads only to chaos. When a student says: 'If I am free I can do anything I want to', I reply: 'Please go up to the second floor open the window and walk out and walk up'.

The second aspect, that of unity and diversity, is a most vital one. If we consider the learning process we soon realise that there are more parts to a child than his intellect. He has a body, he has sensitivity, he has a conscience and he is active. Since he is made up of parts the child is a diversified being. The parts are distinguishable but not separable because he is a functioning unit. Now if the parts were all properly developed we would say that he was integrated. The educator has as much responsibility to understand the parts in relation to the whole as the surgeon

has to understand the organ in relation to the organism.

And incidentally *Unité dans la diversité*, is the emblem of the Canadian Section. We had the French culture, and the Anglo-Saxon culture and then all the other cultures. We have a diversified population and I rejoice that I live in a country which has all the richness of all the people of the globe. Shall we unite by destroying these differences? Never! We will unite as an interdependent population with all differences intact. Canada's situation is a micro-situation of the world. Our key concept is the integration of mankind, so let us begin with the integration of man in the homes, in the communities, and in the classrooms. If we can solve the problems there, the rest will come.

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Youth, the alternative to alienation

James Hemming

Although we are now getting used to the protest of youth, the alienation of young people from the society in which they find themselves is, nevertheless, an extraordinary state of affairs. Not only is it world-wide but it is everywhere assuming a similar form. Even a state like South Africa, which can exert powerful political and ecclesiastical pressures on the young to conform, finds itself facing one challenge after another from its students. Protest is, somehow, 'in the air'. On a thousand campuses — and not only on the campuses — the young are telling us that they do not like the world as it is.

This alienation of youth, this feeling that society is patterned so as to thwart, rather

than to fulfil, the needs and aspirations of people and groups, this frustration and resentment about things as they are, can be considered from many points of view. I shall look at our theme from three angles. First I shall ask what are the roots — the deep roots — of the alienation which is affecting our young people. Secondly, I would like to review some of the main forms that the alienation is taking. And, thirdly, I would like to suggest some obvious lines of action for educators which can help to replace alienation by co-operation and involvement. What I have to say is based on many conversations with young people, encompassing the range from conformist students, through various protest groups — academic and non-academic — and into the underground and drug scene. I am also indebted to protest literature. What I am attempting is a report on how it looks to me.

The starting point is that we **are** living in a revolution and young people sense this and respond to it. I do not mean to say that barricades are going up and bombs being thrown — although this happens from time to time. A revolutionary situation does not manifest itself by incidental social disorder so much as by the pressures for change in society and around the world. Today these pressures are multiform and accumulating. Let us consider just three of them, noticing as we go that any one of them would, by itself, be quite sufficient to shake complacency.

For one thing, **all** suppressed groups are now in revolt **together**. The underlings of whatever kind, are no longer prepared to let those in power control their destinies; they want their own direct say in the decisions that affect their lives. The chief groups that are protesting ever more strongly against those who seek to limit and control their lives are the coloured and under-privileged populations of the world, the working masses, women, and youth. All of these, in their own way, are telling us that they have had enough of being bossed around, without adequate consultation, by those who, in the past, have claimed the **right** of power over them — powerful nations over weak nations; employers over workers; men over women, and adults over

the young. Around the world, in both capitalist and communist countries, autocracy and bureaucracy are under challenge. This challenge is growing steadily in spite of opposition, in spite of reaction.

The second world-wide revolutionary trend is the decline in the credibility of **all** established authority, whether it is the authority of the Church, the state, the armed forces, the law, bureaucracy, or any other powerful institutions. People are asking those in authority to justify the claims they make for themselves. They want to know by what right, **and in whose favour**, those in authority make the demands on our lives that they do make. Why should the rich nations get richer and richer while the poorer nations lag further and further behind? Why should priests not marry? Why is obsolescence built into so many of the goods we buy? For whose benefit is the law? Why should women put up with an inferior role in society? Why should adolescents not be allowed an unharried sex life? Why should students not be consulted about the content of their studies? Why should bureaucratic bungling be tolerated and covered up? Why should money be available for armaments but not for social improvements? The questions are endless. I have just scattered a few of them before you. The point is that most of these questions are questions that nobody — or only a very few — dared have asked thirty years ago. Now they are on everybody's lips. Consequently, authoritarian power is increasingly discredited and is everywhere in retreat. Often authority has no answers to the questions that any reasonable man can accept, and the answer of raw power — 'Do as I say, or else . . .' — will not any longer serve.

We can notice this crumbling of authoritarian power at both extremes of human ideology: the Roman Catholic Church and monolithic communism are both being rattled to their foundations. The more the autocrats seek to bolster up their tottering status by further authoritarianism, the weaker they become, and the nearer comes the day when they will have to regenerate their structures from top to bottom in a more democratic form. The

smashing of democracy in Czecho-Slovakia may look like a triumph for the iron heel; a closer examination puts limits on that ugly triumph and reveals a weakening of the power system that perpetrated it. Similarly vis-à-vis America and the military might unleashed with such destructive ruthlessness in Vietnam.

The third explosive area is that the two chief world systems — that is to say capitalism and communism — are incapable, **as they are**, of bringing into existence the world of material plenty, social justice, and full opportunity for personal development which is **now** available, provided that the nations of the world co-operate with one another to raise the quality of life instead of competing for sectional interest. One does not have to probe far into the economic and environmental aspects of the West's system to see that it is on a crash course. Its assumptions are no longer valid, its aims are no longer tolerable, and its machinery is creaking at every joint. All it has to offer is an ever more stressed life and an ever more wasted world — just a dreary pursuit of more and more of the same while the grace and beauty of life are undermined; and the future put at increasing risk. Monolithic communism is likewise stumbling its way towards collapse. Both capitalist and communist systems need the transforming influence of effective democratic participation if they are to carry conviction again as social systems. **Both** have to be transformed if world co-operation — the condition of man's survival — is to be achieved.

Young people have sensed, through their actual experiences, these various weaknesses of 'the system' and are calling for an 'alternative society', even if they are uncertain about precisely what form that society should take, and are often quarrelsome among themselves in theorising about it. It is quite clear to them that profound political, social and economic changes are necessary if the kind of world they want to live in is to be attained. And they are right. As one of them pointed out recently: 'We want a future. The present leaders of the world show no signs of knowing how to give us one.'

It may seem to some that I have rather digressed from my title by going into these frailties of 'the system', but, in fact, these fundamental issues are at the very heart of the alienation of youth. In my conversations with young people, and in their writings, four complaints about their education constantly recur. These are: (1) They feel that they are being pressed to conform to society as it is, by representatives of that society, although they have no trust in current society and its values. (2) They feel that they are being fed, in school and university, a curriculum that is steeped in the old ideas and, so, is irrelevant to what they want, and is a poor education for life. (3) They feel that the really controversial issues are totally, or partly, excluded from the classroom; that they are being brain-washed into accepting 'the system' uncritically. (4) They feel that they are precluded from the kind of participation that could give them a **real say** in putting right what they feel to be wrong in school, university and society.

I will return to these educational aspects shortly, but, first, would like to sketch out briefly the forms of alienation to be found among young people. My experience is mainly of the English-speaking world, but I dare say things are not (much) different in Europe.

There has, of course, always been an alienated group in society, as Durkheim pointed out long ago. The big difference today is that this mood of alienation sweeps through the whole ability range and is not limited, as was the case in the past, to the less able and least successful. Today some of the most alienated come from the ranks of the **most** able. As a case in point, nine senior pupils at a school I visited recently — able boys with a promising academic career ahead of them — had suddenly announced their intention not to sit their qualifying examinations for university entrance. Their reasons? They had had enough of the academic grind and could not see any real value in continuing with it.

Many university students are equally scornful of the degree courses they are engaged upon. 'It has no relevance to the life I want to live' is a typical protest. Many university students

go through with their courses for the sake of the prizes at the end of them, without any deep conviction of the value of their studies, or any profound enthusiasm for them. They complain of being isolated from society at a time when they feel the university should be vitally involved in social issues.

In any attempt to break down this barrier and to revitalize both the communities in which the universities are set, and the universities themselves, Students' Community Action groups have been started in England. These groups are engaged with play centres, adventure playgrounds, youth clubs, projects for teaching immigrants, care of the elderly and handicapped, conducting surveys, manning advisory centres, and in other ways. The ultimate purpose of these groups goes far beyond do-gooding of traditional style. The purpose is not merely to fill gaps in local provision, but to transform the local scene by awakening active participation in community development. I know that such community action on the part of students is by no means limited to the case I have quoted. It is just one example of the awakened social awareness of students and their insistence on playing a part even though both the university and civic authorities might find it more convenient if they left the conduct of affairs to those traditionally described as 'their elders and betters'.

The less able adolescents show their boredom with school differently. Their most expressive gesture is simply to stay away from school. Absentee figures of up to 20 per cent are quite common in England at the secondary stage and, in some schools, the truancy rate is 25 per cent. Behind this behaviour is the feeling that school has nothing to offer. To these non-academic young people, the time spent at school seems to be a denial of life rather than the road to life.

One important factor affecting all ability levels is the urge to LIVE NOW. In this regard, people of my age-group were taken in by a confidence trick. We were persuaded to postpone living until we had the next examination in our pockets. Freedom to live as we wanted

to live, to 'do our own thing', was always in the future; never NOW. The advice was 'Work and get on, then life will, one day, be splendid and free'. So exam followed exam as we plodded hopefully up the ladder of achievement. Exams behind us, were we free? Not a bit of it. Now the advice was 'Postpone living until you have really established yourself. Get a good job, then you'll get a good pension so that when you retire you will then be able really to live'. That trick is not working any more. The young want to live now and any set-up that denies them this is pushed on one side. This does not mean that the modern young are not prepared to apply themselves. Many show great application, pertinacity and creative drive. But they insist that effort shall be relevant to life. If it is not, they cannot see the point of it.

In fact, all the way up and down the ability range, secondary education is facing a **motivation crisis**. Teachers are struggling to hang on to the co-operation of young people by outmoded means while the young people themselves become less and less interested in what the traditional curriculum has to offer. Hence a whole range of drop-outs. The mass media like to present all drop-outs as feckless and parasitic. But this is by no means the case. The youth underground is vibrant with all kinds of activity. Running their own journals — no easy task — is only one example of drive, purpose and initiative. During one of our industrial crises recently, it was the underground who decided that the whole incident should be filmed as an historical record and young people were on the spot with film cameras and note books in no time at all, having raised the money for the enterprise by their own efforts. To drop out is not to freak out. Alienation from one kind of society can lead straight into alternative activity. Hence the commune experiments and all the rest of it.

Delinquency, hooliganism and other anti-social behaviour provide more disturbing evidence of alienation. They are the outcome, above all, of a sense of social rejection and a sense of personal frustration. They are crude ways of saying to a society that has not

listened: 'We are here. Take account of us'. Beyond this 'nuisance behaviour' we have particularly grim evidence of alienation in the fact that more and more young people are turning to crime. Crime today, as somebody said recently, is a growth industry. It has a huge turn-over and armies of recruits. The number in prison in Britain today is an all-time record. Recruits to crime are often low-attainers whose secondary school experiences were far from rewarding. The crime wave, is, I suggest, a special aspect of the motivation crises to which I have already referred. The original theory of capitalist society was that any member, if he worked hard and saved his money, could accumulate the capital necessary to set up in business on his own account. This was always rather a dream but it has now lost all credibility. High taxation makes saving more and more difficult while the sum needed to branch out on your own becomes larger and larger. So the not-particularly-able young men find themselves faced with the alternatives of a life of wage-slavery without any hope of escape or the desperate risk of a get-rich-quick dash into crime. An increasing number choose the criminal gamble.

One of the crowning absurdities at present is that we are trying to run a money-activated society without having an adequate money motive in sight. In place of the motive of save-and-get-on we are now offered the motive of spend-and-get-more-possessions. The money motive is **itself** in question, but when it is reduced to nothing but the present work-and-grab it is not only thin but demoralising. The logic of the possessions — happiness formula is to lay your hands on as much money as possible as quickly as possible. That is what 'the system' is screaming for us to do. But if you are a not-very-highly-endowed person, the only way to get your hands on the cash is to win a lottery — or turn to crime. **The so-called consumer society is bankrupt for adequate motives to persuade people to co-operate with it.** This bankruptcy is alienating not only the young but large numbers of those who have made the grade under our economic system but get no inspiration whatever from the dreary prospect of more and more of the

same. As Wordsworth put it 'Getting and spending, we lay waste our powers'. Modern man yearns for fulfilment. Money motivation cannot provide this; it can only offer an illusion that fades as you grasp it.

Alienation in the form of the drug cult has been too well documented to spend time on it here. Suffice it to say that to choose the world of drugs is itself an act of despair about the real world.

Finally there is the desperate alienation of suicide and attempted suicide — also on the increase among young people. We might sum up the whole situation by saying that **an increasing number of young people are, in one way or another, expressing a vote of non-confidence in the society they find around them.**

It would, of course, be quite wrong to suggest that all young people are in a state of perpetual revolt. Many, in most things, are quite conformist. But almost all are non-conformist in **some** areas and a considerable number are non-conformist in many areas. Hence the so-called 'generation gap'. Time is running out on the secondary schools and universities. We have to cover a lot of ground quickly if we are to close the 'generation gap' and encourage the young to trust us, and co-operate with us, instead of becoming more and more sceptical and aloof.

What is the alternative to alienation insofar as it can be applied to education **now**? I have been talking to the young about this. I find they are very concerned about education. The fascinating thing is that they are W.E.F.-ers to a man. They want creative education, relevant education, broad education, participant education. What they want is well summed up by Decroly's maxim: 'Education through living for living'. I have been trying to reduce such splendid generalisations to specifics — points for action now which the young endorse as essentials of a modern education. I cannot give the whole picture but just some of the points that crop up constantly. You will recognize some old favourites among them.

1. Secondary and university education should not be subject-centred but centred upon the personal development of every individual taking part in the educative process. The learning process should involve everyone in terms of the purposes being pursued; everyone includes teachers, parents and administrators along with the students themselves. Subject areas, although necessary as a convenience, are not basic, but subsidiary. What is basic is an expanding self-awareness, an expanding confidence, and an expanding consciousness of society and the wider environment. This comes out loud and clear in any conversation about education with young people today.
2. All subjects should be taught in their human and social relevance. What links subjects is their human purpose — their contribution to human understanding in terms of human aims. Language is about human communication and expression; mathematics about human calculation; history about the past struggle of our species on this planet; geography about the environment of man, and ecology; art about the exploration of human depth, and so on. Once the curriculum is humanized and socialized, the barren deserts between the traditional subject areas disappear. The curriculum ceases to be a patchwork of disjointed knowledge and becomes, instead, a fabric of relationships and understanding for some years now Professor Jerome Bruner has been applying these principles in an integrated curriculum which is called 'Man: A Course of Study'. Elsewhere 'Humanities Projects' and such like are drawing more and more of essential skills and studies under their umbrella. There can be no doubt that curricula in the future will be integrated in such ways. Many W.E.F. pioneers were all for integration. We have now to build this purpose into the general planning of programmes. That is the way the young want it and **we cannot get anywhere without their co-operation.**
3. But teachers, too, must be motivated aright. So it follows that the questions in specialist examinations must test not only the stu-

dent's knowledge of the specialty, but also his understanding of the social relevance of the specialty. For example, a top level physics examination could include the question: 'State the problems which prevent the control for social purposes of nuclear fusion and indicate some of the probable consequences of these problems being overcome'. Such questions are of a **higher** standard than those which merely look for the regurgitation of factual content. If, say, a third of all specialist examination papers tested the candidates' understanding of social relevance, teachers would be encouraged to give their subjects the interest and vitality of their social relevance, — providing better education and higher motivation at the same time.

4. In its turn, a change in examination content calls for a change in examination method. What we need to test is the candidate's capacity to **use** knowledge not his ability to **memorize** a virtually unlimited mass of facts. Good teaching produces familiarity with the subject area and its particular concepts. Some absorption of factual material goes along with this, but **the purpose of the examination is not to test mere memorization**. A capacity to think in the subject area is what we need to test, not memorization as such. Hence, all examinations should be 'Open Book' examinations — the texts available to the candidates. Furthermore, every candidate who conscientiously follows a programme of study should pass the examination. The weeding out process should be done before the course starts, not at its close. The impact of failure is so annihilating to the human psyche that we just have no right to keep young people slogging away for years only to brand them with failure in the end. Similarly, every child leaving school should be given a leaving certificate, endorsed with whatever attainments can be recorded against his name; there should be no question of passing or failing. No doubt, in the future, we shall arrive at more satisfactory systems of selecting and qualifying young people for specialist work without using the blunt instrument of a once-for-all ex-

amination. Meanwhile the suggested modifications would get rid of the worst features of the present system; they would more than maintain standards without the appalling waste of human confidence and sense of personal value imposed by the **status quo**.

5. Schools and universities should be encouraged to be openly and courageously critical of the society in which they exist. **The purpose of education is not to generate conformity but to promote thought**. One of the great values of such open, constructive criticism is that it gives staff and students a common cause — something often desperately lacking in secondary schools and universities. When a critical attitude is shared a new feeling of co-operation leaps to life in the institution concerned and the 'generation gap' melts away. A notable example of this occurred at Amherst College in the United States from which a statement condemning the Vietnam war was issued jointly by the Faculty and the students. The creatively critical attitude links the private worlds of the students with the general aims of school and university education. A student will only identify with his educational experience if that experience enters and illuminates **his own life**. Too often, today, young people regard school as a sort of non-life. For them, life lies outside the school. This division of purpose is educationally disastrous.
6. Another point where the W.E.F. and young people are solidly at one is in the insistence that it is educationally right to **maximize** democratic self-government at the secondary and post-secondary stages. This embraces the idea that responsibility can be learnt only by exercising it. A genuine participant democracy — which is much more than the attainment of minority representation on management committees — is yet another means of developing co-operation between staff and students. They have to work out together what their purposes are and then to consider how best to achieve them. Such experience is an essential element in education for life now

that it is becoming ever more widely recognized that people should be brought as fully as possible into making the decisions that affect their lives. This is one point at which the role of the school in helping to create the future is quite obvious. It is becoming plainer every year that the future lies with participant democracy of one kind or another, **not** with authoritarian systems.

7. Since personal development should be the first aim of education, it follows that every school and university should run a well-planned and provided counselling service to help young people with their difficulties, including the difficulties of their personal lives. This too, is motivationally pertinent as well as educationally desirable. The evidence is that co-operation is high in institutions of which the members feel that those in authority really care about them as people. Furthermore — another point about the regeneration of society — young people who are cared for grow up to care. And caring people are the foundation of the kind of humane, participant democracy which we have to create in the modern world as the society capable of bringing mankind safely into the 21st century.

We may sum up these points by saying that the role of school and university today is to act as the base and background for a personally fulfilling educational experience — for an exploration into life — at all stages. If we can achieve that, we shall go far towards closing the generation gap and converting alienation into co-operation. The young do not want to be alienated; they do not want the generation gap. They are anxious to work alongside adults in raising the quality of human life. If young people become convinced that education is about fulfilment for individuals and society, they will be with us to a man. But they are, as yet, not convinced. Until they are, we can expect an increasing number of them to drop out either actually or psychologically. There can be no doubt about the kind of changes we have to bring about in order to counteract alienation and replace it by shared purpose and vision. The big task

is the decade ahead — the **essential** task — is to put these changes into effect. It is up to us to do so **wherever we are** in the scene. It will be a tough struggle against complacency and autocracy where these remain strong and rigid. But the opposition is not as strong as it seems. The foundations of the old ideas, the old ways, are crumbling. History — and the young — are on our side.

The School on the Styx

James Henderson

I. Introduction

Once upon a time there was a school, situated on the bank of a river. In the days of the Greeks that river was called the Styx, and its waters divided the land of the living from the land of the dead. Across it, Charon the ferryman, plied his oars.

A mere fifty years ago such a school on the Styx was founded to practise the principles of progressive education: both its teachers and the pupils who had been entrusted to them by anxious parents shared, and still share two or three generations later, a common conviction, namely that unless contemporary society were to be 're-invented', its inherent destructive forces would cause an absolute genocide. In that case they could not occupy themselves better than by preparing to cross the river Styx when the genocide weapons struck them. On the other hand, they also shared a common conviction that if their own school and others like it could work sufficiently quickly and wisely, genocide might be averted. They might not then be forced into the roles of victims or executioners: they might play the role of witnesses to the birth of a revitalised planet of co-operative human beings. In the first eventuality Charon in the shape of the W.E.F. was at hand to row them across to the land of the dead — the W.E.F. at the funeral of mankind. If, however, the second eventuality occurred, this would mean that the human species had discovered and practised its

common values in time and that the W.E.F. had helped to put Charon out of work for ever.

Because the teachers and pupils of that school on the Styx were realists, having attended several W.E.F. conferences, they prepared for the worst, while at the same time working to achieve the best. Whether after catastrophe, precipitated by nuclear warfare or the upsetting of the earth's ecological balance, or instead of catastrophe because mankind had learnt to come to terms with itself, the school on the Styx shaped its educational content and method on the following values, recognised as being valid for all men.

II. Common Values:—

1. Teachers' acceptance of Jung's dictum that 'we cannot correct in a child faults which we ourselves still commit', i.e. they could not provide education for world understanding if they themselves remained politically chauvinistic, socio-economically parochial and spiritually exclusive. Rejection of these 3 vices are pre-conditions of 'the terrestrial teacher'.

2. Recognition of constants and variables in human existence and the need for the limitation of certain variables.

e.g. Language
National Sovereignty
Cut throat Capitalism or Faceless Socialism

3. Implementation of Insight 2.

a. 'Play' Way of Learning. e.g. legitimisation of conflict in forms other than war.

b. Knowledge of native people's place in the family of peoples. (Exercises in Comparative Nationalism).

c. Double and undivided loyalty to own people and to mankind.

d. An understanding of **government**.

'Only that is conservative which moves forward: only that is revolutionary which

does not break with the past'. (Hom-yako V).

Race: Capacity to tolerate differences.

e. Education regarding the nature of man and particularly regarding 'the self that we share with our fellows', as being that which 'our hearts cling to and confide in'. (Luther).

The school on the Styx was undoubtedly a 'school without walls' in which it was fun to be teacher and pupil; its pupils were not alienated! They developed 'the surplus capacity to educate others'.

f. Education therefore for the death of the body and the brain and the immortality of spirit if so desired.

Charon only ferries dead bodies and brains: spirit, when realised, has no use for his services because it has transcended the artificial distinction between death and life.

III. New Education for Tomorrow's Society

A. Requires the School on the Styx, an educational establishment in which Decroly would feel at home, in which Professor Jim Staines would rejoice to see evolving neither an 'endangered' nor an 'endangering' species, in which M. Fernand Hotyat's sociological wisdom was enshrined and Dr James Hemming's young people were **living** now, in which neither parents nor teachers were bothered by the size of their cars, in which in neither M. Isaac's nor M. Lecrompe's senses of the phrase is there premature specialisation, and where music, the food of love, plays on.

B. If the School of the Styx is to survive and flourish then the W.E.F. exists to train its teachers, encourage its parents and nourish its pupils, to face the ultimate catastrophe of genocide and to work with hope for its avoidance by mastering the destructive elements in society which appear to threaten the species. We must learn to swim in troubled waters without either fishing in or drowning in them; then we, the W.E.F., will live happily ever afterwards.

L'Evolution en Angleterre des centres d'études secondaires

Raymond King

En Angleterre, comme l'a souligné, avec justesse E. Adams, dans sa conférence, la guerre en faveur des centres d'études secondaires est gagnée, mais la lutte continue encore.

C'est en 1944, date à laquelle le parlement institue l'enseignement secondaire généralisé, que la bataille éclate. En 1970 Benn et Simon, sous le titre de 'Halfway There', une étude détaillée et pertinente (publiée chez McGraw Hill) retrace l'évolution de ces centres d'éducation et propose la voie à suivre pour une réorganisation plus profonde.

Le destin a voulu que je sois mêlée à cette guerre dès les premiers moments — peut-être même avant qu'elle n'éclate. En effet, dès 1942 je publiais en collaboration avec trois autres directeurs d'école secondaire, un pamphlet intitulé 'A Democratic Reconstruction of Education', le premier essai du genre réalisé par des enseignants. Puis en 1950 je faisais paraître, sous le patronage de 'The New Education Fellowship' la brochure 'The Comprehensive School'. Cette dernière publication soulignait l'importance des relations humaines et sociales et les problèmes sociologiques de toute vaste communauté scolaire.

De 1932 à 1963, j'ai été le principal d'une école qui s'est transformée progressivement à partir de 1947 jusqu'à devenir en 1956 un centre d'études secondaires. Après des controverses, longues et souvent amères, on pouvait observer aux environs de 1960, au sein de la 'majorité silencieuse', si ce n'est de la fraction la mieux structurée de l'opinion publique un courant de sympathie nettement favorable à l'élargissement de l'école traditionnelle. Jusqu'à la fin des années 50, la réforme se heurtait à des obstacles et à des antagonismes dont la force devrait pourtant diminuer par la suite. Nous résumons ces obstacles dans les paragraphes suivants:

1. La théorie tripartite selon laquelle les écoles secondaires et élémentaires et les écoliers appartenaient à trois catégories:

secondaire classique, technique et secondaire moderne. Cette croyance trouvait son fondement dans les circonstances sociales et historiques qui avaient donné naissance, parallèlement à l'école secondaire, à des formes embryonnaires d'enseignement secondaire telles que le 'junior technical' et le 'senior elementary school'. Les vues du 'Central Consultative Committee' contenues dans les rapports Spens (1938) et Norwood (1943) contribuèrent au renforcement de cette idée. Patronnée par les deux ministres travaillistes qui se sont succédé au ministère de l'Education après la guerre, cette théorie fut adoptée dans les circulaires officielles aux autorités locales en matière d'éducation. En outre, il était demandé à ces autorités de les considérer comme de véritables directives dans l'élaboration de leurs plans de développement.

2. Ils convient de mentionner ensuite les plans de développement L.E.A. La politique économique d'austérité d'après-guerre interdisait de construire sauf en cas de nécessité absolue. Par conséquent, tous les projets d'élargissement des centres d'enseignement impliquant la construction de nouvelles bâtisses étaient automatiquement écartés. Ainsi il fallait attendre avant de construire de nouvelles écoles secondaires, que les écoles primaires existantes absorbent l'énorme clientèle scolaire due à l'explosion démographique, inélegamment baptisée 'Bulge'. Le premier centre d'études secondaires ne sera ouvert qu'en 1954.

3. Mentionnons aussi, l'hostilité tenace des écoles secondaires à l'endroit de la réforme, hostilité partagée partout par le conservatisme et le parti conservateur. Une telle attitude était renforcée par la phrase du leader travailliste Harold Wilson, qui déclarait de façon ambiguë que les écoles secondaires traditionnelles seraient détruites seulement à sa mort.

4. Par ailleurs, plusieurs comités progressistes, contrôlés par des travaillistes, de qui on pouvait attendre une attitude exemp-

laire se montrèrent peu empressés. Ils avaient été l'avant garde du progrès, alors que la théorie tripartite gagnait du terrain et qu'ils étaient fiers du système qu'ils avaient mis sur pied et des 'bonnes' écoles secondaires qu'ils se refusaient à changer.

5. Le ministre de l'Education manifesta aux meilleurs moments un manque d'enthousiasme et aux pires instants une hostilité tacite à l'endroit de la réforme. A plusieurs moments de grande portée il trouvait des raisons pour rejeter les plans de développement L.E.A. Du côté de la réforme un exemple hardi et novateur était donné par Londres et Coventry où les dégâts causés par la guerre nécessitaient la construction de vastes ensembles.

Dans les régions rurales un nombre sans cesse croissant d'autorités locales décidèrent pour des raisons d'économie et de bon sens, de consacrer les ressources limitées, destinées à l'enseignement secondaire, à des centres d'études secondaires viables.

En dépit de l'hostilité de la fraction la mieux structurée de l'opinion publique et des revues pédagogiques les plus puissantes, notamment du 'Times Educational Supplement', le concept de l'enseignement élargi fit graduellement son chemin. Pour lui donner une meilleure presse, Pedley et Simon et d'autres défenseurs moins connus fonderent le journal 'Forum' où l'on discute des nouveaux courants pédagogiques. J'ai encore l'honneur d'en présider le comité de rédaction.

Un certain nombre de facteurs, dont voici les principaux, ont apporté quelque changement au sein de l'opinion publique et chez les éducateurs.

1. Il y a d'abord le succès des centres d'études secondaires, notamment celui des vastes écoles.
2. Il y a ensuite l'opposition croissante, à la sélection à onze ans, par des parents informés, organisés, issus de la classe moyenne, qui craignant ne plus pouvoir

assurer l'entrée de leurs enfants aux écoles secondaires traditionnelles en s'acquittant de certains frais.

3. Les recherches psychologiques qui, depuis 1950, ont secoué les fondements psychométriques de la sélection à onze ans et les premières doctrines sur l'intelligence fixe, innée et mesurable ont pesé d'un certain poids. De même que les recherches sociologiques qui ont mis en lumière les facteurs sociaux susceptibles de favoriser ou paralyser l'éducation.
4. Il y a eu, par ailleurs, de nouvelles méthodes d'organisation des centres d'études secondaires, notamment celle de Leicestershire dont les débuts remontent à la fin des années '50': elle consistait à grouper les élèves de 14 ans au plus dans les 'Junior High Schools' et les plus âgés dans les 'Senior High Schools'. Ce système rendit possible l'utilisation des bâtisses existantes, sans le recours à des constructions additionnelles, contournant ainsi le refus du ministère. Cet exemple, avec quelques variations, fit tache d'huile.

Le climat pédagogiques avait déjà changé avant 1964 quand un gouvernement travailliste arriva au pouvoir avec l'intention avouée d'élargir l'enseignement secondaire. En 1965, la circulaire 10/65 du ministère de l'éducation demanda aux autorités locales de soumettre leurs plans pour une réforme de l'enseignement secondaire. L'accent y était mis sur six modes de réorganisation possible: l'orthodoxe 11-18, les trois types de systèmes à paliers, la forme collégiale, et la nouvelle école, 9-13, qui recouvre à la fois les deux dernières années du primaire et les deux premières du secondaire. C'était le résultat de la forte poussée quantitative des écoles élargies, qui nous a conduit là où nous sommes, c'est à dire à 'mi-chemin'.

Depuis 1965, l'école à paliers est devenue le type le plus courant, remplaçant en cela l'orthodoxe 11-18. La nouvelle école, 9-13, mise à l'essai par le ministère, a été adoptée, à la surprise générale, par un grand nombre de responsables de l'enseignement. Il est

aussi significatif de noter que beaucoup de responsables locaux, dont les pionniers de Londres et de Coventry, gardent encore des écoles élargies; c'est là un compromis éminemment anglais dont l'illogisme ne fait pas de doute et dont l'avenir est plus qu'incertain.

Une minorité de responsables locaux ont différé leurs réponses à la circulaire 10/65 et près de six ont opté pour le status quo. L'arrivée au pouvoir d'un nouveau gouvernement conservateur, en 1970, mit fin au dilemme: La circulaire 10/65 était rapportée pour être remplacée par une autre laissant à la discrétion des responsables locaux l'administration de leurs régions. Cependant, un certain nombre de responsables locaux, quoiqu'ils fussent conservateurs, poursuivirent les plans d'élargissement scolaire élaborés par leurs prédécesseurs travaillistes.

De nos jours, le centre d'études secondaires, l'école élargie, est au centre d'une grande controverse pédagogique. Aux yeux de certains, l'élargissement implique le regroupement d'élèves de capacité différente. Une minorité sans cesse croissante d'écoles élargies regroupe des élèves d'intelligence variée.

Le résultat peut être désastreux, comme l'ont prédit les récents Livres Noirs, si ce changement dans le regroupement des élèves n'est pas accompagné d'une révolution des méthodes d'enseignement et d'organisation des classes.

C'est précisément une révolution de cet ordre que The World Education Fellowship appelle de tous ses vœux — c'est la nouvelle éducation pour la société de demain.

A Further Perspective on New Mathematics

Theodore H. MacDonald

Presently Senior Lecturer in Mathematical Education, Monash University, Clayton, Victoria, 3168.

As such theorists as Jerome Bruner¹ have pointed out, the study of every systematic discipline is structured by certain key themes which identify the discipline, are characteristic of it and which equip the student to extend the discipline further. In considering the various programmes in 'new mathematics', this author suggests that three other criteria must be met before a change of syllabus within a discipline can be justified.

These are as follows:

a) Compression: If the same mathematical concept can be taught by two or more different models, then the one that can be taught in the briefest length of time is generally favoured. Mathematical insights continue to accumulate at such a rate by the work of research scholars and by the daily development of new applications, that the actual **quantity** of mathematics which pupils are to learn during their school years has to increase. Thus a change in syllabus is not justified unless it compresses bulk in some area of the old syllabus. However, compression is clearly not the only criterion because more often than not, compressions obscure the meaning and the nature of the part of the discipline affected. For instance, Trachtenberg Speed Arithmetic can readily be taught to children comparatively briefly and results in a capacity to carry out routine numerical calculations mentally far faster than can ordinarily be done by the conventional approaches. However, although more efficient in producing right answers, its connection with the structure of number theory is more obscure than is that exemplified by the more usual methods. It involves children in learning gimmicks which, although clearly justifiable to an experienced mathematician, are not as clearly justifiable as are the normal algorithms for carrying out addition, subtraction, multiplication and division.

b) Unification: Those models of a concept which can be used to unify the meaning implicit in the greatest number of other models and procedures are generally to be preferred for inclusion in the curriculum

over other models. This is one of the major justifications for the various new mathematics programmes. On the basis of the set concept, for instances, one can develop such diverse topics as the concept of number, place value, roots of algebraic equations, the arithmetical operations, etc. This leads to greater 'intellectual efficiency', as defined by MacDonald², and thus should replace the older models previously used to teach these same concepts. In fact, the key themes of all of the well known mathematics programmes are recognizable by their intrinsic capacity to be used as unifying elements.

- c) Generalization: If a set of models can be found on the basis of which the pupil can generalize to the extent that he is likely to see **interconnections between the models**, then that set of models is preferable to a set in which such interconnections are less obvious. The key themes which underlie all of the large-scale new mathematics programmes are the concept of set; the concept of relations, functions and other mappings; and the concept of axiomatic structures along with deductive proof. Each of these can be used to aid in clarifying the others and thus their inter-relationship can form an efficient cognitive basis for mathematical development.

Now it is abundantly evident that a new mathematics syllabus as such is not sufficient to guarantee that its **potential** for compression, unification and generalization of mathematical ideas is realized in classroom practice. That depends upon the extent to which the teacher understands what he is doing and/or the **way in which the use of the syllabus is described to the teacher**.

If the syllabus is to deal with sets and these, and the names of operations on them (such as union, intersection, etc), are described for the benefit of naive** teachers merely in terms of definitions and a few examples, it is quite likely that that is exactly how the topic will be taught. Pupils may become very good at determining the elements in a given intersection, say, but if the set concept as such is

not exploited to clarify other seemingly different mathematical concepts, its inclusion in the programme is of dubious merit. The people who frame such syllabi should state clearly, for the benefit of the numerous naive teachers, where and how the set concept can be used to unify other topics in the syllabus.

Similarly, a great deal of intellectual efficiency is lost if the concept of function is taught simply as another way of referring to certain algebraic equations. Indeed, it is doubtful whether the pupil's ability to deal with equations, their roots and such other cognate topics as curve-graphing is much enhanced by introducing such esotericisms as 'image', 'domain', 'onto', etc. Of course, it can be argued that it does no harm, but that it is hardly giving full scope to the pedagogical potential of the function concept!

The present author argues that the function concept should be taught in terms of words and sentences alone at first, without any mention of its application to mathematics.

Thus, the pupils might be asked to consider the mapping: $P \rightarrow N$, where P is the set of people who have telephones in New York City and N the set of telephone numbers in the New York City telephone directory. Now let them discuss the question: 'Is that mapping a function?' The answer 'No', of course, should not be accepted without an explanation, because such explanations are often based on a misconception of what 'function' means.

Once the function concept has become internalized as a linguistic tool in the pupils' thinking processes, they can readily be led to discover its potent generalizing power in thinking about equations and graphs. Perhaps they will be spared making the mistake of assuming, as do many young mathematics graduates entering industry, that unless a function can be expressed as an equation, it is meaningless to integrate it!

Logical relations, axiomatic systems and the concept of proof fare worse, generally speaking, than do any of the other key themes in new mathematics mainly because syllabi give

little guidance to teachers in explaining its relevance to mathematical thinking. Teachers accustomed to teaching conventional mathematics syllabi are often at a loss when it comes to logic and think that the only good model to use is Euclidean geometry. At least they **know** that model and are at home with it. Suggestions issued with many such syllabi even list Euclidean theorems as exemplifying the logic component of the course.

New Euclidean geometry is, contrary to many declamatory remarks recently made about it, reasonably respectable as mathematics but this author suggests that it is a shockingly inappropriate model for getting pupils to see logic as a major unifying theme in their mathematics! For one thing, Euclidean geometry makes statements which are too easily represented by diagrams and which are usually so obvious visually that the intellectual value of the logic used in proving them lacks force in pupils' estimations. Such logical terminology as 'converse', 'postulate', etc. seem to smack purely of academic formalism in the context of easy Euclidean theorems and so do little to develop mathematical insight.

Again, it would seem to this author that the way to give logic its intended scope as an intellectual tool of unifying force is to present it first in purely verbal situations. Consider the statement: 'If the dog barks then the baby wakes up' and then have the pupils discuss such 'related' sentences as: 'If the baby doesn't wake up then the dog didn't bark'. They might be asked if the baby could wake up even if the dog were silent, and so forth. From such humble beginnings all of the logical apparatus used by Euclid, and much more, can be developed as an integral part of the pupils' linguistic processes and thus equip him to approach proof in abstract non-geometrical contexts, such as algebra, without that 'fuzziness' which so often characterizes this part of their mathematical training.

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1. Bruner, Jerome S. **The Process of Education**. New York: Random House Inc., 1960.
2. MacDonald, Theodore H. **The Validity of Set Theory Concepts and Vocabulary at Initial Stages of Teaching Mathematics**. Primary Mathematics: Vol. 8, No. 2, 1970.

**Teachers whose mathematical background has not been sufficiently strong for them to understand why and in what way the set concept is fundamental.

Many are called but few are elected

Philip Crick

1

Those unfamiliar with the distinctive outlook of analytical philosophy are likely to find some difficulty in making real connection with the manner of thought used by such writers as R. S. Peters.

This is because those who have not been subjected to the unique attitudes induced by the pursuit of analysis in this form are likely to come making demands for a system of values and for some kind of programme whenever they move into contact with the work of any writer who claims to be dealing with education. If they approach such thinking with the kinds of expectation associated with political or religious engagement, they are likely to be both dismayed and disappointed. They will not find any direct concern with the central problems of the day.

The surprise involved is reinforced by the fact that philosophers of the past, both immediate and more remote, have indeed been happy to advance systems and programmes for society as a whole in which education plays a leading part. From Plato to Dewey the road is programmatic.

But in analytic philosophy, one is faced by a form of thought which trims its action to the task of making 'confused matters clear'. In its work, such a discipline claims to apply the force of logic alone, acting in an 'objective' way, towards notions such as 'history' or 'science' or 'language' and of course towards 'education' too. This is supposed to be done in order to make more precise the foundations of the attitudes which such ideas embody. For example, the philosophy of science will examine the viability of the 'hypothesis' as such, as well as going on to examine the inner nature of a process of thought such as 'proof'. As it stands, this is not an idle pastime; but can have, rather, a useful virtue in the self-appointed role of increasing intellectual focus.

However, when a minor branch of the whole

venture which we term philosophy begins to be assigned by some the prestige of a major development, and to be known as the 'revolution in philosophy', it is time to show that a serious distortion has taken place, and that sophistry is replacing sense.

In this connection, it is relevant to note that the analytic school has even turned its own ascetic rigour upon itself; and in his paper; 'Can There Be An Analytic Philosophy?' Stephen Cahn plots the limits of its technique, and warns against excess. In his closing remarks he points out that the analytic school avoids 'normative judgments', that is to say; 'value-judgments', as such, and he goes on to show that if one is to pass the limits he describes in order to argue for a full educational philosophy, that is to say for a programme involving 'ought', then one should spell out the moral and ideological attitudes which lie within what is being urged. Such, then, is the state of affairs. The analytic school truly believes that one can write and think in this neutral way. It also seems to hold that it alone is endowed, by its terms of reference, with the right to do so. If one now enters the web of ideas woven by Peters (especially his thesis; Education as Initiation) it becomes imperative not to forget this assertion of neutrality which is professed.

In order to submit the validity of the claim of neutrality to analysis of a different order, it is worth giving first a short synopsis of Peters' argument. It is as follows. After an introductory phase, in which he states the need for conceptual clarification, and brushes aside an anticipated objection that he may be accused of essentialism, he makes it quite clear that although there do exist instrumental aspects of education, he will not admit them anywhere into his own treatment, since they invoke uses and purposes which stand external to the teaching process itself. His key point is that education can only be derived as a true concept from considering what goes on inside education itself, and from the teachers task in the classroom.

After this apparently hardheaded and practical note, he goes on to say that education is

'intentional' in character and has to be concerned with desirable states of mind, with matters which are thought to be worthwhile. Seen in this light and looked at from the interior, he proposes that education must conform to three criteria:

1. That something worthwhile should have taken place.
2. That the person so educated should come to care about the valuable things involved in the process.
3. Possession of cognitive perspective. The educated person has to see the connection of what he has learned with other matters, and with a coherent pattern of life. He has to be in possession of relevance.

Having established this basis, Peters goes on to state what appears to be his central theme. Under the terms just outlined, he avers, the child is initiated into 'public traditions enshrined in a public language'. This leads on to the acquisition of aspects of the intellectual inheritance. The whole process contributes finally to the production of a mind. To have a mind, then, becomes to have been educated 'in accordance with the canons implicit in an awareness differentiated in the inherited tradition'.

The repeated use of the word 'enshrine' in the essay suggests that something is being argued for as sacred; and this is the actual case. That which is being made sacred, and which is supposed to be found within the 'public language' is what he terms the 'impersonal content and procedures' implicit in the forms of thought as handed down.

The last stages in the argument are now set out. Education consists not of pursuing some long term individual or social objective. Instead, true education means inducing the pupil to take up the impress of those procedures named into his own being, and to know how to use them, and also to know why he uses them. At the very end, he must be able to use the canons of thought in order to be able to judge correctly and discriminate in

cases of controversy or doubt falling within his competence. The entire process is seen as an initiation into the realm of established learning, into the citadel of truth.

In the latter summary, several important digressions have been left out, but it will be found that key pattern has been preserved. Before passing to a crucial examination of the premises, and the consequences of the whole thesis, the phrase 'impersonal content and procedures' stands in need of some elaboration.

Though the phrase is not worked out in further detail within this particular essay, one comes to understand by it that Peters means that the various disciplines contain formal elements of a logical character and certain formal methods of enquiry, or of appraisal, which are independent of a single subjective thinker, or enquirer. Having been developed by men, and not by any one man they are now autonomous, and 'objective' and so can be classed as impartial.

Furthermore, these procedures, and their related content are self-revising. Developments and changes in knowledge therefore are accounted for by Peters in a traditionalist manner; the principles supposed to be inherent in accepted bodies knowledge are to be applied in the service of the criticism and evaluation of any new development, in order to bring the new into accord with the old. It is at heart a theory of accretion, with revision of text or testament as the basis.

It is at this point, that the artificial character of the whole contention of Peters begins to appear. This total separation between **extrinsic** and **intrinsic** which he applies in thinking about education, is repeated here in a more subtle, concealed form. To speak of impersonal procedures with its implication of totally objective bodies of knowledge is to give the word 'impersonal' a burden of meaning which it will not bear. Objectivity must always be a relative quality not an absolute.

As phrased, and in context, what seems to be implied is a set of procedures which are

either nonhuman or superhuman and thus detached from man. Only by thinking like that, could one go on to argue that a body of knowledge was intrinsic to itself. We are forced to suppose that knowledge emerged historically in a somewhat subjective manner, but then by a long road of refinement evolved finally into the divine state of autonomy, pure objectivity. This is the last consequence of making out of rationality itself a form of secular religion. God is to be no longer Love. God has become Knowledge.

But if there is one fact that human and social experience has taught us it is that any system of knowledge and the technologies, techniques and logics that go with it are a function of the culture and the society which gave rise to it. The science of today is the science of today; it is not the science of the Phoenicians or of the unborn twenty-fourth century. The logical systems of today are not those of the year three thousand B.C. History may link them causally, but in between now and then whole revolutions in structural understanding have occurred. Similarly with relation to the future, the changes to come will not necessarily be those of a self-revising cluster of scholars. Rather they may arise from leaps and transformations born of the course of human affairs.

A knowledge-system then, can be shown to be the extension of a particular kind of society, not something handed down and kept separate from the political and social order, but an intrinsic part of that order, not of itself. The latter belief in the intrinsic status of knowledge proves to be a tautology. An intelligent view of history confirms that knowledge is the instrument of those who rule, and that the instrumentality of knowledge enters both into the field of environment control and of the arts.

Suppose, though, that we ignore for a while, this counter-statement, and take the Peters view on its merits. It can then be seen that the rejection of the instrumental brings in its train another set of insurmountable problems.

If the transcendental nature of knowledge is

one category acting as a lynchpin of the system, then the other (and equally flawed) lynchpin is the criterion of 'worthwhileness'. For, having driven the demon of value-judgment out at one point, our theorist finds it needful to let it in at another, if his final position is to cohere. He is quick to note this; and to recognise that the use of the idea of 'worthwhileness' will involve him in trying to justify the term, if he can, by rational means.

In trying to do so, this philosopher enters one of his most contorted and painful pieces of thinking. In his book, 'Education and Ethics', we see how he tries to solve the predicament into which he has steered himself. Here, he appears as the victim of the established knowledge-system by which he subsists. Baulked by not being able to find any satisfying answer to the acute question of right choice of action posed by the notion of worthwhileness in education he turns with professional inevitability to ethical theory for support. Perhaps in this domain he will find the unanswerable answer to a question such as: 'why study mathematics when one could be playing bingo?' Perhaps, here, the rational approach will provide an imperative. Perhaps here the evasion of instrumental arguments can be accomplished. Diligently, he searches, rejecting each received theory as useless for his purposes, as of course they are bound by their nature to be.

Then, at least, and in a most curious, dry place, he thinks he finds it. Driven by the tyranny of his logic, he ends by arguing that the long sought for justification for education must lie **inside the test question itself**; it must somehow be embedded within the challenge 'why do this rather than that?'

And here, is uncovered, the second tautology. We are told that the **very fact** that someone can ask this question of himself means that he thereby commits himself to the pursuit of knowledge. Choice is ruled out just because he has been able to ask it. To enter the citadel of the learned is to come to ask the question. To ask the question at all is proof of residence within the citadel; an apparently neat and geometric solution, but hardly con-

vincing. A persuasive answer to such questions as 'why frequent brothels when one could be studying metallurgy' for example will demand less fragile authority than this.

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The citadel of the learned; presumably this image is drawn from the medieval idea of a fortress within a city, an enclave. It suggests at base a scholars vision of education. A university, we may suppose is to be the city within the world-city. To stretch this image to cover the reality of mass-education in a mass-society, one has to regard the millions of pupils engrossed by the state system as claimants for entry into the enclave. But, of course, as everyone can observe, though **many are called few are elected**. The vast majority drift away from the ramparts of the citadel into the 'inferior' world of work and commerce.

Or again, is this perhaps the image of a new holy city? Is it perhaps to be the Vatican of science and art? Apart from the logical thesis, which has already been dealt with, one derives from Peters' overall treatment a definite impression that teachers are to be the minor orders of a priesthood, administering perhaps the Religion of the Rational. They are supposed to be diffusing (however inefficiently) the faith of the impersonal god of scholarly tradition. In this wise, every school becomes a secular seminary in the making, and every university a plateglass cathedral.

One begins to wonder just what seed is supposed to be sown in such places through the mission of the syllabus. Children, potential missionaries themselves, are to be drawn in, if possible, from the barbarity of the untutored world to the one true source of light and civilisation.

Higher up the hierarchy of the Church of Academe are the lecturers and higher ups yet, the professors, the cardinals of the order who set example to all below, and who are to function like ecclesiastical judges, empowered

by their long study and wisdom to discriminate in matters of fine controversy, and to trace intellectual heresy to the root.

Is this static vision (or maybe hallucination) elitist as so often has been urged? Not explicitly so; rather the question of how many may join in the priesthood is left open. But to carry this metaphor to its limit, if all were to join the holy order, then the exclusiveness of the priestly role would dissolve.

If all had a university education, if all entered the citadel, the enclave would engulf the city. The difference between the keepers of the rational flame and the Barbarians would disappear. Thus we see that if education is to be initiation there have at least to be converts to convert.

Without this precondition the need for an educational priesthood is undermined. But, a sense of realism suggests that the whole argument is based on a separation of roles between teacher and the taught which has no foundation in social fact. In the world of schools and colleges, the actual forms of separation which control affairs are a compound of class, work-function, salary, and status.

The tautological vision of Peters has another parallel of some relevance. The priest of the Catholic church labours for the love of God. Our secular clerics are supposed to toil equally for the love of procedures. Virtue for its own sake fills the Catholic instance. Knowledge for its own sake follows from the second.

We are now not very far from a first cousin of the above epigrams: art for art's sake. And this echo is a clue to a very strange paradox in the whole Peters position. In the prolific field of aesthetic theory, there is one account of art which supports the latter slogan. This is sometimes called the configuration theory of art. In describing it, Harold Osborne observed that it looks on beauty as a coefficient of the formal structure of a work of art. He wrote 'But we shall try to keep clear the logical point that when you are judging about artistic excellence you are not judging about something else, and when you are judging about

something else you are not judging artistic excellence. If we insist in principle in separating **the utility-functions of art from its proper excellence**, we are doing no more than a scientist who does not identify the application of scientific knowledge to industry with the disinterested result of the pursuit of artistic truth'.

This quotation helps to make clear what lies inside Education as Initiation, and subsequent work. The supposed utility-function of education has been separated from its 'proper excellence'. It should however be plain from what has been argued earlier, that the 'proper excellence' of education disappears altogether when the instrumental functions are cut away. One cannot have one without the other. All that is left is an abstract idea which connects with nothing, a word with reverberations.

By such means does R. S. Peters arrive at a formalist theory of education, based on at least two tautologies. The paradox lies deeper than this, however. In the course of his work he is at pains to dissociate his own views from those of the progressives, and especially from Dewey, although he does take with due acknowledgement the concept of procedures from them. Having taken the idea, it is transformed in manners which the growth-theorist would not recognise.

But this is not the sole debt to the progressives. A last quotation from the great John Dewey will speak for itself: 'If we generalise from such a commonplace as the education of artisans through their work, **we may say that the customs, methods, and working standards of the calling constitute a tradition and that initiation into the tradition is the means by which the powers of learners are released and directed**. But we should also have to say that the urge or need of an individual to join in an undertaking is a necessary prerequisite of the tradition's being a factor in his personal growth in power and freedom'.

That was written in 1929. Only the bold is new.

Work and the College Student or Cowboys from Brooklyn

Chester S. Williams

Professor of International Education and
Director, Bangalore Center, Callison College
at The University of the Pacific.

and

Spero W. Theodore

Instructor in Science, ARAMCO Schools,
Arabian American Oil Company, Dhahran,
Saudi Arabia.

As the first portion of the title suggests, this is a conservative view, if one not straight out of the Protestant ethic, and so scarcely an 'in' thing¹ Surely the fact that most students must work for at least some financial gain is an understatement in this time of impending financial peril both in the private and public sectors of higher education in the United States. Even so, in keeping with line two of the title, this is only one side of the coin,² and probably the least important.

Whether American college undergraduates study very much these days is an open question, at least as far as identifying with their teachers' connotation of the term. In any case, in their own way they study or pursue their own academic (and 'academic') interests, either in the usual college, in free university concoctions, or within some types of communes. Nor can it be denied that on- and off-campus they work — and hard, at all sorts of endeavors, from (yes still) designing and assembling parade-floats, staging folk-rock concerts, building motorcycle choppers, creating guerilla theaters, forging ingenious sculptures, developing new multi-dimensional music — and other art-forms — you name it, including demonstrations and other forms of protest on some occasions involving intense planning and momentous energy. That students do work, and study, in their own way, then, is certainly undeniable. Many of course, work hard, too, mightily and courageously in student-government and in student-faculty governance, and occasionally, in fact, one way or another, with Board members.

However, the fact that the majority of them are locked into liberal arts' institutions means that the very purpose of the instruction precludes their learning the dignity of work by investing themselves in their own toil. Apparently, the Aristoteleans are still in the saddle. Despite the writings and work of such stalwarts as Von Fellenberg, Rousseau, Pestalozzi, Froebel, and, much more lately, Felix Adler and the Ethical Culture Society, and John Dewey, one finds only pockets of meaningful work as part of the actual curriculum, and then usually in the form of independent projects only for specified periods. (Notable exceptions³ are Antioch, followed by Beloit, and segments of San Francisco State; and Yale, where in one college students may find their own work abroad, if they elect to spend **five** years as an undergraduate!) One wonders why there was virtually no carry-over from the turned-on movement at Black Mountain during the 1930's, why only bits and pieces of that innovation found their way into later practice, and often only on the secondary-boarding-school, level? (Why, too, when British Universities, after whom we founded our own collegiate structure, had apprentices as their first students?)

In any case, just as long ago we should have learned from the students' social inventions of debating clubs and fraternities, if the college won't plan instruction that they consider viable, the customers sooner or later (mostly, these days, **instantly**) will come up with their own thing.

So far, what has been said is at least antiquated chapeau and merely a reminder that we are in a first-class psycho-sociological and economic crisis. Nor is **this** news: when the general public realizes its severity, there will be change, for education in the United States to date has not moved forward as a result of long-term planning but only when felt unduly threatened by gut-level crises. (When Americans feel bitingly guilty **and** devastatingly broke, anything can happen! And today is now.)

Evidence, not only President Nixon's severe economic moves of August 15, 1971, but the

statements of Dr. Sidney P. Marland Jr., United States Commissioner of Education, now in office for eight months: 'General education must be closed out. It is a put-on, a watered-down program with nothing at the end of the line — neither college nor a job . . . The nation no longer has a place for a person who is not going on to college and doesn't possess a salable skill. We must change the notion that someone who goes to college is better than someone who does not — so that a first-rate artisan who works with his hands is held in as high esteem as the graduate of a liberal arts college . . .'⁴

Now, given some five billion dollars by Congress, Marland proposes a vast shakeup in the system. He indicates that much of this money, to be spent this year, would be applied to improve 'career education' in high schools and community (junior) colleges. His concept of 'career education' means that special training would be undergirded with liberal arts courses related to the students' job interests.

What the Commissioner advocates is highly individualized program that is a broader interpretation of vocational education: 'For example, why not offer a high school physics course that would be tailored to the student's interest in electronics. The same could be done in mathematics, history, English and other subjects.'⁵ Such individualized programs would be in operation on the college and university level as well.

It is probable or, more likely, inevitable that the computer will prove indispensable to such a 'career education' program. Thus far the computer has been harnessed mainly in self-instructional programmed systems, basically in skill areas. But in Westinghouse Learning Enterprise's PLAN, an individualized system uses the computer as an aid to the teacher and student in joint responsibility towards creating an individual program of study, designed to help develop his skills, acquire knowledge, and prepare himself for living and learning in our society. The computer in the PLAN program performs many non-teaching tasks, freeing the teacher to provide more

one-to-one teaching and guidance.⁶

But the kind of national 'career education' program that would include higher education, should not only use the computer in models similar to those described above, but in the necessary data banking/data utilization processes for available inter and intra-state (and international) work experience related **and** unrelated to career goals. Work experience which might seem unrelated to stated career goals (what is related or unrelated is and can only be defined in personal terms: the education of the 'whole man' and the exploration of facets of personal growth are most admirable career goals) would be available and desirable in individual cases . . . to the needy, the undecided, the turned-off, the straights, or to those grooved into social service or enterprises cued to a life-style/philosophy.

In Lowell, Massachusetts a Work Experience Program' has been operating since 1965 on the high school level, and has drawn considerable attention with its success.⁷ Not the usual 'work-study plans' whereby needy students earn extra money by work, it gives experience relative to their studies and future careers. Upon graduation the student, with this on-the-job training, can enter full-time employment or carry on his 'career education' in higher education where available (and where may that be?). Local industries in Lowell have been enthusiastic about the program and with a revitalized national economy hoped for around the bend, Commissioner Marland's plan for 'career education' can be realized. Entities in the public and private sectors can plug-in, computer-wise and empathy-wise, with the non-straights, the dropouts, the potential dropouts as well as the straights of our youth.

Such an idea is perhaps not widely contemplated in our age of automation: that is, of harnessing a nationally-based computer system to match student temperament and abilities with the unskilled and semi-skilled needs of liberal arts' college employees and those of its environs, especially those within rapid-transit or otherwise commuter distance. Of

necessity, state and private mutual tuition agreements, a sensible elevation of the minimum wage scale, educational associations, alumni, and Foundations really working together — these and many more arrangements and accommodations would have to be realistically recognized and implemented. Neither would a National Work Corps (Oh, not **that** again?) and a National University (Shades even of Benjamin Rush!) pulling together be incongruous if such a scheme were to work. There are, likewise, heavy ramifications on the inter-cultural — and international levels, especially where satellites would be standard equipment.

Finally — and again this is certainly no new concept, but vital nonetheless: Thanks to a great many for the Tuskegees, Hamptons, Pratts and Stouts, now a Wisconsin State College, together with multitudinous business schools. We need far more of these, in one degree or another possessing some aspects of the liberal arts side, for without an increase in colleges achieving the necessary balance between theory and practice, and, if you will, living the 4-H motto practised on the 'upstairs level,' in a nation of advanced spectators the spirit and the joy of living will simply continue to diminish. In a word, we will be finished, and, with deference to our British friends, the B.A. will simply mean 'Bum of the Arts.'

Let's not award college degrees unless students have worked for them by working; to borrow a phrase applicable to the recognized non-musical rock-bottom of some American high schools for those who meet all other requirements, their lot should be the C.A. certificate of attendance.

Footnotes

1. The authors have had it as their credo for many years but have been prompted to speak out on the subject, nudged by folksinger Peter Seeger who maintains that overseas intercultural centers may be fine but that college students as an integral part of the curriculum ought to work with their hands 'and not just go out camping.'
2. One of such transplants is folksinger Jack Elliott, whose major subject of informal study has been the works of Woody Guthrie; so well has 'Cowboy and Sailor Jack' mastered them that he probably sings Woody's songs better than he himself did. (In any case, he does far better with them than anyone now on the scene.)

3. For others, see Arthur G. Wirth, 'Reflections on Disaffected Students,' **The Educational Forum**, Vol. XXXV, No. 3, March, 1971, pp. 341-342.
4. 'The Chief Speaks Out,' **The San Francisco Sunday Examiner and Chronicle**, This World Section, August 15, 1971, p. 18.
5. *ibid.*
6. PLAN (Programs for Learning in Accordance with Needs) was initiated in 1967, through cooperative efforts of the American Institutes for Research, The Westinghouse Learning Corporation, and 13 school districts in California, Massachusetts, New York, Pennsylvania, and West Virginia. Mr Theodore, co-author of this article, is with the Aramco Schools, in Dhahran, Saudi Arabia, where PLAN is also in operation. (Westinghouse Learning Corporation, 2680 Hanover Street, Palo Alto, California 94304).
7. 'Anti-Dropout Plan,' **The Reader's Digest**, April, 1970, pp. 26-28.

Observations for Lord James

Introduced by Raymond King

The statement that follows was drawn up by a working party of the ENEF Council, led by Elizabeth Adams, for submission to the committee of Enquiry on the Training of Teachers under the chairmanship of Lord James.

Unfortunately the long Postal Strike super-vened between the Council's decision to appoint a working party and the early date-line for the submission of 'evidence'. Hence it was not possible to gather and assess ENEF opinion in the way this was done a few years ago for the Plowden Committee. It was, however, possible to some extent to weigh opinion in the discussions that followed weighty talks to meetings in London by Professor J. W. Tibble, Academic Secretary of the Universities Council for the Education of Teachers, and Dr. W. Wall, Dean of the Institute of Education of London University. Further, a discussion group at the Easter Conference took as its theme the preparation of teachers for their roles. And the working party, though small, was able to draw on the considerable experience of its own members.

The Council agreed that the Statement should be submitted as the Observations of a Working Party of the ENEF: precisely that, and not as a considered policy commitment of the whole Fellowship.

There are various problems that all members

would want to have fully and deliberately weighed in the Enquiry, whatever their own views and whatever the ultimate findings of the James Committee. The Council hopes that the Statement will at least reinforce the case for serious consideration of the following changes in the system: the deferment of the age for the Students' commitment to teaching; the more effective part to be played by the teaching profession in the preparation of its recruits; the place of practical 'work experience' in training; interdisciplinary training for teaching and allied professions; the embodiment of the probationary year in the course; greater encouragement for mature students to enter the profession; and a massive programme of in-service training for teachers at all levels.

For interest and critical appraisal, and for the record, the Statement runs as follows:

Introduction

The English New Education Fellowship speaks with authority and experience on teacher training and in-service education, but as an interdisciplinary organization it is uncommitted to any sectional interests.

In submitting the following observations, however, the members would like it to be understood that they have a prime concern: it is for the quality of human relationships in the classroom, the school and the college.

Since it is not possible to legislate for quality in education, the observations below are in the form of practical suggestions. In general they are aimed at relieving unnecessary tensions in the field of teacher education; at improving the structure of communications between students, teachers and college staff; and at providing opportunities and encouragement at all stages for teaching by enlightened methods.

The observations are related to the Terms of Reference I, II and III respectively of the Notice about the Teacher Training Inquiry.

I

1. The study of education should be de-

veloped as a viable academic discipline applicable and available to teachers at all levels: from teachers of young children to teachers of post-graduate, mature students; and alike to intending teachers and to those with experience in the profession.

II

2. The age of commitment to teaching should be deferred for school leavers until part of a higher education course has been completed.
3. A new pattern of initial preparation for teaching, whether for school leavers or for mature students, should be worked out.
4. One element in this new pattern of initial preparation for teaching would be the separation of the stages devoted to academic and to professional studies.
5. A second element would be the transfer from the colleges to the schools of the major responsibility for attracting potential teachers in sufficient numbers to commit themselves to preparation for teaching; and also for initiating probationer teachers into the profession.
6. Greater encouragement should be given to the entry of mature students to the profession.
7. The new pattern for school leavers would begin with a two year course leading to a pass degree granted in any approved college, polytechnic or university.
8. To qualify for teaching in primary or secondary schools would involve graduates in an additional minimum of one year's full-time study and one year's work experience (best taken in reverse sequence).
9. Positions in school with salaries paid by the employing authorities could be filled by interns gaining work experience of all aspects of school life and work except

that of responsibility for a class.

10. Arrangements could be made for any intern to have experience in more than one school during the year.
11. All school interns would attend a college for day or block release for study seminars on teaching and learning.
12. The third year of full-time study could either lead to an honours degree or constitute a course of general preparation for teaching in primary or secondary schools.
13. Success in the third year of study combined with a satisfactory record for the year of work experience and sandwich studies would qualify a student to apply for a first appointment as a teacher.
14. Permanent appointment in any particular school should be withheld from all beginning teachers until at least two terms of the probationary year had been satisfactorily completed.

III

15. There is a need for periodic redefinition of the role of each institution of higher education. The approach should be flexible as the task calls for a balancing of the social, human and economic demands of each region of the country whilst taking into account the varying resources, traditions and potentialities of each college, polytechnic and university.
16. The separation of the teacher training function from that of education in subject areas will benefit the profession only if the quality of teaching itself be generally raised.
17. Students and young teachers will readily learn to teach by modern indirect and individualized methods when these are typical of their own experience of the educational process.
18. The colleges should play a larger and

better co-ordinated part in the massive programme of in-service education which has somehow to be provided for the teaching profession at all levels.

19. Time saved from journeys and the supervision of students on teaching practice must be invested in raising the quality of the contribution made by colleges to solving crucial problems of learning and teaching.
20. A possible pattern for an increased and improved involvement of colleges in in-service teacher education might have three main aspects:
 - (a) working with purely local teachers' groups or with particular schools on curricular and research projects initiated by the schools or colleges themselves, by the Schools Council or N.F.E.R. or by a C.S.E. board or the L.E.A.
 - (b) co-operating in a new regional structure which should incorporate the work of the A.T.O. and monitor all major courses, conferences and sabbatical leave for teachers and lecturers in the region. The structure should have a steering committee based on a broad representation of education and should be serviced by officers of the local authority.
 - (c) providing and staffing an Education Centre in each main college. Unique opportunities could be given for refreshment and renewal of teachers with widely varying interests and backgrounds: opportunities for taking part in creative activities including drama, painting, and writing; for private study and group discussions; for the acquisition of knowledge about learning and teaching in all its forms. Additionally, such centres would establish interaction with the community.

Who's Who?

Chester S. Williams

If you'd care for a spot of bio-data, it's to this effect: B.A., Dartmouth, English Classics. M.A. and Ph.D., Yale, in Secondary and Higher Educational Administration. Taught on Secondary level, U.S. private school in Conn. Taught in English and teaching-education at Northern Arizona State University, North Texas State University, University of Oklahoma, where I also was in charge of elementary and secondary student-teaching, Wichita State University, where I also directed the graduate education program, and Indiana State University, where I was also served as Associate Director of the (National) Indiana Teacher Corps, where we prepared teachers for ghettos in Terre Haute, Gary, South Bend, and Indianapolis. Furthermore, I served with Unesco as Chief of Educational Planning Missions in the Somali Republic and Western Samoa for nearly four years.

As for writing, it's been sporadic, and mostly in teacher-education journals, although I wrote two five-year educational development plans for Unesco, with respect to the countries mentioned above. I have loaned slides to S.V.E. for Education in the Soviet, contributed notes and photos for George G. F. Bereday, et al., editors, *THE CHANGING SOVIET SCHOOL*, made a 16mm film with Murray Lincoln Miller on the same topic, edited and recorded an LP record: *SOMALI FREEDOM SONGS*, with Abdullahi Karshi and Mohamed Sherif, Folkways NY, No. FD 5443, and contributed Tokelauan tapes, at the request of Dr. Margaret Mead, for the Hall of the Pacific Peoples, Museum of Natural History, New York.

Hobbies are sailing, languages, playing musical instruments (12-string guitar, 5-string banjo, accordion, and the S. Indian veena), composing verse and, occasionally, a song, photography, and collecting music, currently serving as Editor of *Ethnomusicology*, World Tapes for Education Library, Dallas, Texas. I like to ski, but haven't been able to for many years; at present I am rebuilding a Snipe-class boat, as an active helmsman in the Bangalore Sailing (racing) Club.

Really, in effect my professional life has consisted of two aspects: (1) finding who I am, where I belong, and thus, what I want to be; and, (2) having decided upon this, 'to go where the action is'. This has, accordingly, meant, among other things being a faculty-administrator-activist. Hence I have tried my hand at leading three institutional faculty groups (A.A.U.P.P.), heading three State-wide organizations of Teacher-Educators, directing two National Teacher Education workshops, and sponsoring student-activist organizations, such as S.D.S., B.W. (before weathermen). Related to this, I have been associated with Executive Committee work of a local chapter of the N.A.A.C.P. and involved in working with local 'Church groups', Unitarians and American Humanists in various locales. (I sometimes think I earned not a B.A., but a D.A.—degree of Devil's Advocate).

P.S. A word about this center. Most of the Sophomores of Callison College, at the University of the Pacific, Stockton, California, come here for eight months on our mini campus to study Indian subjects under Indians, viz., Indian Art History, Religions of India, Social Institutions, Languages (Tamil, Kannada, Hindi), dance, crafts (batik, bronze-casting, and wood-carving), and music (sitar tabla, veena, flute, and vocal music). The purpose of the experience is to develop a cross-cultural mentality and to increase one's self-concept by means of obtaining a more objective (from) far-away, but not far-out, point of view.

Spero W. Theodore is a science teacher with the ARAMCO Schools in Dhahran, Saudi Arabia. He has taught in the United States for five years, with special training in audio-visual education at Arizona State University, Tempe, Arizona. A graduate of Ball State University he also heads the Audio-Visual Division of the World Tapes for Education Library, Dallas, Texas.

Théodore H. MacDonald. Born in Côte-des-Neiges, Québec, Canada, Nov. 25, 1933.

Graduated:

L.Mus. (Univ. de Montréal-Conservatoire) 1949.
B.Sc. (Hons) (McGill University) 1953.
M.A. (Math) (Univ. of South Carolina) 1954.
Ph.D. (Glasgow University) 1957
A.C.P. (College of Preceptors) 1970.

Held posts in industry as a statistician and in the Scientific Civil Service in Canada, the U.K., and Germany, before entering university teaching in 1960. Has lectured since in Canada, U.S., U.K., West Indies and Australia. Presently Senior Lecturer in Mathematical Education at Monash University, Clayton, Victoria 3168, Australia.

Author of texts in mathematics and statistics as applied to wild-life management, also of a number of research papers in stochastic analysis and mathematics education.

Grace Stanistreet. In the 1920's creative arts as a means of child development was barely recognised. In widely separated places people working with children were beginning to see its possibilities. Grace Stanistreet was one of these people.

In the 1930's she became aware of others who were working towards this end in England and the United States. In 1937 she was given the opportunity to develop an extra curricular program on a college campus to demonstrate for teachers and students. She has been and still is the Director of the Childrens' Centre for Creative Arts at Adelphi University, Garden City, New York.

Quest News Service

This is a monthly report on the voluntary movement which is not only invaluable to social workers and teachers but also for 6th formers and social studies groups in schools and colleges. It is edited from 200 Abbey House, Victoria Street, London, S.W.1. 01.222. 7456. Editors Jo McBride/Hilary Muggridge.

Design for Learning

Residential Conference and Exhibition, 24th-26th March 1972, Regional Resources Centre, Institute of Education, Gandy St., EXETER. Further details can be had from the Secretary at the centre. The conference will be concerned with a consideration of the whole problem of resource provision.

Quiet! — Children at Work

Grace Stanistreet

Director, Children's Centre for Creative Arts,
Adelphi University, Long Island, New York.

The Assembly play is on. Parents are watching only for the appearance of their own child. When he appears, the parent is intent, identifying, prompting inwardly. The child is finished. The parent relaxes, feeling proud, or annoyed, or distressed. He may get up and leave.

The children watch. They look only for amusement. Someone falls accidentally — they laugh. Someone forgets a line — momentarily the watchers are sympathetic, but will cruelly remember it.

The teachers watch the audience. The administrator watches everybody. The teacher-director is behind the scenes in an agony of suspense . . . Will they remember what they were told?

The play moves on to its end. The actors are not aware that they have been looked at as if they were marionettes performing for the pleasure of the audience. They hear the applause, and feel happy. The teacher-director heaves a sigh of relief: It is over for another six months. Parents say to each other, 'Your child was wonderful! Didn't they do well for second graders! I understand they made it up themselves — so creative!'

The principal goes back to his desk to more important things. Teachers groan inwardly and say 'my turn next! She had help with those costumes, but my parents aren't that cooperative. The art teacher did more for her than she will for me.'

The second graders go back to their room in a glow, and with great difficulty return to an ordinary day. But Bobby who was the one who fell, can think of nothing else. What will his mother say when he gets home — What made you so clumsy? And Beth who forgot her lines, how can she think about arithmetic?

And Jane who was the Princess — she didn't fall or forget, everybody thought she was wonderful. She can't get back to arithmetic either. She will be waiting for the chance to be another Princess. And John's mother wasn't there. Why couldn't she have come? John can't pay attention — His mother doesn't like him.

And so what value the Assembly play? But first what value this play? The most that can be said for it — it was a diversion. But diversion can be achieved without the loss of human life. But what life was lost here? Isn't that an exaggeration? No! Bobby lost confidence in himself. Beth lost confidence in herself. Jane's self-image became glamorized. The audience lost an opportunity to exercise its privilege to identify and sympathize and the opportunity to appreciate. Parents lost an opportunity to establish greater rapport with their own children through understanding the problems of public performance. Teachers lost the opportunity to observe the elements involved, to analyze what was good, and what could have been better. The principal lost the opportunity to see the possibilities of learning through public performance and public listening. And so the school plays continue to be a chore for the teacher. The only satisfactions are those of the audience who watched and enjoyed the errors, and the children who performed safely, i.e., without so-called mistakes.

What opportunity is here for saving human life? . . . and how can it be used instead of lost? It begins with recognition. This chance for learning has to be identified and defined. It needs to begin with the principal's attitude towards the Assembly as an extension of classroom learning for both performers and audience. When the principal recognizes that the audience must be prepared for its role as an active and important element in the success of the Assembly, whatever its nature, there is the beginning. It is not my purpose here to say how this should be done. I can offer some material for parent education which may help the whole view. The following has been used as a means of bringing out the importance of the audience role, and it worked:

This was mailed to parents:

'You are cordially invited to our Festival of the Arts program.

This is an experimental program. This is the first time we have done anything like this at Packer.

If it works as we hope, you will have the experience of being part of an actual creative learning activity, as if you were observing through a one-way mirror.

To accomplish our objective, we will require special help from you, the parent.

*Please come on time, for a late entrance will break the concentration of the children.

*Please leave other children at home, as this is not a program designed for their entertainment, and they could prove a distraction.

*Please accept our offering in the spirit in which it is given, not as a performance to entertain you, but as an opportunity for you to see your child in a creative experience.

Our work in creative arts aims at teaching problem solving, concentration, focus, and self-awareness as opposed to self-consciousness.

Each program will contain three activities, one in music, another in dance, and a third in acting. There also will be an exhibit of the children's art-work.

Because the audience will be limited to 40 parents for each program, we must ask you to indicate on the attached sheet which of our five programs you will attend.

The program will take place in the Creative Arts Room in the church. After each program coffee will be served upstairs.'

This appeared on the program given out on

the day to the audience:

'The Children Speak

We are children on a stage, not experienced performers. Our purpose is not to amuse but to share with you our discoveries in music, dance, art and acting. We have not memorized, we are improvising. Therefore we must think only about what we are doing.

We are excited by your presence and we want to do well. Your presence makes it harder to concentrate. Concentration broken is like fine China, too delicate to be repaired.

Can you for a little time forget you are parents and identify with all of us as young students. Identify with our purpose which is to communicate. Then, you will not talk or laugh, and you will communicate to us your support and interest.'

(Used with permission of Elizabeth Lewis, Consultant, Packer Collegiate Institute, Brooklyn, New York 11201.)

Teachers as well as parents should know what their part is. The principal should take the responsibility here, by making clear what he expects of them as audience. Everyone recognizes that the teacher teaches by example. If the teacher laughs only in the right places, is always listening and attentive, is demonstrating an attitude of respect and concern, the children will follow. And as the principal brings the teachers' attention to the importance of attitude, they in turn can bring this to their own classrooms; they can practice the audience role there.

Continuing with the procedure for developing the audience role and the Assembly program, the principal addresses himself to the teacher's responsibility to provide an Assembly program. Here too attitude is vital. Is this responsibility accepted as a challenge and privilege, or is it a distasteful chore? To begin with, only the teachers who see the possibilities, who want the chance, should be given it. The principal can point out to these

that if the attitude towards Assembly is changed from showing to sharing, the burden is shifted from teacher to the whole assembly. Putting on a show is very different from sharing discoveries. Sharing means that it does not have to be either a made-up play by the children or a published play found by teacher in a magazine. It can be a classroom experience, organized and formed for presentation and participation by the whole class, with no starring roles, led by the teacher playing her own role. Here is a keystone for building the Assembly program — the presence of the teacher, which lends support to the children, adds to their respect for her, and provides interest to the audience. The teacher's size and vocal quality bring an element of contrast which heightens the effectiveness of both, as black makes white whiter, and white makes black blacker.

One reason principals have not been enthusiastic about Assembly programs is that too much class time is taken in preparation. When class work is used as the basis for the Assembly, there is no problem of time, for there will be no memorization. Responses will be spontaneous and improvised, and the presentation will have vitality and interest.

One of the reasons for lack of vitality in the rehearsed memorized play is that motivations are forgotten in the process of remembering the form. Teacher is concerned with memory, not with meaning. Her directing skill is limited to having the children appear in the right place at the right time with the right word. To have them able to convey meaning through word and action is beyond her experience. Therefore instead of the play, she will choose some aspect of a current classroom problem to bring to the Assembly. It will not be rehearsed, but a real happening. Of course it takes a lot of courage to appear in your own role before colleagues, parents and children. But if the teacher has the courage to try, the children will follow eagerly. They will be able to be themselves — the best of themselves — on stage. Then there will be no unhappy aftermath of Assembly appearance. The attitude will be 'When can we do it again?'

A good audience enhances, gives stature to all learning experience. It is natural to want stage center, until we're frightened out of our wits by an audience. But if the stage experience is supported by a respectful attentive audience, these fears will not enter. Fear is one of the divisive factors inhibiting growth. If we can eliminate fear of people en masse, we have progressed in developing that wholeness education talks about, but seldom achieves.

Encounter Group Training for Young People: A Report of Research in Progress

K. Roberts and G. White

Lecturers in Social Science, University of Liverpool

The first Outward Bound school was established at Aberdovey in 1941. Since then more Outward Bound schools have been founded and other comparable schemes have been instituted. As yet there is no generally acknowledged term to refer to these schemes. Hence the phrase 'Outward Bound' is often misused to refer to schemes that are not in fact administered by the Outward Bound Trust. No register exists in which details of all schemes of this type are assembled. Therefore it is difficult to define the universe to which one is referring in discussing schemes of the 'Outward Bound type'. For convenience we shall call them 'encounter group schemes for young people'; a definition that we will justify shortly.

These schemes are all based upon the principle of a short-lived, once-and-for-all experience which involves removing young people from their normal physical and social habitats. Assembled in an artificially created encounter group, trainees are introduced to activities such as hiking, sailing, drama, and canoeing which are intended to have a beneficial effect upon the characters of the young people involved.

For research purposes the schemes in which we are interested can be formally defined in

terms of the following characteristics:

1. They cater mainly for young people in employment but under the age of twenty-three. Therefore schemes aimed at school-children are excluded, as are courses aimed at business executives.
2. The schemes involve the removal of the trainee from his normal physical and social habitat. This excludes courses based upon a firm and intended for its own staff, and courses organised by local technical colleges.
3. Only one main period of training is involved lasting longer than seven days but less than eight weeks. Thus one-day conferences of the type organised by the Industrial Society are excluded, as are schemes such as the Duke of Edinburgh's award in which participation extends over several years.
4. The purpose of the scheme is not to impart specific skills and knowledge but to contribute to the development of 'character' and/or diffuse social skills e.g. ability to work in a team. Therefore schemes such as those run by sailing clubs in order to interest the participants in sailing, and courses designed to impart specific occupational skills are excluded.

Although no precise statistics exist there is evidence that increasing numbers of young people are participating in courses of this nature. Yet outside the fairly narrow circle of those involved in running the courses, very little is known about them.

In some respects the schemes embody traditional features of youth work in Britain. There is often an accent upon strenuous physical activities supervised by expert adult leaders. But in other respects the ideas behind the schemes are distinctly modern. During the last decade 'group work' has become fashionable in a variety of settings. In the social services the use of groups for therapeutic purposes e.g. in prisons, has become increasingly common. In industry a degree of interest has been aroused in devices such as

'T' groups.

The principle behind the training or 'T' group is to place individuals, initially strangers to one another, in a situation of intense interaction for a period of days or weeks. The participants are encouraged to discuss themselves and one another thereby becoming more aware of their own personal qualities and more skilled in the art of handling interpersonal relationships. The key features of 'T' groups are that they are only loosely organised with very little leadership, and that the participants are initially strangers to one another. In this latter respect the 'T' group is distinguished from the 'organisational development' group in which the participants are individuals who already live or work together, the idea of the group experience being that they should talk-out pre-existent inter-personal problems and relationships. The encounter group is a more structured variant of the 'T' group in which the participants (initially strangers) are given particular tasks to perform thus stimulating the processes of interaction.

Schemes such as Outward Bound historically pre-date the introduction of the term 'encounter group' and the widespread use of such groups for therapeutic purposes. Yet the philosophy behind the encounter group is clearly central to schemes of the Outward Bound type. It is in this sense that the ideas behind such schemes are distinctly modern, and it is for this reason that the title 'encounter group schemes for young people' commends itself.

Apart from literature produced for publicity purposes there is little published information about the form that the various encounter-group schemes for young people take. Books have been written describing the Outward Bound schools, but these accounts are barely distinguishable from publicity literature having been produced by individuals personally involved in the schools concerned. No attempt has yet been made to systematically assemble information about all the schemes that are in operation. There have been no surveys aimed at comparing the contents of different

schemes, and consequently little is known about the distinctive characteristics of the various schemes that are available.

About the effects of the schemes the evidence is extremely hazy. Published attempts to systematically evaluate the effects of encounter group training schemes upon young people have been made only in relation to the Outward Bound schools. Some investigations have involved obtaining assessments from young people and their employers of the effects that the courses had upon them. Wide-ranging effects have been attributed to the courses, but participants cannot really be accepted as reliable judges of the impact that a particular course has made. Many teachers believe that streaming in schools helps the intellectually weaker child, but studies of the actual progress of such children indicate that streaming really has no such consequences. One must therefore maintain some doubt as to whether the assessments of participants are valid measures of the impact of the schemes concerned.

Methodologically more adequate attempts to assess the effects of Outward Bound courses have involved administering psychological tests to trainees on a before and after basis. Such studies have revealed improvements in self-confidence, maturity and adventurousness. Exactly what these changes mean in terms of the day-to-day lives of the individuals involved, however, remains unclear. All the available evidence suggests that encounter-group schemes for young people have positive effects, but there is a need for research to establish more precisely just what these effects are.

Our programme of research is intended to widen existing knowledge about encounter-group schemes for young people. More information is required about the nature and effects of such schemes. As increasing numbers of young people are being sent on such courses, information about their content and effectiveness will be of interest to the organisers, potential sponsors, and would-be participants.

Our research programme can be divided into

two sections. Firstly we are collecting information which will enable us to describe and compare the various courses that are being offered. We are interviewing representatives from as large a number of the organisations involved in these schemes as it is possible to contact. No central register exists of the schemes with which we are concerned. However, we are already in touch with a number of organisations and we are extending our contacts on the 'snowball' principle. Apart from collecting information about the content of different courses we also intend to study the structure of the organisations responsible for running the schemes, the origins and history of each scheme, and the 'rationale' that lies behind it. By proceeding in this way we will eventually establish a reasonably comprehensive picture of the various types of encounter-group schemes that at the moment are catering for young people.

It is our intention, where possible, to install a research worker as a participant on the courses. In this way we hope to obtain a deeper understanding of what the courses are like from the points of view of the young people who take part in them.

We are also interviewing representatives from a sample of organisations, mainly firms, who sponsor trainees on the various courses and who are therefore indirectly responsible for sponsoring the courses themselves. The purpose of this part of our study is to examine how sponsors use the courses, what benefits they expect to accrue from them, and how trainees are selected for sponsorship.

The second main branch of our research is concerned with measuring the effects of the courses. One research project is based upon a large firm in a Lancashire town. Trainees have been interviewed before and after their attendance on various courses. The interviews are designed to probe job attitudes and behaviour, leisure interests and activities, and general social attitudes. Therefore in addition to obtaining the trainee's own evaluations of the courses (which we are also seeking) we shall be able to make a more objective assessment of the ways in which young people who

have been on the courses are changed as a result of the experience. The advantage of basing a research project upon a particular firm is that we are able to select control groups of youngsters who do not attend any course, but are initially similar in other important respects e.g. jobs, normal leisure interests, to the youngsters who are selected for training. We shall be able to establish how the changes that occur amongst young people who undergo training differ from changes that normally occur amongst similar groups of adolescents.

In addition to the firm-based study we are arranging for a mailed-questionnaire enquiry on the before-after principle to samples of young people participating in at least one specific course. We are looking for evidence of changes along the same dimensions that are being examined in the firm-based study. The purpose of basing an investigation upon the participants in a particular course is that it will enable larger numbers of trainees to be studied than would be possible in an enquiry based even upon the largest firm.

When complete our research should enable us to state, with greater precision than has previously been possible, exactly what the various schemes are offering, and what their effects are.

OBITUARY NOTE

Professor Sumie Kobayashi — an educationist from Japan

A very great man has just died, at a fine age. Professor Sumie Kobayashi was born in the Nagano Prefecture of Japan in 1886 and he graduated in the University of Keio in 1910. In 1914 he went on a study tour of Europe and America and returned to Japan in 1917 where he became, shortly after his return, Professor and Dean of the faculty of Education in the University of Keio. Alongside this important post he was also instructor at the Women's College.

He was clearly linked with NEF in the period between the wars and was a pioneer in progressive education. At the close of World War Two he was delighted to be back in contact with his old friends again. He attended international conferences and section meetings from 1953 onwards. He was very much in evidence at the Askov Conference in Denmark.

He was 'purged' at the end of the war in his own country and he was eventually made Professor Emeritus. He has published many books including one that has been a notable educational influence, 'The History of Educational Ideas.'

Yvonne Moyse remembers him in his old age as 'delightful' and Jim Annand also remembers him as a person with a lively and open mind, who took pleasure in the company of other progressive educationists.

EDITORIAL NOTES

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Dr. Helen Lahey

Editor: Elsie Fisher

Yew Tree Cottage, Roundabouts,
Five Ashes, Mayfield, Sussex.

Tel. Hadlow Down 389.

A number of interesting handouts have arrived in the editorial postbag recently, and in November we pass some over to you. In a rich autumn with leaves submerging the land in profuse abundance that no computer or town planner could reduce to tidy order or even stem the tide, it seems suitable to offer notes rather than advice and serve you with leaves from many notebooks. If the echo from 'Murder in the Cathedral' crying 'wash the world' is blown into the mind at this season, would T. S. Eliot have us send for a mystic on the road to Afghanistan, a sanitary inspector, a water engineer, Lord Longford, or would he make it a message for the newly formed conservation groups?

County Borough of Sunderland Prototype course at Sunderland Polytechnic

A course for postgraduate students with a diploma syllabus in communication was tried this year with 8 students. Researches into industry had shown that here as elsewhere communication was a major problem. The course was structured on the thesis that creative problem solvers could offer some part in its solution. All the students have found jobs, four in industry. Information can be had from Peter Welton, Principal Lecturer in Visual Communication, School of Art and Design, Sunderland Polytechnic.

New Horizon

Free-expression and Self-discovery Groups, Thursday evenings at 1 Macklin Street, (Corner of Drury Lane) at 6-8 p.m. Telephone New Horizon 01.242. 0010 or Alec Wilding-White, 01.340-8214 or simply turn up. The promoter writes 'Because our institutions are established and run mostly by those already indoctrinated, our schools, colleges, hospitals, prisons, orphanages, borstals etc. are not only geared, but armed to mould us to be and do what they want us to be and do instead of helping us to bring out what we are in this world to be and do. . . . The purpose of these meetings is to help us all reverse these damaging and self-destroying results of our "education".'

Children's Rights

A new magazine is being started called, 'Children's Rights', with an open forum for children, parents and other adults to voice their views freely. The address is 211 Ladbroke Grove, London, W.10. Annual subscription £2.

Our December issue will contain an article by John Dwyford Davies on 'Why Some Children are Lonely while others are not.'

Associate Editors:

Australia: E. W. Golding

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Dr. Helen Lahey

Editors: Elsie Fisher and Anthony Weaver

Yew Tree Cottage, Roundabouts,

Five Ashes, Mayfield, Sussex.

Tel. Hadlow Down 389.

A CHANGE IN EDITORSHIP

On Elsie Fisher's retirement as editor of 'The New Era' her many readers will be reminded of the fine services she has rendered our journal. During her period of office it continued to explore and express progressive ideas and practices in education, which she presented with skill and discrimination. The Editorial Board is deeply indebted to her.

From January 1972 the editorial functions will be performed by a triumvirate. The members of it will work as a team but each retain his respective sphere of influence and responsibility namely, David Bolam, Director of the Schools Council Project on Integrated Studies, University of Keele, will be concerned with the World Studies Bulletin; David Bridges, senior lecturer in Education at Homerton College, Cambridge, with progressive education as reflected in contemporary theory and practice; Dr Anthony Weaver, senior lecturer in the School of Art, Goldsmiths College, University of London, with the stimulation and coordination of contributions from overseas.

A new feature will be a regular column on the needs and outlook of the young teacher. Through these measures it is hoped to widen the scope, magnify the influence and increase the readership of 'The New Era'. In keeping with our tradition the journal will continue to be a multi-purpose one, its scope including most aspects of learning, its influence aiming at effectiveness on every level of education,

its readership embracing parents, teachers and students.

Solzhenitsyn has reminded us of a fundamental distinction in life by remarking, 'The wolf-hound is right and the cannibal is wrong.' Being against cannibalism in either home or school, 'The New Era' favours a diet of individual self-realisation within the collective framework of a global society.

James L. Henderson, Chairman

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Why are some children lonely while others are not?

What can we as teachers and parents do about this?

John Dwyfor Davies, B.Ed.

It is blatantly obvious, to the most casual of observers, that in any given group of children, some emerge as more 'popular' than others. By 'popular', is meant the individual who is readily accepted by the majority of his peers, while by 'unpopular' is the person who is NOT readily accepted by his peers. This paper is an attempt to examine why this should be and what we, as school teachers and parents, can do about the problem. To help me in this undertaking, I have used two simple techniques — the questionnaire, to ascertain the child's own views as to the factors determining popularity; and the sociogram, used alongside my own observations backed by the views and suggestions of authorities in this field. We can assume much as to why one child is popular while another is not and many of these assumptions may well be valid. Unfortunately, assumptions tend to be general and to generalise while dealing with individuals can be dangerous. It is in an attempt to overcome this danger that I have used the aids mentioned above, alongside one another, thus relating general observations and comments to individual cases.

One hundred and thirty junior and secondary children completed a questionnaire which asked for attributes making for an unpopular person on the one hand and a popular person on the other. When compiled, these questionnaires gave the following picture:—

THE UNPOPULAR PERSON would possess one or more of these qualities:

- tells tales
- boastful
- unwilling to join in activities
- self opinionated
- attention seeking
- poor at academic subjects
- inconsiderate
- bullies

- poor at sport
- favoured in class
- mean
- greedy
- big headed
- tells lies
- moody
- thoughtless
- selfish
- creeps around people in authority

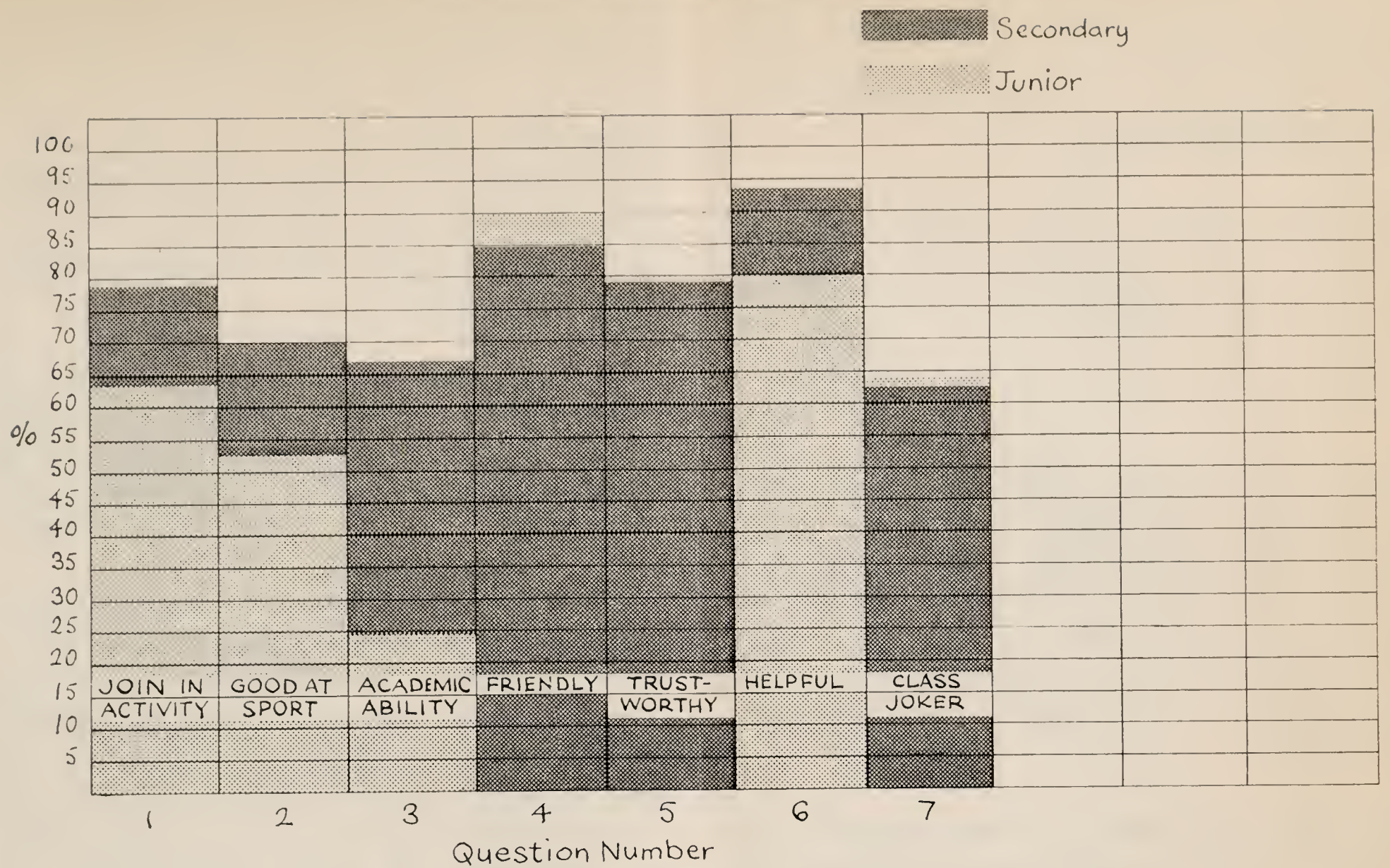
While the **POPULAR PERSON** would be:—

- helpful
- friendly
- trustworthy
- ready to join in activities
- sporting
- possess academic ability
- the class 'comedian'
- honest
- happy
- kind
- sharing
- fair
- never creeping around 'authority'

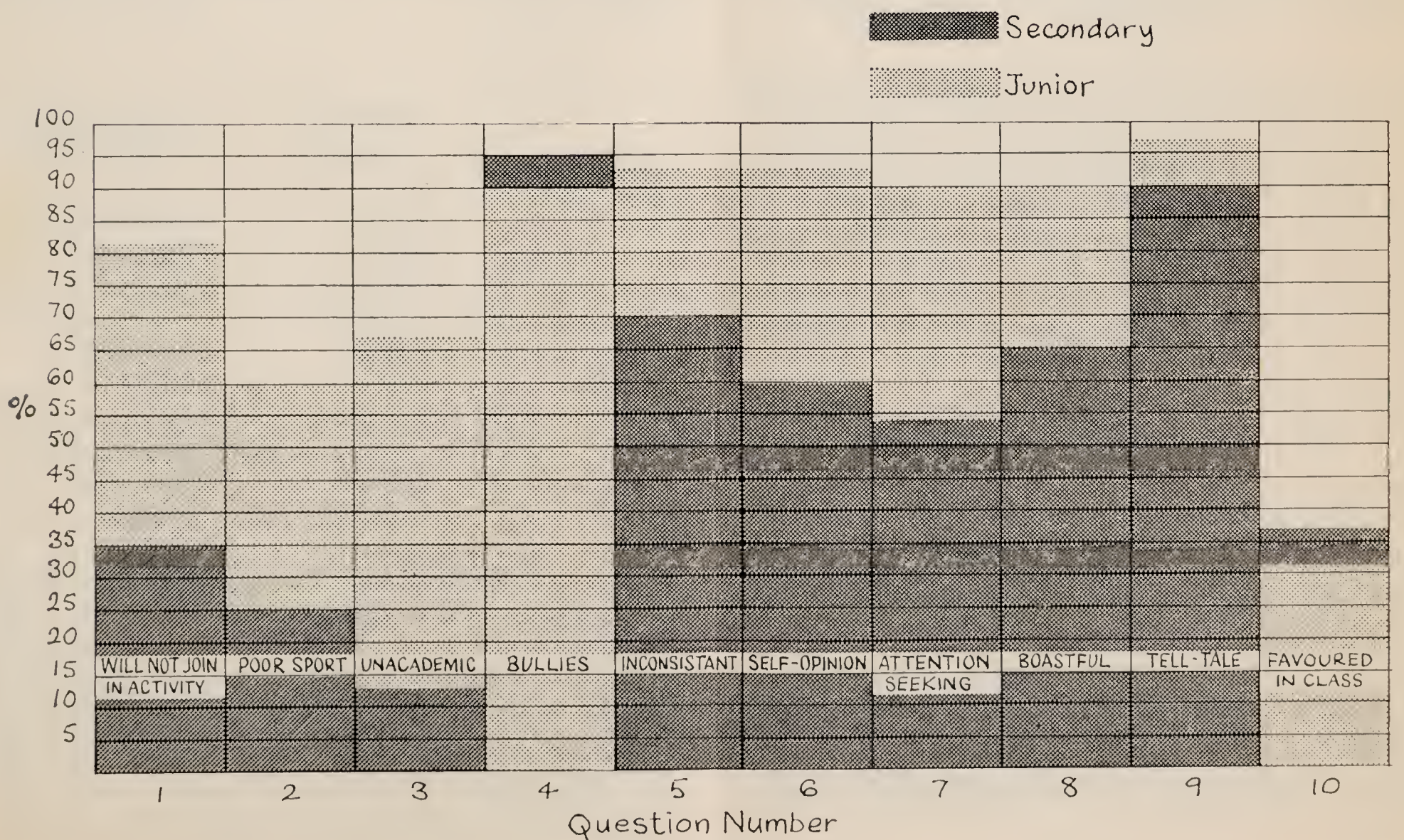
The following graphs show how the junior and secondary children varied in their choices of attributes. This would seem to indicate that certain attributes that are firmly held in the junior school become less important in the secondary school and vice versa. The place of the 'bully' is one such example. In the junior school this attribute is given a lower score than in the secondary school — whether this indicates that in the schools in which the tests were conducted, the number of children subjected to bullying in the junior school were considerably less than in the secondary school or not, is debatable. I also wonder whether the results from a highly academic, examination orientated secondary school would have placed 'academic prowess' as such an insignificant a factor in determining popularity? The opportunity to test this may yet arise!

At this stage in my investigations, the solution seems to be near at hand — we have a distinct picture of the kind of person who would be popular and another, equally distinct and straightforward picture of the person who

FACTORS LEADING TO POPULARITY



FACTORS LEADING TO UNPOPULARITY



would be unpopular. Suspicious of this clarity, I drew up a series of sociograms on three groups of children. These groups were comprised of boys only, all of whom attended the same secondary school.

Group No.	No. in Group	Age at 1st test
1	18	11-12
2	16	12-13
3	21	13-14

These boys form the 'removed' department in the school and are therefore to some extent, a select group. They had been placed in their overall groups through the results of selective tests and while they had no choice in the initial formation of these groups, they quickly broke up into smaller and more personal groups.

Each group was asked, on four separate occasions, spread over two years, to answer two questions on paper; (a) to indicate the people in their overall group whom they liked, admired and would like to work with and (b) to indicate the people in their overall group, whom they did not like or admire and with whom they would not like to work. They were allowed up to five choices on each count.

While I realise that this kind of technique has many shortcomings and is often dangerous, I feel that this particular situation justified its use. Some will criticise my technique by attacking my second question and will ask whether such a 'negative' approach is needed. Others will argue that a far safer and better technique would have been to ask the first question only and to compile the target sociogram from the information gleaned, thus taking the 'stars' as being those individuals near the centre of the sociogram and the 'lonely children' as those found on the fringe of the sociogram. This, however, would not be enough, as the sociograms below will show. In many cases, the person who appears near the fringe of the 'popular' sociogram does not necessarily fall near the centre of the unpopular sociogram, as this suggestion would indicate.

I took the added precaution of assuring the boys that the information was confidential and that only they and I would know which boys they chose, (the names in this paper are, for that reason fictitious). I have also been in daily contact with these boys for some considerable time and have formed a fairly secure bond of trust and friendship between them and myself.

Each sociogram was followed on the next day by exhaustive interviews with each of the boys as to why they made their particular choices. Thus making sure that the choices were genuine.

Several tests were made on each group, so that it would be safer to chose those who lie on the extremes. To have taken the individual who fell on the two ends of the scale as the result of one test would again have been misleading, since children often tend to be fickle in their choices and a boy who had pleased or displeased the group immediately prior to the test, could well be chosen accordingly on that particular day, thus disguising his true position over a longer period on the sociometric spectrum.

From these tests, the following results were drawn:—

Group	Popular Members	Unpopular Members
1	Purser Moss Williams	Richardson Rolands Lewis
2	Wilson Keel Davies	Gooding Smith Harris
3	Mason Hopkins Harris	Gardener Howels Thomas

It is towards these boys that we now turn our attention. Having limited the field from 55 to 18, the task of constructing a case history for each boy becomes far easier. I have tabulated the information available on each boy, in an orderly way, so that his 'history can be de-

ciphered in such a way that the task of finding a common factor in the background of the boy is made simpler, thus making the task of

finding a comon factor for all the boys in the popular group and another factor common to all the boys in the unpopular group easier.

	POPULAR MEMBERS	UNPOPULAR MEMBERS
1. Good athlete	Willison Keel	Lewis
2. Good homes	Purser Moss Willison Davis Mason Hopkins	Harris Howells
3. Well dressed	Purser Williams Wilson Davis Hopkins	Lewis Harris Howells
4. Academic ability	Purser Williams Wilson Harris	Harris Gooding
5. Financial backing	Wilson Davis Hopkins	Gooding Gardener Howells

	POPULAR MEMBERS	UNPOPULAR MEMBERS
1. Poor athlete	Davis Harris Hopkins	Richardson Rolands
2. Poor homes	Keel Harris	Gooding Gardiner Smith
3. Poor dress	Harris	Smith
4. Academic inability	Keel Davis Hopkins	Richardson Rolands Thomas
5. Financial backing	Keel Harris	Smith

It will be noticed from the table above, that there is no particular factor that is unique to either extreme, but this is not as surprising as it may seem at first. Just as G. Pricher argues that it is impossible to find one function common to all sentences¹ it is also impossible to find one factor common to all individuals who

are popular and unpopular. It is futile then, to search for this 'common factor'. Socrates, in 'Meno' says — 'We always arrive at a plurality, but that is not the kind of answer I want. Seeing that you call these many particulars by one and the same name and say that everyone of them is a shape, even though

they are the contrary to each other, tell me what this is which embraces round as well as straight and what you mean by shape when you say that straightness is a shape as much as roundness . . . what is this thing which we call 'shape'? . . . Do you see that I am looking for what is the same in all of other things which you call shapes?'²

Wittgenstein re-enforces these statements by setting out to examine individuals to whom a given general term applies to find that there is no factor that is common to all of them.³ While William James⁴ writes similarly about the terms 'religion' and 'government'. He argues that we should not assume that there is one or more characteristic to be found in each.

At the same time, we must not assume that there is no factor or factors that may be common to these individuals; Wittgenstein writes that "although they have no common essence, they have certain 'family resemblances' ". There is no factor or set of factors which all the individuals in a given group have in common. 'No general term has a united meaning.'

We can conclude this part of the article by stating that the important factor which determines whether or not a child is popular is whether his behaviour contributes to the harmony and effectiveness of social living or whether it interferes with social interaction. The socially approved behaviour, characteristic of the highly chosen individual, indicates a sensitivity to the feelings of others, while the behaviour of the children with low sociometric status is characterised as self-centred behaviour which is inconsiderate to the feelings and needs of others.

Before we discuss the second part of this question, we must ask ourselves whether we as parents and teachers should concern ourselves with the social development of the child? Is the adult who believes strongly in developing the social awareness of a child, imposing his views upon individuals who should be left to learn through personal experience and determine values of their own? Could the emphasis on social sensitivity be a

new slant on moralizing, which the children will later reject as they have done sermonizing religion? Should we try to influence our children into becoming paragons of virtue who understand, sympathetically, the shortcomings of those who have not learnt to control their impulses and cause harm to other people?

Why do we believe that it is vital that we should instill a high degree of social awareness into our children? From a purely practical point of view, it is important to keep a classroom free from interpersonal conflict and tension. To develop a cohesive classroom social structure, in order to establish a desirable social experience for all the pupils, it is essential for the child to work as a member of a group or groups and as an individual. Because much of the learning that occurs in childhood is achieved while the child is working as a member of a group, it would therefore follow that it is highly desirable for us to aim at promoting group effectiveness. Poor social relations which are characterised by cliques and cleavages in the social structure often result in a hostile emotional climate, in lowering group morale and in poor communication between the children. It is vital that we can develop some feeling of personal and social responsibility in groups where there is a tense emotional climate, if much learning is to be done. Otherwise, group conflict and tension will quickly gain the upper hand. Situations such as these are not conducive to the learning of constructive group roles or to the achievement of group tasks, or the learning of subject matter content. Energy that should be directed into rewarding, satisfying experiences is displaced by emotional conflicts.

In a group where children have feelings of acceptance towards each other, where the social structure indicates a cohesive social group and where feelings of isolation and rejection are reduced to a minimum working and learning together becomes an enjoyable and productive experience. Security frees the child from emotional conflicts and enables him to direct his energies towards the group task. He is more likely to take pride in the accomplishment of the group and to feel responsible for working towards the achievement of the

group goals. This increases the unity of group efforts and provides individuals with experience in a variety of constructive group goals. Satisfying social relationships in the group will also help the child develop a favourable attitude towards the learning experience and indeed, towards his attitude towards society in general. The long term effect of this will mean that the child will be prepared for social adjustment throughout life, as his life will be spent living, working and generally interacting with other people.

We should also be aware of the importance of social interaction among our children since these influence the personal-social development of each individual child. I believe that this aspect of a child's development is almost as important as presenting him with conventional learning experiences. Any attempt that could contribute to the development of the child's social awareness and his understanding of the difficulties and problems of others should make a unique contribution to his personal and social development. The home and the school together are in a highly advantageous position to stimulate this aspect of a child's development although they are obviously not the only ones. Our responsibility is a heavy one when the child comes from a prejudiced environment, but this difficulty only serves to make the task more vital.

Today, more than ever before, our children are finding the task of discriminating, a difficult one. Bombarded with television programmes, the less able child is unable to determine what is real from what is make belief. At the same time, violence is so common, it is often the acceptable and accepted thing. 'Different' children or adults are the subject of ridicule — fat children, such as Billy Bunter, coloured people; war films are so common that children can not possibly be unaware of the fact that the German nation fought a bloody war with the British and that the most honourable deed that a man could do, was to KILL as many of the enemy as possible. Boy's comics are still full of war stories, with violence as the mode and courage as the supreme virtue, films and advertisements on television insist on the values of physical

beauty and the importance of material wealth, to the exclusion of everything else. Sex is used to sell articles from food to cigarettes and although these advertisements are directed at adult audiences, children watching, are subconsciously accepting these standards. Thus we have a moral duty to explore the best ways possible to encourage our children to think out a philosophy of life for themselves. It may be argued that children are too young to do this, but it is vital that they understand the supreme value of personal and social happiness and of a critical, yet understanding acceptance of people as individuals.

Although it is important from a social standpoint, that relationships in the learning situation are improved, some people believe that a happy atmosphere kills a stimulating atmosphere. Liam Hudson is one such person and says 'My own suspicion is that progressive schools do make most children happier than authoritarian ones, but that they withdraw from children the cutting edge that insecurity, competition and resentment supply. Here the progressive dream comes home to roost. If we adjust children to themselves and each other, we may remove from them the springs of their intellectual and artistic productivity. Happy children simply may not be prepared to make the effort which excellence demands. "He does, however, concede that progressive education may be worth while because it makes school a more enjoyable place to be at and this may lead children a little nearer the 'rich emotional life which is every progressive psychologist's wistful dream.'"⁵

The teacher is in the best possible position to use a variety of techniques in improving pupils social relations. A classroom situation which is so arranged that each child is able to work and sit by the child whom he most likes will lead to a feeling of security among the children and this in turn will enable the children to participate to a greater extent, far freer and more effectively. Sociograms may well be the main form of an apparatus used to determine the social structure of the class, but this is by no means the only tool at the disposal of the teacher. He should take into account the pupil's characteristics, the pur-

poses of the group and so on, before the form of the group or sub-groups should be finalised. The teacher should consider carefully factors such as the special interests of the individual, special skills and the effect that one particular individual has on another. If two particular individuals constantly cause a disturbance when they are working together, it would naturally be foolish to place these two in the same working group. It would be illadvisable not to consider factors which have an influence on the effectiveness of the group when forming working groups of any sort.

It must be realised that sociometric grouping should not be used as the sole method of grouping in the classroom. The main use of sociometric grouping is to improve the social relations among pupils. For other reasons, ability grouping, or grouping in terms of individual interest may be more effective. The teacher should use a variety of methods.

The personality and objectives of the adult is a vital factor in creating an environment that fosters the social development of children. If the adult reflects warmth, understanding and acceptance towards his children, if he permits children to contribute in the planning of classroom experiences and if he provides for interaction among the children, the opportunity for improving social relations is greatly enhanced. While it is advantageous for us to provide a democratic atmosphere, this alone is not enough. It is equally important that we provide ample opportunity for a variety of activities that contribute to an understanding of sociometric interaction and the promotion of social relations skills.

Having established this, what can we practically do to promote social acceptance? Gronland⁶ suggests certain classroom techniques that could be used to achieve this. The first is designed to present to the pupil the types of behaviour characteristics which contribute to peer acceptance in their group. The value of this technique is that the pupils participate and make the conclusions themselves. They find out what they themselves think and what characteristics are valued by their peers. The pupils are asked to indicate the behaviour

that they like best in people and these are listed on the black-board. The behaviour descriptions are placed on a 'guess who' form, using both positive and negative aspects of the behaviour, e.g. 'Here is someone who is always happy.' The final form should have a space for about six names under each positive and negative descriptions and each pupil is asked to write in the names of peers who fit each description. The results are compared to sociometric results which have been taken earlier. It is then a simple task to work out which behaviours are most characteristic of pupils with high and with low sociometric status. The results should then be presented in such a way that the pupils cannot identify themselves. When the results are presented to the pupils, they get a clear picture of what behaviour characteristics contribute to peer acceptance in their group. It also helps them understand the feelings, attitudes and values underlying peer relations. In the discussion of the results, the teacher has an opportunity to help pupils recognise which peer values contribute to social growth and which are detrimental to it: to help them develop respect for differences in values and behaviours of others and to suggest ways that pupils can improve their social relations. From this technique, both broad social understandings and specific social learning can result from the discussion.

A rich source of material is in stories which illustrate the problems of human beings. The stories can be read and then discussed. Stories should be chosen which reflect common problems experienced by pupils or which broaden the pupils understanding of feelings and attitudes which commonly underline interests and relationships. Topics such as the role of loyalty in friendships; how leadership develops; tolerance towards minority groups; resolving conflicts in loyalties and values; cultural differences in behaviour; different roles that individuals play in social groups; causes of interpersonal conflict and methods of improving social acceptance are some of the themes that might be found in the stories. Other themes that might be introduced could include family and home relationships; physical and health handicaps; personality de-

velopments; school and teacher relationships and social relationships. Through reading and discussion, it is expected that the pupils will identify with the characters in the story and develop a sensitivity to the feelings and attitudes of persons in different situations. They will also relate the experience of the characters to personal experiences they have had and the social sensitivity gained will broaden their understanding of factors which motivate social behaviour and this process helps them to internalise values which contribute to social effectiveness. The discussion of solutions to problems arising in social interaction also provides insight which assists them in resolving their own difficulties in social relations.

Role playing is another useful tool that we can use to help increase social sensitivity and understanding in the child. This technique involves the acting out of social situations with the children taking the role of the persons involved in the real situation. The success of this technique depends largely on the teacher's ability to plan, control and direct it. He must choose role playing sessions which illustrate problems — but must take care NOT to choose a specific problem for a certain child. The aim of these sessions is to arouse the pupils awareness of their need to learn ways to solve problems. The pupils can be asked to describe experiences they have had, or a story which illustrates a particular interpersonal relations problem; the pupils could then act out possible solutions to it. Different viewpoints on how the problem could be approached may be selected for different role-playing sessions — this could help the children to obtain an understanding that there is no hard and fast solution to any human problem. The actual role playing should be spontaneous, and therefore mistakes expected and these should under no circumstances, be criticised. The session should be followed by discussion, since this is an important part of the exercise — allowing the pupils to analyse the feelings, attitudes and behaviours that are effective and ineffective in dealing with problems and the consequences of these solutions on racial relations. The whole situation is then re-enacted and analysed again.

Some children will of course, require more help than others in their attempts to develop satisfying relationships, in particular, the isolated and the rejected. The teacher can carefully observe the child in the classroom, talk informally to the pupil; talk to his parents and through the use of sociometric interviews and 'guess who' techniques, obtain information from his classmates. Though one factor may be more conspicuous than others, the degree of social acceptance a pupil obtains among his peers is based on his total pattern of personal and social characteristics. Thus all aspects of the pupils intellectual and social behaviour should be considered. Some of the causes may be simple and obvious and thus may be easily determined, while others may be so complicated, and subtle that the child should be referred to a specialist for further study.

The teacher should observe isolated and rejected pupils in groups and note incidents which reveal both the pupils behaviour towards others and their reactions to his behaviour. He should note whether the isolate withdraws voluntarily from social interaction or whether he attempts to establish contacts and whether the reaction of the class members are to establish contact. Does he enjoy constructive individual activities, or is he unhappy in his social position of isolation. Are there any obvious reasons for his social isolation, and is there anything notable in his behaviour that can be used as a basis for helping him build better social relations. What type of social contact does he seem to have outside the classroom — does he play alone on the playground or has he friends in another class? Rejected children are generally actively disliked by their classmates and often show obvious behaviour characteristics that lead to continued rejection such as, attention-seeking, quarrelsome or critical behaviour. Does the rejected pupil seem aware that he is rejected by others and how does he react when other pupils exclude him from their activities. How do the class members react to his persistent attempts to gain social recognition. What type of social behaviour does he exhibit outside the classroom, and what personal and social qualities does he exhibit

that can be used as a starting point in improving his social relationships. These will aid the teacher in identifying casual areas needing more intensive study and will provide clues for remedial action.

The most important aid that one can give, is to maintain an attitude of warmth and acceptance towards the lonely child which adds to his feeling of security and belonging. It also helps him recognise that he is understood and is valued as a person. This builds a firm base for the type of adult/child rapport necessary for effective individual guidance. Suggestions for modifying social behaviour and for improving relationships with others are more readily acted upon by the child who views his teacher or parent as a sincere and accepted person. However, we have human feelings which are likely to be antagonised by noise disruptive attention-seeking by a rejected child, since the same factors which contribute to his rejection by peers tend to arouse attitudes of rejection on the part of the adult. Understanding the rejected child's difficulties in obtaining satisfying social relations make it easier for us to communicate to the child by both words and gesture that his social behaviour is not accepted but that he is both liked and accepted as a person.

In the sociometric arrangements of seating in the classroom and in the formation of sociometric groups, it is especially important that isolated and rejected pupils be placed with their first choice as they will feel most secure here and here lies the greatest opportunity for establishing effective social relations. These pupils should not be placed in the same groups as those who reject them. Only when they feel some degree of security should they be placed in situations with a variety of different classmates to expand their interpersonal contacts.

Often, children are isolated or rejected because they are unaware of the modes of behaviour which contribute to peer acceptance, they lack insight into the adverse effects of their behaviour on peer relations and they lack the social skills necessary for making friends. They can generally be helped to de-

velop the necessary knowledge and skills in these areas through discussion, role-playing and other techniques and individual attention.

Where possible, situations should be arranged where the child can demonstrate a skill which is highly valued by his peers, in areas such as art, music, etc. Yet, not all isolates and rejected pupils have skills in which they can excell. Arranging situations which enable the child to prove special knowledge or to share experiences that are valuable to the group members is useful in helping him gain recognition. Appointing the isolated or rejected child to positions of responsibility is also helpful in attracting favourable attention of peers, although care should be taken that the children do not get the opportunity to label him 'teacher's pet', which can only lead to greater rejection by his peers.

Lack of satisfying social relations generally create feelings of inadequacy. This effort must be directed towards providing successful experiences which build up the pupil's self confidence. Proper sociometric placement helps to improve the pupils social relations skills and gradual induction into positions of recognition in the class all contribute to this end. At the beginning, we may arrange situations where success is guaranteed as the more he experiences success, he will increase confidence in himself. Helping him achieve success in his academic work, in games and sports can also contribute to the isolated or rejected pupils development of self confidence.

These are but a few suggestions that we can use, to achieve the end in view. It is not intended to be a comprehensive study, but it is hoped that having read it, more consideration will be given to the socially unacceptable child and that some of the suggestions may help in the work of making them more acceptable.

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Editor:

David Bolam,
Institute of Education,
University of Keele,
Keele, Staffs. ST5 5BG.

Advisers to the Bulletin:

**Lord Boyle of Handsworth, H. L. Elvin,
A. A. Evans, Professor G. L. Goodwin,
Sir Ronald Gould, Terence Lawson**



WHAT IS WORLDMINDEDNESS? GANDHI SAID: I DO NOT WANT MY HOUSE TO BE WALLED IN ON ALL SIDES AND MY WINDOWS STUFFED. I WANT THE CULTURE OF ALL LANDS TO BE BLOWN ABOUT MY HOUSE AS FREELY AS POSSIBLE.

SOUNDS NICE, BUT WHAT DO YOU REALLY MEAN BY IT?

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EDITORIAL:

Sadly, we have lost one or two subscribers recently complaining that the Bulletin does not offer them what they had in mind. So we have started asking around.

Opinions seem divided about the arrangement of material. As an experiment, a change has been made in this number. The material is not grouped around different types of institution, but focussed on issues of special concern.

Most readers praise the range of interests shown by the Bulletin over the years. Some, however, feel a change of balance is needed, and some would even extend the range. Among specific wishes made are these:

1. Discussion of curriculum problems. Readers have enjoyed the accounts of world studies courses, but feel the discussion needs taking further to look at the total curriculum, as well as at practical issues of time-tabling, classroom strategies, team teaching and assessment.
2. More emphasis on primary education. Urgent as the needs of adolescents are, some feel that the foundations have been overlooked. How can younger children be helped to be worldly wise?
3. Wider interest in materials. School texts matter, but the welcome given to recent articles on films and novels encourages one to go further. World music, dance, and folk-stories all seem worth exploration.

4. Answers from other parts of the world. Most of the work described has been from Britain or America. But what are the problems facing world-minded teachers in Ceylon or Japan or Brazil or any other part of the world?

One underlying difficulty may be that we all have different ideas of what being 'world-minded' is. So please accept the challenge of the title-page. Send in your definition, or even design a new symbol. A lively debate on this topic would make good reading, and give us the guide-lines for change.

1. The Hard Edge: Education for survival

For many teachers of the world, thoughts on world mindedness would seem an extravagant luxury. They are face to face with what must appear to them as far more urgent and basic problems. Many of these problems arise from the harsh facts of the Third World, but some emerge in the large cities of affluent societies. Some news items on a range of these issues are offered here. Reports from readers active in any of them would be welcomed.

A. WORLD LITERACY DRIVE

A crucial point has been reached in the massive world effort to wipe out illiteracy, according to the latest information reaching Unesco.

Some of the updated statistics covering the last two decades look like light at the end of the tunnel. They show that:

- round the world, the number of people who can read and write has risen by 600 million since 1950, the rate of increase keeping ahead of the rate the population is growing;
- the regions with the greatest illiteracy — Africa and the Arab States, Asia and Latin America — all showed cuts in the illiteracy rates over the past ten years;
- the tide is turning in Latin America, where the percentage of illiterates has been cut by more than a quarter to 23.6 per cent and where, for the first time and against the world trend, the absolute number of illiterates has been reduced;
- despite the rise in population, the number of illiterates rose marginally less than had been predicted.

But the same figures, prepared by Unesco's Office of Statistics for International Literacy Day on 8 September, also serve several warnings. The estimates reveal:

- a staggering total number of illiterates in the world — even counting the reduction on the predicted rise: 783 million instead of 810 million;
- in Africa and the Arab States the cut in illiteracy rates still leaves 73.7 per cent of the adult population unable to read and write;
- even on the most optimistic projections, the number of illiterates in 30 years is not likely to be less than 650 million or about

15 per cent, so the problem of illiteracy may not be solved this century.

(From 'U.N.E.S.C.O. News Sheet' September 1971).

B. NEW TESTS FOR IMMIGRANTS

For the last three years the National Foundation for Educational Research has been constructing new learning ability tests which are geared to a specific cultural group and which have now been shown to be good predictors of the performance of the children in that group. The new tests, described in 'Educational Assessment of Immigrant Pupils' (N.F.E.R. 1971. £2.00) by Judith M. Haynes, include tests of verbal learning, reasoning ability and concept formation using concrete materials which do not require a knowledge of English. After constructing the tests Dr. Haynes tried them out over a two year period on 125 Punjabi-speaking children in Ealing junior schools. She also gave the children traditional tests of intelligence and attainment and compared the results of these, and teachers' estimates of the children's ability, with the results of the learning ability tests. Teachers' estimates of the children's ability were efficient, but the new learning ability tests were even better predictors of performance and certainly far better than the present intelligence tests. Teachers' estimates of the ability of Indian children were, incidentally, slightly less efficient than their estimates of English children's ability.

The implications of these results are obvious. If the tests so urgently needed at the moment are to become available within one or two years, developmental work must be carried out fairly quickly to standardize the tests on a national sample of children and on other age and cultural groups. Until the new tests are

in general use our assessment of the future potential of immigrant children will continue to be a chancy business.

One of the interesting off-shoots of the Ealing research was a survey of the attitudes of teachers and especially of those in schools with a high proportion of immigrant children. The best achievement came from schools with over 32 per cent immigrant children, and Dr. Haynes felt the correlation between this high achievement and the favourable attitudes of teachers who were used to dealing with large numbers of immigrant children was sufficiently striking to warrant some more extensive research. Is it that teachers who choose to teach in schools with a high proportion of immigrant children tend to have open-minded and liberal attitudes which are reflected in their pupils' achievement? And is the solidarity of the immigrants where they are grouped in large numbers a contributory factor to their success?

(From 'Educational Research News'. No. 12. N.F.E.R.)

C. NIGERIA: AFTER THE CIVIL-WAR

Targets set by the extended Development Plan for Nigerian education calls for 50 per cent primary enrolment in the mid-1970's; 25 per cent secondary enrolment before the end of the 1970's; expansion of technical education and teacher-training.

While the over-all program applies to all Nigeria, special attention is being given to the war-affected states — Biafra, in particular. Many of the 12 states which since May 1967 make up the Federal Republic had to create new administrative structures in the fields of education and health. The process has lagged in the three eastern states most affected by war. The insufficient revenue and transportation shortages have been blocks to progress.

State governments have centralized control of all schools, many of which are operated by

religious missions and local governments. Rivers State: 26 secondary and 505 primary schools are now in operation with some 151,000 children in primary school. East Central State: 278 secondary schools with an enrolment of 90,000; 3,720 primary schools staffed by 30,000 teachers are servicing over a million children. South Eastern State: 48 secondary schools are now operating and provide for 11,000 students; 1,645 primary schools have an enrolment of 325,000.

Activities for reconstruction include re-roofing and re-equipping school; provision of textbooks for 1,000 primary schools; 2,000 sets of basic equipment (maps, teachers' reference books and sports material). Special attention is being given to 370 secondary schools and 60 teacher-training colleges in the war affected areas. Refresher courses for updating teachers in newer techniques in science are being required. Buses are needed to transport supervisors to district schools and to take teacher-training students to their practice-teaching schools. The University of Nigeria in Nsukka has been reopened with 75 per cent federal support. U.N.I.C.E.F. is contributing to its rehabilitation in the areas of home economics and agricultural extension teaching.

(From the report from the U.N. at New York, by Helen C. Lahey, who will send information on issues of special interest to W.E.F. members.)

D. EDUCATIONAL CHANGE IN RURAL SOCIETIES

The long neglected relationship between education and rural development — and between rural growth and national interest — has become a subject of general concern, especially in the developing nations. Educators and economic planners are now grappling with the task of making the educational process an active and integral part of a total effort towards social and economic development. Yet, the problem of how to gear planning to modern needs is a delicate question and a complex one.

The coming of the 'green revolution' — or appearance of new, dramatically high-yield wheat, rice and corn varieties — is surely a boon to developing areas; yet, this breakthrough has in part created the impression that illiteracy is no longer a real obstacle to increased agricultural production. On the contrary, a simple increase in the agricultural economy and hence in food production is but one important part of the objectives of rural development. For the fact is that as methods and standards improve, as a subsistence economy in time becomes a market economy, the need for more sophisticated skill in planning, management and productive techniques becomes manifest.

Even at earlier stages of development a similar need exists. In Iran's north-west province of Guilan, for example, agricultural advisers recommended that rice growers use a certain quantity of seed per acre when sowing seed-nurseries. Yet, because most of the Guilan rice farmers could do no arithmetic they used far too much seed; it has been calculated that in Guilan Province alone this ignorance costs 14,000 metric tons of paddy worth over 210 million rials in wasted seed each year. The national loss in capital and productivity is immense.

Just as no effective national development is possible where the rural sector of the economy is deficient, no rural development can be properly effective if its educational facilities are insufficient or badly constructed. To this end Unesco stresses the teaching of functional literacy, the first step in the process of a meaningful integrated education. Thus a recent Unesco team reported, after a survey (September 1970) of educational reform in the Iranian area of Isphahan, that, "In their commitment to the term 'functional' in functional literacy, the project team in Iran stresses equipping learners with skills and attitudes useful in such development tasks as plant protection in small scale agriculture; automotive maintenance and repair; health, nutrition and family planning, to name only three of the 18 curricula which have been developed. Literacy thus comes as a by-product of helping adults to define their own develop-

ment problems and to gain skills in dealing with these problems through study and practice".

(From 'Adaptation of Education to the needs of the Modern World in Rural Areas.' U.N.E.S.C.O. pamphlet No. 9. 1 Ed. Y.)

E. DEVELOPMENT IN VOLUNTARY SERVICE.

This is the title of a booklet just published by the Co-ordinating Committee for International Voluntary Service, U.N.E.S.C.O.* It claims to do no more than launch a re-assessment of the meaning of voluntary service at the end of a decade of expansion, and a discussion of the new directions voluntary service is taking in different parts of the world.

Certainly it does at least that and does so well. Paul Henderson stresses four ways in which approaches are changing:

1. An increasing concern to understand the basic causes of world poverty and to alter the 'system', instead of just offering technical assistance.
2. An insistence that service supports the self-reliance and self-help of local people, and minimises the 'outside benefactor' role.
3. A widening of contact points in the community, and a playing down of the use of arts graduates and teachers.
4. A demand for full commitment by workers, instead of thinking of overseas service as an interesting interlude. Stress on acute needs within own countries.

The pamphlet sharpens the radical implications of these changes, not least in his discussion of the proposal to found United Nations volunteers.

One is left with the feeling that the young are developing a new kind of sensitivity to world issues, that makes much of what is called 'world-understanding' in schools look paternalistic and out-of-date. The new mood is caught by Ivan Illich (the prophet of de-schooling) in a speech to a group of U.S.

volunteers in Mexico in 1968. He said: 'It is incredibly unfair for you to impose yourselves on a village where you are so linguistically deaf and dumb that you don't even understand what you are doing, or what people think of you . . . I am here to challenge you to recognise your inability, your powerlessness and your incapacity to do the 'good' which you intended to do.'

'Development in Voluntary Service'*

Paul Henderson (with additional material by Piet Bouman, Arlindo Sandri, and Glyn Roberts).

Obtainable at US \$1, post free, from Coordinating Committee for International Voluntary Service, U.N.E.S.C.O., 1 Rue Miollis, Paris 15, France.)

Have we a common mind?

We say we are encouraging children to be 'world-minded', but do we agree what this is, let alone on the methods of achieving it? Below are some view points. They are coupled to suggest differences. Help straighten us out!

The first task is for children to know the location round the world of the places they see on T.V.

Children need first to be equipped with the skills of finding out. They can discover the world for themselves.

World understanding is based on the belief that all men are the same beneath the skin.

Peace will never come until we recognise and accept radical differences between human beings.

The end of all our striving should be the political unity of the world.

The main thing that world studies have to offer children is the excitement, colour and richness of contrasting cultures.

World-mindedness means looking at all problems with a world framework.

World issues are too complicated for children. It is enough if they have studied the life and history of one other country besides their own.

The educational challenge is to enable children to explore 'otherness' — other life styles, other social patterns, other values.

The key task is to enable children to live with complexity, and with open-ended problems to which the adult world has no agreed answers.

2. The Sensitive Index: What is history?

From the start, the Bulletin has given a good deal of space to reporting new developments in the teaching of History. History has always been seen as making a central contribution to world studies, but also as a vulnerable area where acute differences of social and political opinion may be reflected. Many of the developments reported have been concerned with a widening of content to include aspects of the history of all parts of the globe. Increasingly, however, these have raised questions about the aims of teaching history and how to assess achievement. Contributions to both of these are discussed below.

A. EDUCATIONAL OBJECTIVES FOR THE STUDY OF HISTORY

A suggested framework.

Jeanette B. Coltham, in collaboration with John Fines.

The Historical Association, 1971. Teaching of History Pamphlet No. 35. 30p post free.

Any attempt to change any aspect of the curriculum — even if one is concerned with no more than the contents and methods of a single subject — forces one to look closely at the nature of the process involved. Otherwise, one will act blindly.

Dr. Coltham has already made a useful contribution to our understanding of the process of teaching and learning history in her previous pamphlet (No. 34). 'The Development of Thinking and the Learning of History'. This now offers a very useful tool to history teachers. A teacher is given, it is rightly claimed, the means of identifying the possible areas of growth in a given piece of material or area of study; he can analyse the potential of a syllabus, textbook, document, teaching technique, etc., as it relates to the children in his own class. It is hoped that teachers using this framework will find it possible to be more discriminating in their choice of materials and techniques, and more orderly in their planning of developments in the learning of history in schools.

The framework described covers the following aspects:

A. Attitudes Towards The Study of History

1. Attending
2. Responding
3. Imagining

B. Nature of the Discipline

1. Nature of information
2. Organising procedures
3. Products

C. Skills and Abilities

1. Vocabulary acquisition
2. Reference skills
3. Memorisation
4. Comprehension
5. Translation
6. Analysis
7. Extrapolation
8. Synthesis
9. Judgment and evaluation
10. Communication skills

D. Educational Outcomes of Study

1. Insight
2. Knowledge of values
3. Reasoned Judgment

Such a bald outline gives too little idea of the thoughtful and discriminating quality of the analysis. This might be better caught by looking, for example, at the intended outcomes for D2:

Knowledge of Values

Distinguishes between fact and value judgement.

Identifies values on which given human actions are based.

Identifies sets of values that are an integral part of beliefs, philosophies, cultures, etc.

Recognises that the holding of a particular value can determine action and lead to particular results.

Identifies the extent of choice available to an individual in a given situation.

Recognises the range of factors (e.g. past experience, present situation) which help

to determine and reinforce an individual's choice of values.

Or again, those for D3:

Reasoned Judgment:

Recognises the complexity of contemporary situations.

Identifies bias in reported material (e.g. newspapers, T.V. programmes).

Identifies gaps which exist in reported evidence.

Uses reasoning rather than emotive language in discussion.

Makes measured judgments of contemporary situations.

Takes action, in everyday situations, in relation to and not against available evidence.

This pamphlet offers an important step forward in our grasp of what we are about, whether our concern is introducing pupils to the past of their own district, or the antagonisms of world powers.

B. THE ASSESSMENT OF WORLD HISTORY AT 'O' LEVEL

(The material below is taken from the statement published by the Associated Examining Board, when it launched its Pilot Project in the Assessment of World History at 'O' level a year ago. We are indebted to the A.E.B. for permission to publish. A full account of the project can be found in 'Ideas': The magazine of the Curriculum Laboratory University of London Goldsmiths College, No. 18, June 1971.)

The members of the working party were: Mr M. Booth, Mr M. Bruce, Mr P. J. Hills, Mr D. Jones (Chairman), Mr C. Leeds, Mr J. Lloyd (for A.E.B.), Mr H. G. Macintosh, Mrs P. Maryfield, Mr T. Shaw, Mr L. A. Smith, Mr K. Walker, Mrs M. Walton (Secretary), and Mr G. Whitmarsh.

INTRODUCTION:

For the past eighteen months a special working party of the A.E.B. has been meeting to

consider new methods of assessment in World History at Ordinary Level. As a result, a new approach to the assessment of History has been devised which the Board aims to try out in the form of a pilot project over the next two years, 1971 and 1972. World History was chosen for the pilot project for three main reasons. First, an understanding of 20th century World History is important because, in an increasingly inter-dependent world, it gives the background and perspective necessary for an understanding of current problems from a global rather than from a national or continental view. Secondly, it was chosen because there is ample evidence of its increasing popularity in both schools and colleges of further education. Thirdly, it lends itself particularly well to a study of an essentially interdisciplinary nature.

AIMS:

A. To foster the understanding of the significance of change and continuity for historical study.

The understanding of change and continuity in history is theoretically an extremely complex one but it is considered to be central to any historical study in its practical applications. For example, a study of the rise of Hitler and the Nazi Party in Germany would be a limited one if, on the one hand, it took no account of the possible existence of certain recurring themes in German history or gave no consideration to the problem of national characteristics; or, on the other, if it failed to recognise the effects of the First World War upon Germany and Europe. In the assessment this first aim has general application, that is to say, those taking the assessment will be given credit in all work submitted for their understanding of the problem in relation to particular countries and particular events.

B. To promote an awareness of the availability of primary and secondary sources.

C. To encourage the use and evaluation of sources of various types.

These two aims run into one another in the sense that awareness of the existence of resource materials of all kinds is essential before their use in historical study, and before

the making of judgments about their value in relation to any particular piece of work being undertaken. It is suggested that there are four distinct stages contained within these two aims.

- (i) To acquaint students in general terms with the extent and availability of resource material.
- (ii) To enable students to understand in general terms the strengths and weaknesses, the advantage and disadvantage, of different types of resource material, including textbooks, and to provide them with guide lines for the handling of material in the light of these considerations.
- (iii) To show students how to establish criteria for the finding, selecting, and organising of material in relation to specific problems or areas of study.
- (iv) To encourage students to examine critically all resource material which they use in terms of its appropriateness, relevance and reliability to the problem under consideration. This will bring students to the realisation that the availability and reliability of resource material may compel alterations in the approach to the study of any particular problem, and may on occasion require a re-statement of the problem itself.

In the context of this course, the Board does not wish too rigid an interpretation to be placed upon the word 'primary' in connection with resource material. It would accept as a primary source any source of relevant information apart from a standard history book and it would hope that those teaching the course would take advantage of circumstances to encourage the use of all kinds of materials, some of which might not be 'primary' in the strict interpretation of the word.

Aims (B) and (C) will be assessed both in the project and in the written part of the assessment, the project being particularly appropriate for this purpose. Specific questions may be set involving resource materials and at all times students will be given credit for

reference to resources when these are relevant and appropriate.

D. To elicit from the student imaginative and empathetic responses.

The aim here is to encourage students to develop a feeling for the past. One is not concerned here primarily with the judgment of history upon actions in the light of subsequent knowledge, but with a re-creation of the past in order to try and show the reasons and motives for action. This is not a simple task and can all too easily degenerate into an artificial exercise of the 'imagine you are a Red Guard' kind. If it is to be well done it will involve a close study of resource material and the involvement of disciplines other than history. It will be as much concerned with ideas ideologies, hypotheses and theories as with facts.

E. To encourage pupils to communicate their personal understanding and involvement through historical study.

The vital words here are 'understanding', 'involvement' and 'communicate'. In order to understand something the pupil needs to know it and to know it accurately and in detail. Knowledge is thus a key to understanding and not something of value in itself. Real understanding of a problem, of a chain of events or of a personality, permits students to become personally involved in a way which is not possible when something is partly known and half understood. Finally, communication is the means by which this understanding and involvement is conveyed to others either on paper or by word of mouth. Unless this is done properly then much of what has gone before will be lost. This aim, like the first, will have universal application.

ASSESSMENT:

The scheme to assess the above aims will be a mixture of Mode 1 and Mode 3. In addition to a written paper, which will be set by the Board but based upon the teaching programmes submitted by the participating centres, there will be a project in which oral work will play an important part. The choice of the project topic will be made by the centre, sub-

ject to approval by the Board, and will be assessed initially by the centre and subsequently moderated by the Board. The assessment in the written paper will consist of questions ranging in a spectrum from completely open-ended essay questions to completely closed objective questions. In the assessment of the project the Board is concerned with three aspects: (i) plans of campaign, (ii) execution, (iii) use of resources.

'THRESHOLDS'

The Board's main concern with the execution of the plan lies in the 'intensity of treatment' and here we would like to draw attention to the notion of 'thresholds'. Consideration of the teaching of the course might suggest to the teacher a number of major topics or themes to form the basis of the course or a part of the course, such as Migration, Revolutionary movements, Sovereignty/Independence, Communications and Transport, World Trade, Technological Developments, Alliances, World Organisations and Ideologies. These would be regarded by the Board as first threshold topics. One possible breakdown of the topic 'Ideologies' is provided below, but it is stressed that many possible topics could be chosen and those chosen could be broken down in many different ways.

Ideologies:

- (1) Fascism in Italy, Spain, France, USA.
- (2) The rise of the Nazi party in Germany.
- (3) The Marxist doctrine and the West: the growth of socialist parties.
- (4) The Communist bloc: modifications in doctrine, divisions and difficulties.

These the Board would regard as second threshold topics which can in their turn be broken down into smaller and more specific topics which it would call third threshold topics, the variety of which is almost endless. In general the Board would suggest that the teacher or teachers taking the course should be teaching to second threshold topics and that projects should develop from third threshold topics. Looked at in another way, it could be said that second threshold topics lend

themselves to assessment more appropriately through essays. Indeed a student in starting upon a project might well deal with the preliminaries, which are likely to be at the second threshold level, by means of an introductory essay.

This idea of thresholds will not always work out so neatly in practice. For example, biographical treatment of the great figures of the 20th century can in the main be regarded as being at the second threshold level; on the other hand a particular course might be taught largely through the lives of certain key figures of the 20th century and, in consequence, the intensity of treatment would go beyond this level. In such circumstances it would be a matter of debate whether a project based on a biographical study ought to treat the individual's career as a whole or to pick up particular aspects of it for more detailed treatment.

3. World Learning Communities

There has long been a concern to internationalize higher education, not least in the United States. Broadly, these attempts may have one or two concerns uppermost. The stress may be on learning about the world, and hence the action point is seen as re-orientating the syllabus. Or the stress may be on founding institutions whose staff and students are deliberately cosmopolitan. So one may be after a world-learning community, or after a world learning-community, or see such aims as inseparable. Here are some news of different approaches.

A. THE EXTRA-TERRITORIAL CAMPUS.

The United States International University, based on San Diego, California, now has its university centres in Kenya, Mexico, and England — the latter at Ashdown Park, Sussex.

B. TRAVELLING STUDENTS.

A more time-honoured, and, perhaps less expensive, variant of the above is to encourage students themselves to travel as part of their course. Students often do this anyway. A more structured example comes from Old Westbury College (New York). The college tried several imaginative types of study-travel programmes, including: (1) freshmen students to Israel, (2) Spanish-speaking students to Cuernavaca, (3) students on independent study to Asia, Africa, Europe, and (4) students in a special film programme in Paris.

The most successful programme was the film group to Paris. Nine students studied at the Cinema Tech., learning French for classwork instruction, and the political history of France. They were under the direction of an Old Westbury faculty member. The programme was successful because the students knew why they were in Paris, had a clear programme of study and immediate supervision.

The freshmen students in Israel were too young, too inexperienced, and Tel Aviv University could not provide them guidance. Students to Mexico — many from New York City — were unprepared for the culture shock of Mexico, the rigorous language instruction of Cuernavaca, and the lack of structure at the school.

In contrast, students travelling and studying independently have been the most success-

ful. They go with a different expectation and realize from the first that they are 'on their own'.

C. INTERNATIONAL LIVING.

An ambitious proposal for a global university, under U.N. auspices, was discussed at a conference in Geneva last July.

Particular stress will be placed on providing new opportunities for scholars from both developing and developed countries. Institutions of higher learning all over the world will be invited to co-operate in the major enterprise of studying such problems as disarmament, human rights, development, the sea and outer-space, and environmental protection.

The international university as a complex of regional institutes will be confined to post-graduate work and advanced research on subjects of international concern — at least in its beginning stages. Careful planning must be undertaken to avoid duplicating the work of existing institutes of higher learning. National universities will not be overshadowed, but rather given 'a new and much needed dimension'.

In contrast, news of modest but exciting world university comes from Denmark, calling itself the New Experimental College. The director writes:

"We were hardly more than a large farm family when we took over another family's cow, pig, barns and house. The contrast between the great idea and the intimate scale of human relationship has always seemed strange. How could we explain that 15 people were enough for creating a world education? 'Whose world?' asked the local smith. 'Education for what?' implied the quizzical glance of our carpenter-board member. As each new centre grew from or

toward N.E.C., the irony grew stronger. What was the 'new experiment' upon which a college was founded?

Really a question of survival during the search for the meaning of 'college,' 'new experiment' meant becoming responsible, making education the consequences of living and learning together. And the objective orientation implied by the word 'college' changed to the intimate participation of individuals in each others' lives.

The budget of N.E.C. is approximately equal to one American full professor's salary at an esteemed private university. Here, everyone pays, even to teach. Usually we are 15-25 people at N.E.C. The style of life and quality of learning is absolutely co-operatively initiated. At N.E.C. there is no pre-planned programme; 'the programme is the people who come.' At the other centres are programmes and materials for doing more specific things, such as photographic arts, ceramics, construction of environments."

This news is taken from the broadsheet: 'Journal of World Education,' which is published by the Association of World Colleges and Universities, based in New York.

D. THE STUDY OF PARTICULAR PROBLEMS

These have been studied both within universities and through the concern of specialised societies, such as the Institute of Race Relations. One development of the last ten years may be the scrutiny of the nature of conflict itself. Wayne State University, for instance, has a Centre for Teaching About Peace & War. The Institute for the Study of Conflict in London continues to publish important papers.

E. WORLD ORIENTATED CURRICULUMS.

It may be that special problems have been looked at rather than the whole curriculum reviewed. A recent pamphlet published by the International Council for Educational Development (New York) comments on the need to look at the international aspects of national problems:

'The last few years have seen growing attention to complex social issues — overpopulation, racial injustice, technological growth and its effects, and the

deterioration of our physical environment. Whilst the degree of concern varies in different countries, these problems exist everywhere. Yet their international dimensions have been relatively unexplored in academic programs. Those problems that have reached almost crisis proportions in American society — racial injustice, urban decay, environmental pollution — are just beginning to be incorporated into the university curriculum. Another longstanding national problem — with obvious international dimensions — is the need to devise new means of maintaining peace throughout the world with less reliance on the use of military power. Again, new aspects of this issue deserve greater attention and study in universities and in their international programs. Each of these high-priority problems and their international facets offer a fresh basis for restructuring the content and goals of international programs on campuses.'

F. HEAD-START IN INTERNATIONAL RELATIONS.

An interesting experiment is reported in the last issue of 'General Education.' This was a series of lectures on the main areas of knowledge and their contribution to understanding the modern world. It was arranged by the University of Surrey, given by their lecturers, but to students from Lower VI forms.

An even more ambitious scheme comes from the University of Wisconsin. The Director of International Studies, Dr. C. Robert Frost, proposed to invite high school junior and senior students in the top 25 per cent of their grading groups and to face them with a variety of controversial international problems on which they would prepare 'position papers' for presentation to both permanent and elected U.S. government officers in Washington, D.C. In this way he believed that the crystallization of idealism into constructive propositions could properly find its way to 'facts of life' as seen in the Capitol, the Department of State, and the Pentagon.

Students came from all over the United States, and undertook an initial intensive eight weeks of lectures, research and discussion, before the climax of the days in Washington. The American government were very helpful, but did not let the students get away with glib ideas. A lecturer from the Northern Counties College, Newcastle-upon-Tyne, Mr

John Wright, was involved from the start, and he reports on the Washington experience:

Wednesday was crucial for the authors of the papers, for on this day they had to defend their positions with the relevant 'desks' of the Department of State. I can report personally only on the reception of the Asia group, which met a Mr Barman, well steeped in Chinese history and well versed in all other areas of which the paper had taken account. It is only reasonable to say that the group went prepared for and indeed half expecting an abrasive session, particularly on Vietnam issues. In fact the students found a large measure of agreement with their constructive proposals and a remarkable similarity both of language and conclusion, which somewhat took the wind of aggression from their sails and filled them with a breeze of self-confidence. The session lasted over two hours and was more of an 'exchange of views' between professional diplomats than a student challenge to the Establishment. This was in fact comparable with the experience of the other groups, for although points of detail were criticized or corroborated, both parties had done their homework on the 'paper', and questions of fact were never in dispute. A pleasant degree of mutual respect and understanding was the result.

Thursday was scheduled for a joint meeting with the Open Forum Panel, which may be described as a means by which the State Department Officers are encouraged to submit 'creative, unorthodox, and dissenting opinions' for the Secretary of State's consideration. The attractions of a 'dissent group' to a body of 18-year-old students do not need to be stressed here, but the very existence of such a group perhaps came as a surprise to many who have been conditioned to regard State Department handouts as propaganda! Certainly the two young men who answered for the 87-strong Forum expressed views both unorthodox and creative, despite their quite senior positions within the hierarchy under the direction of Secretary of State William Rogers.

The highlight of the week came on Friday in an eyeball-to-eyeball hour-long session bet-

ween the students and Defence Secretary Melvyn Laird. This was filmed and included almost as many pressmen as there were students, although only students were allowed to question. The relaxed professionalism of the Secretary was a delight. He is, of course, an old campaigner, and dealt fully and carefully with the problems in hand, beginning with a decisive programming of the phased withdrawal from Vietnam. He then outlined the pillars of the 'Nixon Doctrine' as (a) co-operation with partners and allies, (b) the maintenance of deterrent strength, (c) the willingness to negotiate. He argued that in pursuance of the main objective of world peace, all three were necessary, and unilateral action by the United States would only increase tension in a decade which will undoubtedly see a closer balance of power between the U.S.A. and the U.S.S.R. from the overwhelming American nuclear strength of the fifties. There was clear definition of the purposes of the disarmament talks in both Helsinki and earlier in Vienna, and the evidence of the recent 'Kissinger-ulcer' initiative which is to take the President to Peking before May, 1972. Equally there was free and frank admission of the unfairness of the present (now non-existent) Draft Law and the intention to create "zero-draft" in favor of a fully volunteer army despite the clearly visualized financial costs of pay scales in competition with civilian industry. On the other hand, a prosperous Japan and a prosperous Europe might now fairly be expected to bear an increased share of the costs of conventional forces, which they could not when Nato and Seato were devised.

4. To strengthen your hands: Books and aids

Here books about teaching, books for students, bibliographies, surveys of courses are all seen as of help to teachers. Some readers have asked that sometimes a whole number of the Bulletin might be given over to looking at the uses and availability of one type of aid: sound materials (records, tapes) for example; or slides, charts and illustrations; or novels, stories and plays. What do you think?

A. THE WORLD: CONTEXT FOR TEACHING IN THE ELEMENTARY SCHOOL.

Dr. Edith W. King, University of Denver.
Wm. C. Brown Co., Iowa, 1971.
(Price not known).

The theme of this book is worldmindedness in young children, and the motif on our cover-page is taken from its own. 'It is evident', declares Dr. King, 'that social forces in contemporary living are propelling the individual into a world culture . . . Theory and research have clearly indicated the impact of early socialisation, the strength of values and attitudes internalized in the first ten years of life. Where else, then, but in the elementary school should the world perspective be the guide for every aspect of the curriculum?'

With this brave purpose in mind, she goes on to summarize her approach. 'The book's theme, 'the World', develops the current trend among forward-looking teacher trainers . . . to utilize the world perspective, seeing our planet as Spaceship Earth. Postulating two basic positions, that of a humanistic framework for the social sciences and the integration of the social sciences and the arts, the text presents programs, techniques, models, designs and projects for incorporating 'worldmindedness' in the social sciences, the language, arts, music, art and literature in the teaching of the elementary school. Further, the book examines the effect of an urbanized world on the elementary school curriculum' . . .

This raises high hopes, and one must warn British teachers at once that Dr. King is concerned with the American context. She cites examples that do not seem relevant and suggests materials that are not obtainable by teachers here. She moves in a thought-world

of curriculum theory that may be unfamiliar and perhaps off-putting. And some of the practical suggestions imply a didactic and teacher-centred approach that would be uncongenial to primary school teachers committed to free-ranging, small-group enquiries.

None of this, however, should put British teachers off from reading this important book. It is in effect a very rich anthology. The length of some of the quotations breaks the main line of the argument, but increases the book's value as a quarry of stimulating extracts. These are focussed on two areas: the analysis of the task of introducing world-mindedness to young children; and practical examples and suggestions for teachers on the job. Both aspects gain by drawing on two key sources: the personal experiences of Dr. King herself, who has excellent things to say about the use of world folksongs, and the seminars and workshops of the Worldmindedness Institutes held at the School of Education, University of Denver, Colorado.

Among the many gains from reading a book of this kind, two may be stressed. First, it offers grist for teachers concerned to design a framework for world studies with pupils of any age. One thinks of the vivid extract, for instance, from the Spaceship Earth Analogy Program (pp. 39-40), complemented later by Lee Anderson's 'An Examination of the Structure and Objectives of International Education' (pp. 254-157).

Secondly, it offers some sharp warnings against pre-mature conceptualisation, none more so than that of Parsons and Shafteel. (pp. 33-34). They show the dangers of over-easy comparisons:

'It is true that Japanese families, for example, have fathers and mothers as do families in the United States, but it is not true that patterned social or psycho-dynamics of Japanese families are the same

as those of families here. Neither is it true that the Japanese father relates to his employer or views his occupation as do American fathers. The significant cultural context which gives Japanese life its character is quite absent from the data presented in the (Japanese) unit, as it must be, since first grade children have neither the appropriate experience base nor the cognitive development to cope with such content. Children are not ready to understand the structure and dynamics of role relationships in other cultures until they can build bridges to those cultures based on their understanding of these kinds of phenomena in their own culture.'

The result may be that pupils are left with a crude stereotype of Japanese culture, which focusses on the colourful and the bizarre. The child can only conclude: 'My way is best!'

B. SURVEY: INTERNATIONAL STUDIES IN BRITISH SCHOOLS

The Royal Institute of International Affairs has appealed for our interest and support:

'We thought you might be interested to know of a forthcoming inquiry into the extent and nature of international studies currently pursued in British schools. We believe that no unofficial survey on this scale has ever been made before.

The ultimate purpose of the survey is to help schools make the best use of the great and sometimes bewildering variety of material of all kinds now available to them. On the basis of answers given to an 18-page questionnaire which will shortly be sent to heads of all secondary schools in England and Wales, a report will be written by Dr. James Henderson, Lecturer at the Institute of Education, and published early next year. It is hoped that this will provide useful guidance and information to teachers wishing to develop the study of international affairs and the serious discussion among boys and girls of important issues in the world today.

The survey has the support of the D.E.S. and local education authorities and is sponsored by the British Co-ordinating Committee for International Studies, a long-established body representing universities and research institutes concerned with international studies. Publicity given to the project will certainly help persuade more teachers to fill in the questionnaire and will thus add to the value of the inquiry.'

C. EUROPEAN AND ATLANTIC AFFAIRS.

The extremely active organisation T.E.A.M. (The European-Atlantic Movement) has just

produced 'A Guide to Books about European and Atlantic Affairs.' This is aimed to help teachers of, e.g. history and geography, economics, social and liberal studies. Covers General Background, European Affairs and Atlantic Affairs at introductory, intermediate and advanced levels. Includes only contemporary volumes (every one annotated and classified) plus notes on recommended reading at different levels prepared for busy teachers with restricted time. 8½in. x 5½in. 32pp. 35p post free from T.E.A.M., 7 Cathedral Close, Exeter, Devon.

In addition, they are planning ahead for the next two years, when they will be concentrating all their effort upon reaching (mainly through their teachers) the 16 to 19 age group, i.e. students in secondary schools and further education. Further information can be obtained from the above address.

D. THE WORLD IN TRANSFORMATION.

A new volume calls our attention to the value of the series as much as to this addition. The 'World in Transformation' now has nine parts published or planned: 'India,' 'China,' 'Russia,' 'America,' 'Latin America,' 'Africa,' 'Europe and the World since 1919,' 'The Middle East' and 'The Far East.'

The series has broadly the same purpose as O.U.P.'s. 'The Modern World,' but whereas they are aimed at the general public, these are planned for school use. One especially attractive feature are their illustrations. These include maps, tables and diagrams; reproductions of prints and cartoons, and even include coloured as well as black-white photographs. As with any series, they vary in difficulty and treatment, but most give an outline of historical development from earliest times, with a much fuller treatment of the modern period. Most could be used incidentally with C.S.E. forms, but come into their own with older and abler students not least in Colleges of Education.

The latest addition a 'Latin America' by F. J. Poppleton maintains the high standard. The

book tries to explain the diverse elements that have created Latin America today, and to give a historical perspective to current problems. After an opening chapter which attempts to define what Latin America is, the history of the region is dealt with chronologically. Chapters are devoted to: Pre-Columbian Civilization; Discovery and Conquest; The Spanish and Portuguese Colonial Empires; the Wars of Emancipation; the Nineteenth Century and the development there since 1900. There is a final chapter which deals with some of the outstanding problems facing Latin America today.

E. FILMS ABOUT CONTEMPORARY PROBLEMS.

The Concord Films Council has just published its catalogue for 1971-72 (Obtainable at 20p post free from C.F.C. Ltd., Nacton, Ipswich, Suffolk. IP10 0JZ).

Concord Films operate a 16mm. educational film library specialising in documentary and T.V. films about contemporary problems. They are a non-party and non-profit making organisation. They stock a number of films not handled by commercial distributors. Concord was one of the film libraries referred to in John Thole's article in the 'World Studies Bulletin,' No. 17 (December, 1970).

THE NEXT ISSUE OF THE BULLETIN (MARCH 1972)

This will appear in a new format on coloured paper. It will be clipped to the centre of the **New Era**, with its own page number system, so you will be able, if you wish, to take it out and file it separately.

Any contributions to the discussion of the meaning of 'world-mindedness', or designs for a symbolic motif, should be sent as soon as possible to the editor, and not later than 15th January, 1972.

Old Wine in New Bottles — an approach to Linguistics

R. J. H. Matthews-Bresky

Ever since the second century before Christ, when educated Romans began learning Greek, the learning of foreign languages has played an important part in the development of education over long periods in our civilisation. This has been particularly so in England, with its long-established classical tradition, yet the paradox arises that the Englishman is singularly embarrassed and tongue-tied when it comes to actually speaking the foreign language he has been learning, even when he has applied himself to it with the same dogged thoroughness which he once devoted to classical tongues. The question must then be asked: how does this come about? How does a language-based educational tradition fail to produce language competence or even a significant degree of language awareness?

The answer to this question lies in a hidden ambiguity in the terminology of language learning. In the notion of language learning it is possible to distinguish two distinct objectives, associated with two distinct sets of target languages and two distinct methodologies. These may be tabulated as follows:

Objectives:

1. a deepening of one's cultural awareness, and of the historical roots of one's own culture, through access to the relevant literature.
2. a broadening of one's current capacity for communication by means of acquiring the practical skill of using another set or sets of sound systems to talk with.

Target languages:

- i. so-called 'dead' or 'classical' languages: in our society, usually Greek or Latin; but also Anglo-Saxon and Hebrew.
- ii. modern spoken tongues: French, Ger-

man or any of a great number of others, including modern Greek, modern Latin (i.e. Italian) and Hivrit, the language of modern Israel. Also, and especially, English, for non-native speakers.

Methodologies:

- A. the intellectual acquisition of verbal equivalences, grammatical rules, syntactical devices; that is, learning about the language by sheer mental effort.
- B. the habit-forming, semi-instinctual learning-by-experience of a practical skill, in which one actually learns the language rather than learns about it.

It is the conviction of the writer that language learning can mean either of two separate educational activities. Let us call them Language-learning¹ and Language-learning². Language-learning¹ has (1) for its objective, it normally has one or more languages from group (i) as the learning target, and it should have an A-type methodology. Correspondingly, Language-learning² has objective (2), target-language group (ii), and a B-type methodology. Except in special cases where the selection of the target language may with good reason not follow the usual pattern, we may draw a clear distinction between one educational activity, viz. 1-i-A, and another, viz. 2-ii-B. Much, if not all, of the failure of language-teaching in England in particular would seem to result from the non-differentiation of Language-teaching¹ and Language-teaching², with the result that languages from target-group (ii) get taught with a methodology of type A, and the stated objective, if any, is either (1) or (2) or both, as fits the need of the moment. In these circumstances it is not surprising if bad teaching, and therefore bad learning or no learning at all, is the result. Good teaching and effective learning will result from confining attention to either the 1-i-A pattern or the 2-ii-B pattern. Each of these may be regarded as an autonomous area of education, each with its own merits, its own drawbacks, and its own part in the whole educational process. If the remainder of this article is devoted to Language-learning², it is because that is what most people

understand and wish to have understood by the notion of language learning, not otherwise qualified. It is by no means a denial of diminution of the values of Language-learning¹, which however is another subject and does not figure centrally in what follows.

It must be said that already a great deal is being done in educational institutions of various kinds to ensure that methodologies of type B are associated with target languages of type (ii), and that objectives are being clarified as predominantly of type (2), though this last does not necessarily exclude type (1) as well. This is a good and necessary rectification of a long-standing error. In fact, some experimentation has been done in teaching even the classical languages by modern type-B methods, a daring but possibly dubious move on the part of the classicists. But main-stream language teachers find themselves still largely preoccupied with encouraging the B-type mentality in their pupils, and indeed in themselves, in cases where old A-type habits of language thinking linger on subconsciously. It is this that is in question when 'modern methods' in language teaching are being talked about.

This then is what language teaching is all about — giving pupils access to and practice in an alternative system of verbal communication to that which they have learned from young childhood. Once they are adequately au fait with this second system, they are able to use it in 'real life', in life outside the classroom, to talk about the real world and to widen the scope of their human contacts. Although it must be acknowledged that the conditions in which the mother tongue is learned can never be reproduced exactly, and rarely even approximately, it would seem that it **is** possible, given a certain amount of ingenuity, to adapt some features of mother-tongue learning to foreign-language learning and correspondingly to language-teaching. Important here is motivation: for the young child the drive to learn to communicate at all is a dominant force; for the learner of a second tongue a comparable urge can be fostered by sufficient novelty, variety and sheer ingenuity of teaching material. In en-

couraging the attitude that language learning is the acquisition of an alternative communications system, equally viable with the mother tongue and secondary to it only at a subjective level, it will be necessary severely to restrict the use of the mother tongue in teaching a second language. This is because it is clearly inadequate, given the above premises, to think of, and to teach, the word 'voiture' for example as the equivalent of the word 'car', as if the French word were some kind of codification or transformation or processing of the English one. Language is not about words but about life, and when the language learner sees a Ford or Austin or Mercedes, he should be able to react verbally with 'voiture' in one context just as easily as he does with 'car' in another. That this attitude is possible is shown by the fact that people of more than the most elementary education learn, quite subconsciously, to associate two or more verbal labels to the same percept, according to the register of a given utterance in their own language. Thus 'grub' or 'nosh' in the transport cafe become 'refreshment' or 'tea, cakes and scones' in a place of refined tea-drinking — no one of these words is derivative from another, but each refers directly and immediately to the comestibles in question **in a specific context**. Life is lived in contexts, and language, being about life, can be real only in one context or another; it is even a test of how real the context is to see whether the requisite language is being evoked spontaneously. And that this attitude is necessary is shown by the many cases where the so-called verbal equivalent is really no equivalent at all. For example, if one observes the addiction of German school pupils to **Butterbrot** and then reports that German children eat a lot of **sandwiches**, one creates a totally false impression, because although Butterbrot is consumed by German children in similar circumstances to those in which English children occupy themselves with sandwiches, the actual objects of consumption are quite different, dictionaries notwithstanding. Likewise, if an Englishman under delusions of **breakfast** presents himself in a French hotel dining room in the expectation that his **petit déjeuner** will comprise porridge, bacon and eggs, toast and marmalade, he is in for a

rude shock. Surely better not even to let the words 'sandwich' or 'breakfast' be used in the classroom, but rather to draw, describe or, best of all, actually produce the nourishment in question. Incidentally, the converse is true for foreign learners of English, who have to learn from experience that English tea, to take an obvious example, is really quite a different thing from Tee nach englischer Art or thé à l'anglaise. This kind of thing can really only be learned from experience, and in lieu of the direct experience of the world outside the classroom it is the reconstructed **experience** within the place of instruction that matters, rather than the actual instruction as such. Language learning is ultimately not a study at all but an exposure to a new segment of reality, learning in the sense of 'Erfahrung' rather than 'Lernen'. It is learning **how** rather than learning **that**, more akin to e.g. learning to ride a bicycle than to learning other academic subjects.

At some point the practical question must be raised: how is this experience to be reconstructed within the bare walls of an English classroom? Firstly, cover the walls! Especially if a whole room can be devoted exclusively to teaching the language, a large array of posters, maps, wall-charts, graphs and other pictorial media can be accumulated, not solely as decoration but also to provide a certain amount of environment during the periods of instruction. Ideally this material would visually attract the attention of the beholder, yet contain sufficient written content for its message not to be discernible through the mother tongue alone. For example, German war posters exhorting the public to conserve food, or watch out for spies, or reduce travel, are more effective than largely wordless travel posters, and they incidentally have an historical value as well. The same is true of posters of the Russian revolution. Clearly, posters and other visual material should be concerned with all the countries where the language is spoken — it is a mistake to confine oneself to France when French is also spoken in Belgium, Switzerland, Quebec, much of West and Central Africa, and parts of Oceania. Likewise, German is the language not only of both

Germanies but also of Austria and Switzerland, thus spanning east, west and neutral Europe — a point which might give rise to useful work at Sixth-form level.

If language is about things rather than about words, then things can be brought into the classroom. Happily this practice is already established in many quarters. Portable, durable objects, able to be talked about, handled and passed around, hold the attention and become pegs on which to hang not only vocabulary but also drills involving grammar items. For example: **Donne-moi la clef; il me l'a donnée. Donne-moi le cigare; elle me l'a donné.** A drill of this kind can be repeated twenty or thirty times with different objects, appropriately named in the target language, before it becomes boring. Two results should be discernible. Firstly, seeing and handling the objects should enable the learners to establish a direct connection between object and target-language word, without the mediation of the English word. Secondly, while the learners' attention is being concentrated on correct choice of name and associated variables, certain structural patterns are being imparted quite subconsciously by sheer repetition, in this case post-verbal **moi** in commands and pre-verbal **me** in statements. Thus the physically present, tangible, movable object provides a focus for integrated practice of items in different language areas. Even the transport of such 'teaching objects' to and from the classroom can be environmentalised: it is the practice of British teachers of English in Germany to carry their material around in Union Jack bags.

For objects that cannot reasonably be produced in the classroom, or for activities that cannot be simulated there, recourse can be had to flash-cards, preferably durable enough to survive repeated handling. In addition to providing pegs for vocabulary and structure drills, flashcards will also be useful to illustrate (and hence enliven) an existing story, e.g. from a printed text, and to function as props from which to create a story, an extension of telling a story from pictures. Further, because a flash-card has two sides, it is very well suited to presenting material in contrasting

pairs. On one side a boy is drawn hanging a picture on the wall, on the other side the picture hangs alone on the wall. Presented in a German class, such a card should first demonstrate and later elicit the responses **Der Junge hängt das Bild an die Wand** and **Das Bild hängt an der Wand**, thus illustrating the action/state contrast common to a number of German prepositions. If say eight or ten such cards are designed, comprising a set, the item can be presented systematically, drilled systematically, and later deliberately drilled non-systematically, as the cards can be presented in any order, either side first. Very often, it will be possible to use a set designed for one purpose to achieve another, e.g. the set mentioned above, designed to teach **auf, in, an, über, unter** etc. is also ideally suited for contrasting **liegen/legen, hangen/hängen, sitzen/setzen, stehen/stecken** etc. which likewise exhibit a bipolarity between state and action. Yet another use of cards is to record dialogues, in duplicate, for oral practice in a class unable or unwilling to speak the language spontaneously. The two readers are selected from different parts of the room in order to involve the listeners. Sometimes a control card may be thought desirable for the teacher! The content of such dialogue cards should concentrate on those items of language peculiar to dialogue, and therefore not always adequately dealt with in text books, such as short, interjectional responses and non-semantic, social or emotional uses of language, e.g. for French the use of such phrases as **quand même, par exemple! et quoi donc?**, and for German such 'flavour words' as **doch, ja, jawohl, sogar** and the social noise **Bitte schön!** It is not enough for these to be encountered solely passively, as too often happens, but also necessary for them to be incorporated into the learner's active vocabulary, to be learned by being experienced.

Another versatile teaching aid is the map, not only for background as previously mentioned, but also as an immediate constituent of the lesson. The map can cover the whole country, e.g. France, Quebec, the French-speaking cantons, or major cities: Paris, Montréal, Genève, or areas of particular interest on a

local scale, so as to excite the natural curiosity of many young people and exploit any flair towards map-reading. There is also the matter of nomenclature of other countries and their major cities in the target language, and especially in the case of French and English (where English is the target language), but also to a noteworthy extent for German and Russian, the use of the language as a *lingua franca* in areas where it is not the mother tongue. Enthusiastic map work can easily lead to the attempt to conduct a lesson in geography or history in the medium of the target language, and these attempts can only be applauded, provided the teacher is competent in both spheres. Some experimentation in this matter has shown quite astonishing success. It is a wider topic than the present scope permits, but the ideal should not be lost sight of. Before leaving the topic of maps, it can be remarked that they sometimes have an immediate practical use. Perhaps the best way to illustrate to learners of English the use of **between** with more than two objects is to point out that on the map of Europe, Switzerland is **between** (not **among**) France, Italy, Austria, Liechtenstein, and West Germany. Likewise for learners of English, the equation of **abroad** and **overseas** in the mouths of most English speakers is best illustrated by showing on the map Britain's geographical status as an island. Conversely, the difference between **Ausland** and **Übersee**, or between **l'étranger** and **outre-mer**, can also be demonstrated cartographically. It is a matter of locating a given linguistic usage in the context of geographical realities.

A certain number of technical devices assist the language teacher in enlivening his teaching, most notably perhaps the language laboratory. Yet some cautions must be entered. The language laboratory as such does not attach itself to any particular methodology, and its use does not exonerate the teacher from attention to learning-by-experience rather than learning by intellectual effort. If, as often happens, the laboratory room is as drab as, or even drabber than, the less inspiring kinds of classroom, there is an immediate need for environmental improvement of the kind that has already been mentioned. The

use of real objects, flash-cards, maps and other aids can be adapted to laboratory teaching with little effort and considerable profit; if these things are not done, there is a real risk that once the novelty of laboratory work has worn off, laboratory sessions will become just as boring, just as non-experiential, and scarcely more productive than normal classroom sessions. And further, manipulation of the equipment, if not adequately explained and rehearsed, can become a persistent distraction. But when all this has been said, it is certainly true that the language laboratory has a strong potential for getting the target language spoken and listened to under acceptable control conditions, and the attention of the learners concentrated on the language as something spoken rather than something written. Awareness of the language as a spoken communications medium can also be encouraged by other devices, such as tape recorders and their school-adapted offspring, the Language Master; also by telephones — preferably real ones but plausible mock-ups will also lead to realistically simulated conversations, and if real apparatuses can actually be connected into the circuit, or if a 'school circuit' is able to be rigged up, then the stage is set for aural perception and understanding of that distinct accentual pattern identifiable as 'Telephone English'. Another possibility, if equipment or finances can be found, is the acquisition of a walkie-talkie radio; being portable and fairly easy to operate, a two-way radio can be used to take the class out of the classroom into the streets and fields where language is not a school chore but a direct constituent of life.

It will be evident that the main emphasis in all of these practical suggestions is on the need to de-academicize language teaching in schools and locate it fairly and squarely in the real world which the learner knows from outside the school. It may be noted that this principle is held in common with another area of school education, viz. English in the primary school, especially for under-privileged learners, and in recent years in Britain, English at primary and secondary level for immigrant children and indeed adults, both West Indian and those from the Indian sub-conti-

nent. This similarity of method is by no means coincidental, as the objective is virtually the same, viz. to provide the learner with an alternative means of spoken and written communication whose viability is, at least in theory, on a par with that of the mother tongue, though the learner's use of it will normally and understandably lag behind in practice. The idea is to take the 'foreign' out of foreign language learning. Learning by experience produces knowledge by acquaintance rather than knowledge by ratiocination, so that the learner knows in the sense of **connaître** rather than **savoir**, **kennen** rather than **wissen**, and far from being foreign, this is something quite intimate to the learner. Language teaching in Britain approximates most closely to the teaching of English to those immigrants, viz. the Indians and Pakistanis, for whom it is in no sense the mother tongue, and remedial teaching is not in question, as it is for underprivileged native speakers and many West Indians, though the similarities here probably outweigh the differences. Hence the parallelism of teaching method, which is quite deliberate and could be fostered by mutual consultation between teachers of French and German and other 'foreign' languages, and teachers of English to immigrant groups and young children generally.

A second observation is that the terminology of language learning needs to be changed. The language 'lesson', or 'instruction' in the language are appropriate to language-learning¹, whereas for language-learning² we could better speak of the language 'time' and language 'experience'. We do not want the learner to 'study' the language so much as to 'practise' it, to experiment with it, to approach a given language task in the spirit of learning by trial and error rather than seeing the task as a kind of test of what has been learned from rules. The term 'grammar' and its concomitant vocabulary inevitably tastes of language-learning¹ and therefore induces a false mentality in those occupied with language-learning². To replace this vocabulary with 'speech patterns' and associated terminology is a move in the right direction, though not without dangers of its own, jargon on the one hand and the development of a 'new ortho-

doxy' on the other. Although learning and teaching a language with type-2 methods will involve a net reduction of classroom talk **about** the language, such talk can scarcely be avoided altogether and calls for some agreed suitable terminology of its own. It will however be clear that the teaching and learning of French, German or other modern languages in our schools is paradoxically closer in spirit to the acquisition of practical skills, and especially to growth in English at learners' level, than it is to the traditional academic disciplines, even to that hallowed instruction in Greek and Latin which has long been and is still the pride of the English educational tradition. Gerolstein, Sept./Oct. 1971.

Experience in Groups: An Analysis

Keith Pople

I happen to have attended two exercises on 'Authority and Leadership in Groups.' Each time I have left after about six sessions, convinced that the activity was absurd and more or less a waste of time. Only recently have I found theoretical reasons to justify my feelings. And these reasons come from the field of communications analysis.

The arrangement of the courses was as follows. Members came together, twelve at a time, to form Small Groups, together with a person designated the 'consultant'. From time to time, the Small Groups — of which there were four — would amalgamate to form a Large Group, again in the company of the consultants. Meetings were held weekly — evening sessions of about three hours — and the series lasted a term.

The stated aim of an exercise was to teach people about the workings of groups, and about the problems of authority and leadership in groups. The learning was to be done by members' direct participation: people were expected to study their own behaviour. The consultant was present only to observe and occasionally comment, not to participate — at least not directly.

In parenthesis. I presume course organizers have in mind the following. That if one wants to study the importance of a factor (or factors) in a situation, one way to do this is to construct an experiment where the factor is not present, and observe the results. **Ergo**, remove the customary leadership element in a group, and see what happens.

The instruction given to members is, "Study your behaviour as a group in the 'here and now'," which is equivalent to the injunction, 'Study your behaviour as it happens.' This is an impossible or **paradoxical** injunction. It cannot be carried out unless the mind is 'split': one part conducting the behaviour, the other part observing it.

Alan Watts, in 'The Way of Zen', has pointed out the fallacy involved. Reflection is also action. The attempt to act and to think about the action simultaneously is bound to end in paralysis. Mind is identified with the idea of itself. Subject and object are one.

Technically, the injunction is paradoxical according to Bertrand Russell's Theory of Logical Types (1910): a class cannot be a member of itself — it is of a higher 'logical type' than any of its members. E.g., the class of cats is not itself a cat. In the case of groups, action and studying the action are not activities of the same logical type: reflection on action is of a 'higher order' than action itself. Hence, in attempting to cope with both actions at once the mind must 'oscillate' (attention is selective); the outcome is paralysis.

The job of the consultant is, ostensibly, to assist the group in its task — of studying its own behaviour. But a close analysis of the role shows that the consultant actually helps to maintain the group in its state of agitation or apathy. (The extent to which the consultant himself is aware of this is uncertain.)

Outwardly, the consultant does not lead — often in spite of repeated requests to do so. Members are left to themselves — and they get in a mess. But herein lies the consultant's 'art'; he appears not to assume the leadership, yet at the same time he remains in effective

command. It is moreover, impossible to argue with a leader who 'isn't there'.

The position of the consultant is ambiguous. He is supposed to be 'outside' the group. Yet he is in the same room as the group and he comments on its behaviour, which affects the activities of the group. Therefore, in reality the consultant is a member of the group: his presence radically affects behaviour. The effect of not defining the consultant's position is to add another factor of confusion into the situation.

Group members are at any time engaged on a paradoxical activity: that is to say, at any instant what they are doing may be declared 'wrong' — if they are studying, they should be more active; if they are active, they ought to be more thoughtful. Unknowingly and unwittingly they are in a "can't-win" position. The consultant can, and does, criticize behaviour to suit himself. Further, the effect of the consultant commenting on the behaviour **as it happens** is to change that behaviour. (Simultaneous comment on another's communication has the effect of destroying that communication.)

It is important to realize that members of the group are in a 'one-down' position as far as the consultant is concerned. For one thing, this person has the august title, 'Consultant'. Also, it is tacitly assumed that the consultant 'knows more' about interpersonal behaviour than anyone else present, and would, in any case, know 'how' to behave in the group situation — which members demonstrably do not and about which they feel very perplexed.

According to communications analysis, the 'one-down' position is characteristic of a **complementary** relationship: one where one person generally leads in terms of behaviour and others follow. Examples of such a relationship are those existing between doctor and patient, teacher and pupils, officer and non-commissioned ranks, etc. It is characterized by a pattern of domination-submission behaviour.

The consultant's behaviour is characterized by (a) silence, (b) comments of a general nature only.

The consultant answers no questions put to him directly, and for most of the time he is silent. The silence is disorientating; no one can work out their exact relationships with the consultant or obtain useful information about the task (which is, in any case, impossible). The result is a block on meta-communication — 'communication about communication.'

Yet, paradoxically, the consultant does communicate by his silence — the type of message sent being, 'I will answer no questions,' or, 'I will give you no real help.' An axiom of communication theory is that it is impossible for a person in the presence of others **not** to communicate.

Again, since the consultant speaks only in generalities — such as, 'The group is hostile,' 'Members are restless tonight' — communication is with no one in particular. Thus, the resulting communication patterns are vague, both between the consultant and members, and between members themselves. Members have no 'reference point' for their relationships.

In spite of the tension produced in these groups, people are generally reluctant to leave once they have joined. To a degree, they are morbidly fascinated by what goes on. Frustration has an 'exciting' effect. Also, no one wants to appear 'odd' by leaving; the group exerts a 'coercive' effect. (Kierkegaard remarked that man feared 'going aside' from a crowd more than death.)

In the group which attempts to study its own behaviour, and where leadership is not defined yet an authority figure, such as the consultant, is present, we therefore have (i) a complementary relationship, (ii) behaviour under a paradoxical injunction, (iii) a bar on metacommunication, and (iv) some difficulty in leaving the field. In terms of communication analysis, this constitutes a practically **untenable position**.

Rational activity is virtually impossible in such a situation. As the analysts Watzlawick, Beavin, and Jackson have put it, 'It is simply not possible to behave consistently and logically within an inconsistent and illogical context.'

Can good come out of this type of experience in groups? The answer is debatable. Certainly, the majority of participants do not realize what happens to them. Most of the time they are anxious and feel inadequate for reasons they cannot explain. A number of people become quite upset: severe nervous tension — even breakdown — is not unknown.

On the other hand, stressful situations can produce paradoxical effects: some people gain unusual insight by being pushed beyond the limits of reason. This is a method of training Buddhist monks — the novice is subjected to all manner of absurd predicament, until suddenly, following a state of utter confusion, he achieves 'enlightenment'.

However, I believe the best thing to do with these groups is to leave them. Their effects are so unpredictable as to make them a hazardous tool for learning **en masse**. And the question remains, do the organizers really know how the groups operate?

Perhaps the best advice again comes from Zen Buddhism. The story is told of a young monk who, seeking enlightenment, approached a Master, and asked, 'What is the Tao (the Way)?' The Master replied simply, 'Walk on!'

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'Still I expect I helped to wake up some minds. What more can a teacher do, or what better?'

G. Lowes Dickinson.

BOOK REVIEWS

Lateral Thinking — a textbook of creativity

Edward de Bono

Ward Lock £2.75

It used to be claimed that teaching subjects like Latin and Geometry trained children to think logically. Our belief in the transfer of training has now declined. We now see the formal training of children as stifling imagination, destroying originality . . . and the recent trend has been to emphasise the value of the unstructured approach and the importance of self-discovery methods as the means whereby the creative gifts are exploited. It is hoped that logical thinking is developed as a by-product of discovery. Dr. de Bono believes that thinking ought to be taught as a skill in its own right and, in particular, that the ability to carry out what is often called creative or divergent thinking, is not so much a gift as a skill to be learned and taught. This book is designed as a practical textbook with this objective in mind.

It is, perhaps, inevitable that such a book must promise rather more than it achieves. Research suggests that, given an intelligence threshold, personality and social factors may be more important than cognitive thinking style, as far as potential creativity is concerned. De Bono is concerned principally with cognitive factors and he coins the name 'lateral thinking' to distinguish the activities involved in generating new or alternative ideas from the traditional logical thinking. His analysis of the thinking strategies and his geometrical illustrations seem likely to prove more suggestive to readers (with some creative talent?) than his concrete examples — a fact he appears to recognise on page 19. Nevertheless there is a great deal of useful material here, especially in the sections on random stimulation and cliché patterns. Perhaps the most interesting section concerns the development of a new 'language tool' to facilitate lateral thinking, but I have reservations about attempting to use 'PO' as a 'creative rearranging device' with typical English schoolboys! Nomenclature apart, the ideas give one plenty to think about.

This is a book to be read with profit by teachers — read as the author suggests, in small instalments, for it contains a wealth of ideas just asking to be adopted by lively teachers in a classroom.

Michael Pursey.

Kurt Hahn

(Routledge and Kegan Paul — 1970 £4)

A Life Span in Education and Politics

From the German edition by H. Röhrs

English Edition edited by H. Röhrs and H. Tunstall-Behrens

Preface by H.R.H. The Duke of Edinburgh

This is not a biography of Kurt Hahn, nor is it a systematic study of his educational principle and practices. It is a collection of essays about the personal background and career of the man, about Salem School, Gordonstoun, the United World College of the Atlantic, their variants in different parts of the world and the Outward Bound Schools movement: there is an extremely useful bibliography, which will be appreciated by anyone, studying the subject and period with which Kurt Hahn has been concerned.

What emerges from these studies — a fact most creditable to Kurt Hahn himself — is that his views did not

remain fixed, either pedagogically or politically: Professor Golo Mann's contribution on Kurt Hahn's Political Activities is particularly enlightening. Whatever reservations may be necessary about the 'experience therapy' of encounter with danger during the years of adolescence, two achievements deserve the deepest respect: Kurt Hahn's courageous life-span of high individual endeavour endowed with burning moral zeal, and the way in which he has forced teachers and parents to question themselves as to how to bring up their young coherently in an incoherent age.

James L. Henderson.

Patterns of Power and Authority in English Education

Frank Musgrove
Mathuen, 1971. £1

I sometimes feel that there is too much research done in education — too much parroting of ill-digested concepts and too little common-sense. Refreshingly, Professor Musgrove stands back and reviews education in the light of his ten years experience as a school-teacher. The result is a critical scrutiny of the taken-for-granted of contemporary educational sociology such as the concepts of power, authority, bureaucracy, and participation. In the process he provides generation of examiners with catchy exam questions for students of education, e.g. 'One reason why schools are impotent is that they are a bore' Discuss; "The 'laissez-faire' teacher is a powerless teacher". Relate this statement to your own teaching practice; 'Headmasters should have more power' Do you agree? And so on.

The central theme of the work is that schools are underpowered in relation to the goals they try to attain. To maintain this argument Professor Musgrove attacks many fashionable dogmas about team teaching and curricular reform. He presents almost a counter-cyclical view that traditional lines of demarcation, such as the subject disciplines and the tension between staff and students, should be maintained because both serve to bolster the authority of the teacher. Team-teaching, humour, and staff-pupil power sharing weaken the teacher in relation to the children while also enhancing the power of the headmaster.

Basically, the author is saying that tradition and authority are safe and predictable and they provide people with legitimate defences; to relinquish these safeguards, as contemporary 'progressivism' demands, may have unintended consequences. Anxiety, tension, and unhappiness may result because inexperienced teachers may feel exposed without any status barriers between them and the children while, in turn, the latter may feel that, without precise definitions, too much is being expected of them. To say this is, of course, heresy. Progressive ideas are strongly in vogue among educational circles at the moment and a concerted attack is being mounted against the traditional, authoritarian, hierarchial school with cries of pupil power, democratise the school, and 'de-school' society.

It seems to me that Professor Musgrove raises many important questions which prevent too glib an assumption of such mottoes and he raises them in an infinitely more balanced and erudite way than the crude Black Papers. For the surprising thing is how little we know about what actually happens in schools. We are still at the stage of trying to pick out concepts from other areas, such as studies of business and industrial organisations, to see if they fit the school. But what we need are penetrating studies of a grammar school

becoming a comprehensive, of a school Council in action, of a school about to change headmaster, of decision making at staff meetings, of the influence exerted by a P.T.A., of an authoritarian school abolishing the cane or introducing permissive methods, and so on.

I would like to see carefully recorded changes over time as they happen to real people in real situations. Professor Musgrove has asked some of the leading questions and we badly need to know some of the answers. There really is so much confusion in education at the moment, about ends and means, that we must find out what teachers think, what pupils want, and what schools are really like as small societies in their own right. This book is a warning that superficially accepted concepts may simply add to the confusion. Personally, I am very pleased to see a quizzical and reflective book of this sort. It is not perfect by any means — the case is sometimes overstated, some of the historical data I felt was padding, more ideas are raised than are dealt with effectively, and it ends rather abruptly — but if it makes people stop and think critically about what is happening in our educational institutions then it will achieve far more than much of what is currently being published in this field.

Maurice Punch.

The Death of the Family

David Cooper. Allen Lane
The Penguin Press: £1.50

R. D. Laing in 'The Divided Self' argued convincingly that 'schizophrenia' could be best understood as a strategy of survival, as a completely human response to an unbearable family situation: in 'The Politics of Experience' he argued that schizophrenia was more than this, that it was, in fact, an effective way of breaking away from the values and preoccupations of a destructive society and an attempt to find a coherent identity: now, in 'The Death of the Family', David Cooper takes the argument a stage further. The family, Cooper argues, is responsible for destroying us. 'The family', he claims 'for want of a capacity for providing holy Idiots becomes moronic'. The book concludes 'Nothing is to be left to the family. Mothers, fathers, brothers, sisters, sons and daughters, husbands and wives — have all predeceased us . . . The blood of consanguinity has already flowed through the gutters of suburban life'.

What does Cooper base his attack on? Unfortunately he gives little analysis and few details. We know no more about the state of the contemporary family at the end of the book than we do at the beginning — except that Cooper is opposed to it. 'The Death of the Family' offers no sustained exploration, none of the careful and convincing documenting that distinguished 'The Divided Self' and 'Sanity, Madness and the Family'. One comes to feel that the book might have been more successful if it had been written as open autobiography for one constantly senses a fierce personal energy which is unjustified in the context of the argument. Comments that Cooper would have us understand as having universal application often take on a merely personal, a limiting significance. For instance, he claims that in making love — 'above all one pours out of oneself in a massive evacuating act the whole internalised family constellation'. I cannot believe that this is descriptive of most sexual experience or that the comment in any way transcends the author's ideological presuppositions.

The failure of the book is most apparent in its style — which, at times, is unreadable. Cooper confuses and unwittingly parodies different idioms. The writing moves from such abstract formulations as: 'The final metanoia is the fluent **movement between** the actively autonomous self and self-and world — transcendence (anoia) — moving through the cancelling-out of self-preformation in a moment of anti-noia.' To such common clichés as 'when the penny drops' to slogans 'making love is good' to tedious sequences of punnings: 'The nose that knows is not the apparent nose that thinks it knows what the nose really knows.' I object most of all to the abstract sociological language because the very words being employed deny the sort of human observations that Cooper is wanting to make. But more disturbing than this is the confusion of styles, the jarring of idioms which is in itself indicative of disintegration, a deep fragmentation of vision and understanding.

It is also worth pointing out that while Cooper's book celebrates 'free-flowing communes' it has little to say about the development of children. Children, one infers, ought to look after themselves. In chapter 1, Cooper approves of the Japanese poet, Basho, who refused to postpone an important journey when he came across a weeping and abandoned child. 'He could' Cooper writes 'have gone back to the child and found some sort of home for it in a nearby village, but he chose to continue his elected voyage.' So much for common humanity! More generally, Cooper fails to understand the child's need for relationships and symbols. A child is not born complete and free, but may become so through the power of relationship — as Martin Buber says 'through the Thou a man becomes I' — and symbolic activity. Cooper complains that 'the little girl before she can be her own baby is plied with object babies.' Yet it is highly improbable that the girl can become her own baby except through play with object babies. It is of course true that many parents bombard their children with toys including a great deal of trivia, but it is equally true that without symbolic improvisation, children cannot discover and experience their own individual powers.

One of the difficulties with coming to terms with the contemporary family is that it cannot be easily isolated from the commercial system which surrounds it. Cooper insists that the family is 'an ideological conditioning device.' But is the family essentially this or has it, in many cases, become this under the relentless pressures of the acquisitive society? Has the family, as a small centre of life and growth been worn away and recreated as 'a consumer unit' by commercial energies? But Cooper's book is too committed to allow such a distinction and yet it is here, in the conflict between the real needs for relationship and the artificial demands for consumption that incisive reflection is needed.

Peter Abbs.

WHO'S WHO?

Michael Pursey

Science graduate who has done postgraduate work in history and philosophy of science and education.

After a spell as an education officer in the RAF, spent 13 years teaching science in secondary schools. Now concerned with teacher training lecturing in education at a college of education. Married with two children.

OBITUARY

PROFESSOR TREVOR MILLER

Associate Professor Trevor Miller, Secretary of the Australian Council of the WEF, has recently died.

He had many friends in the Fellowship both in Australia and in a number of overseas countries. They may like to read this tribute to him.

Trevor Miller served the WEF in Australia with distinction as Secretary, President and Vice-President of the N.S.W. Section and latterly as Secretary of the Australian Council. Until he was suddenly taken ill he was serving the interests of the Fellowship in many ways with that total devotion to duty which was so characteristic of him.

Trevor Miller's illness and death have deeply affected those who were close to him. But there must be many others both in Australia and overseas who had experienced his personal qualities and who also feel a sense of personal loss. His whole career was marked with distinction. There was the Distinguished Flying Cross which he had gained in the War for service with the R.A.A.F. in Europe. His work as a school teacher with the N.S.W. Education Department led to lectureships in Newcastle and Sydney Teachers colleges. In 1950 after a period of arduous part-time study at the University of Sydney he graduated with first class honours and the University medal in education. Thereafter his continuing pursuit of excellence brought him a doctorate at the University of Birmingham for a study of the comprehensive secondary school. On his return from England he was appointed to a senior lectureship in the University of Sydney, which later recognised his academic merit by promoting him to an Associate professorship.

Trevor Miller's professional interests within the field of education were wide ranging. Although latterly he concentrated his efforts on comparative education with particular reference to the countries of South East Asia. This interest took him to the Phillipines for a

2-year tour of duty as consultant in the Unesco Centre for Training Teachers in Asia. It also led to the publication of a book, 'Education in South East Asia' (Novak, Sydney 1968), which he edited and to which he contributed three chapters. Within the University of Sydney many Asian students were indebted to him for the kindly interest he took in their personal welfare.

Trevor Miller's life was, in all its aspects, consistent with the humanitarian ideals which he professed and for which the WEF stands. The quality of his influence may best be summed up by saying that he was first and foremost a teacher, and it is in this way that he would no doubt wish to be remembered. With this in mind it may seem appropriate to recall the words spoken after his death by the friends of another outstanding teacher, Socrates: 'Of all the people we have known he was the bravest, the wisest and the best'.

The World Education Fellowship joins with Trevor's widow, Doreen and with his son and daughter in grief for an irreparable loss.

THOUGHTS FOR 1972

We base seasonal greetings to our readers on the life and thought of Goldsworthy Lowes Dickinson that Cambridge humanist, poet and seeker after truth who used the first world war to 'lay the foundation stone of the League of Nations'.

His work of 'complete disinterestedness in the pursuit of truth' did not blind him to certain fundamental difficulties that need to be faced by all who wish to teach and learn about one world, to find the place of history, or to open a window for the individual.

'... it does not solve the problem, which is perhaps insoluble, of making the bridge between speculation and art and that side of life, and what is called practical politics. For practical politics involves fighting, and the object of such a book as mine, as it was Plato's object long ago, is to raise the mind above the fighting attitude.' A Modern Symposium.

The Role of the History Teacher in the Secondary School

J. B. Thomas

Lecturer in Education, Redland College, Bristol.

An examination of the bibliography of Eric Hoyle (1969).

'The Role of the Teacher' reveals that with some notable exceptions, the bulk of the writing on teachers roles has appeared in the last decade. Approaches to the subject have been various, some examining the place of the teacher in society, other writers examining sub-roles, styles of leadership, teaching style, role conflict (P. H. Taylor 1962), the role of the headteacher (Westwood 1966) and the role of the teacher within the school as in organisation (Musgrave 1968). This variety of approach is a necessary if bewildering procedure, for, as Musgrave (1968) has remarked: 'it is clear that to speak of the role of the teacher in any unitary way is over simple'. There is, however, a need to examine in greater depth the role of the teacher within the school, and especially those specialist roles of subject teachers in large secondary schools. Little has been written in this field: Cannon (1964) on role of the P.E. teacher; Kisiel (1966) on role of the German teacher; Wilkinson (1966) on the English teacher are the main contributions. The present paper is a preliminary discussion towards an examination of the role of the history teacher in secondary schools, looked at in relation to some of the findings in the general literature on the role of the teacher and in relation to some of the problems of present day history teaching.

Teachers may be said to aim at achieving any or all of the following educational aims, though they might rank them very differently as individuals; moral training, instruction in subjects, social training, education for family life, social advancement, education for citizenship. The history teacher is obviously an instructor in a specialist subject but he may very well regard this as a means to an end, and his role as history teacher will be influen-

ced by what he conceives as the purpose of history teaching. An examination of the purposes of teaching history may allow us to analyse the role of the history teacher more clearly and reveal the superficiality of seeing it as a unitary role, the function of which may be briefly summed up as 'teaching history'. The I.A.A.M. (1961) publication 'The teaching of history' puts forward the purpose of history teaching as follows:—

1. To equip citizens of the future with a knowledge of the way in which society has evolved so that they may go forward to improve society.
2. To educate the intellect through the detection of bias in historical writing and through skill in handling historical fact.
3. To educate in ethical standards — the teaching of moral values from the past, history as a school of morality.
4. To stimulate the imagination of the child through giving him insight into ways of life different from his own.
5. To teach an understanding of human behaviour — the humane study par excellence.
6. To present the pupil with a historical narrative of the past.
7. To give a sound training in the recognition of cause and effect in political and economic problems.
8. To teach a sense of time and an awareness that history is a process of development.
9. To provide knowledge for understanding public and world affairs.
10. To teach democracy and a sense of nationality.
11. To teach an interest in one's historical environment and a desire to conserve the historical heritage.

12. (the I.A.A.M. omit this, but many history teachers might see it as their most important aim) to get pupils through public examinations in history.

The above constitutes a functional analysis of the role of the history teacher. Certain functions overlap and obviously their importance varies according to the qualifications and personality of the teacher, type of school, age and ability of pupils, and other variables. Similarly, some functions are carried out equally well or perhaps better by some other subjects such as economics, English, or religious knowledge. But whatever their limitations they are functions of the role of the history teacher and, to varying degrees, are expected to be reflected in his teaching, though what he actually does, his role behaviour, may be very different.

Using the above functions and following the approach of Canon (1964) and Wilkinson (1966), the role of the history teacher might be perceived by its practitioners in any or all of the following ways:—

1. The history teacher as citizen of his nation and the world.
2. The history teacher as scholar.
3. The history teacher as moralist.
4. The history teacher as humanist.
5. The history teacher as story teller.
6. The history teacher as guardian of the cultural heritage.
7. The history teacher as 'spoonfeeder' for exams.

The individual perception of any one history teacher is important not only because it is the basis of his own 'self-image' as teacher of a specialist subject and thus influences his role behaviour but is important because it will affect his relationships with others in his role set, i.e. the array of roles associated with other people with whom he has contact. His role-

behaviour may lead to role-conflict within himself, or to conflict with parents, colleagues, and pupils, and he may be prevented from carrying out those functions he would wish to emphasise because of difficulties in the structure of history as a subject. These issues may be clarified by briefly examining some of them.

The history teacher who sees his main function as teaching citizenship may build this function into his syllabus, he may wish to concentrate on contemporary history or widen his syllabus geographically and include countries like China in his purview. Though there may be practical difficulties in doing this (e.g., the shortage of suitable books), the influence of C.S.H. syllabuses and the relevance such as a course appears to have for average pupils may support the teacher in his choice of function. However practical problems arise in such an emphasis and may reveal a role conflict which occurs because of conflicting functions in the role of the history teacher. The history teacher as moralist may find it difficult to avoid bias in his function as citizen, it is difficult to avoid culture-bound biases and restricted perspective in teaching world history. (Irvine Smith 1963). The history teacher as guardian of the cultural heritage may find it difficult to jettison his national history and his medieval remains in favour of wider pastures. (Heater 1968). Even when he feels relevance should be the criterion of his syllabus he may discover that relevance is not necessarily that which is most recent in time. In summary, the functions of the history teacher are often conflicting ones because his role is not a closely restricted one but extremely divergent, and may carry over outside history teaching in a narrow syllabus sense. This may bring him into conflict with his colleagues when the history teacher who feels it his function as citizen to support debates and out-of-school activities clashes with those teachers who perceive their own roles as mere subject or classroom confined.

The functions chosen by the history teacher may lead to conflict because different groups have varying expectations of his role. This conflict will often depend on the school he is

in and the nature of his clients, whether they be parents or pupils. The teacher of history in the grammar school may be in a more fortunate position than his secondary modern school colleague if he sees his main function as an emphasis on the content-matter of history, and sees his role as that of historical scholar. The norms of the school emphasise scholarship and intellectual values, he is able with confidence to maintain his 'self image' based on academic qualifications and specialist knowledge, and he will be supported by the middle class values of parents and pupils. In a secondary modern school he might find himself unsupported in his chosen function by colleagues, pupils, and neighbourhood. He might very well find his main function was discipline (Hargreaves 1967, Musgrave 1967). In contrast, if he regarded his history teaching as social training, education for citizenship and family life, or similar objectives he might find himself at conflict with grammar school norms and more at home in a secondary modern school where norms were more child-centred and greater relevance seen in social education.

In extreme cases in some grammar schools parental emphasis on pupil emphasis on exams might reduce the teacher to the function of 'spoonfeeder' for examinations. In such a case the role of the history teacher would be threatened by another external source, the external examiner whose pass-rate might be used to judge the success of the history teaching. Success of his pupils in examinations provides an objective (through spurious) assessment of the teachers success in his role and might force the teacher to ignore all functions except that of trainer for examinations, reflected in the dictation of notes and prepared answers and which many would regard as the total abdication of the role of the history teacher. It may be added that in comprehensive schools the history teacher may have a dual role functioning as scholar for academic pupils, citizen for the less able: this division of function may produce conflict in the teacher. This is often solved by giving the bright children to the graduate historian or 'man of knowledge' and the average or less average to the 'child-

centred' college of education teacher, to use Musgraves model (1968). This could lead to conflict within a history department especially if the headship of that department, and hence status, is given to the graduate historian.

Some functions of the history teachers role may be frustrated not by types of school or other sociological factors but by the nature of history as a school subject. From the point of view of the history teacher as scholar, history may appear a too adult or academic a subject for pupils, at least until they are in their middle teens.

In the lower forms it is easy for his history teaching to become anecdotal with no coherent structure, and though his appropriate functions here may be as story-teller and the stirrer of emotions this may clash with his self-image of himself as historical scholar, especially if he is a graduate. This may lead to dichotomy in his teaching and his interests, and may neglect lower school teaching in favour of his sixth form. He may also find his function frustrated by the developmental psychology of the child. The teacher who sees it his function in a secondary school syllabus to reduce nationalist or racialist biases is not helped by the findings that crude concepts of nationality may be formulated by the age of 6 or 7 and that 'the minds of some children by 10 or 11 may be already so furnished with assumptions about the inferiority of various nations and races that they are closed to both the possibilities of sympathetic understanding and to change' (Carnie 1969). Similarly the teacher emphasising time concepts and revolutionary history may be working with pupils totally lacking concepts of Euclidian time let alone historical time, and this is very likely if maturity in understanding time words and dates is not reached until about 16 years of age (Wallace 1965).

Enough has been discussed to demonstrate that the role of the history teacher in the secondary school may be analysed functionally, and that these same functions, in relation to other sociological factors, present problems which face the teacher with role- con-

flicts which occur in different ways. The situation is such that the history teacher has a difficult role to play in the contemporary school and it may be that this is worsened by the egalitarian trend in our educational system; history traditionally is a grammar school subject of status and it could be argued that by its very content history as a subject was a conservative support for an elitist tradition. It is likely that not only are history teachers faced with role conflicts, but also with grave doubts about the future of their discipline in the curriculum. The history teacher may need not only to re-examine the functions of his role, but also to justify his specialist role on the school staff.

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The thing that hath been is. Those heavenly lights
That made a marriage of the earth and sky,
Those azure shining days and shadowy nights
With all their golden candles set on high,
Even in this wintry fit of rain and snow
Fade not nor fail because the summer's dead . . .

Goldsworthy Lowes Dickinson

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